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# THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANES

UNIV. OF CALIFORNIA

JANUARY 1912

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# THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

**(ANNIVERSARY NUMBER)**

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HIS EXCELLENCY SIR CLAUDE MAXWELL MACDONALD, K. C. M. G. BRITISH AMBASSADOR TO JAPAN. *Son Excecellence l'Ambassadeur Britannique à Tokio. Sein Excellenz der britanische Gesandte in Tokio.*

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THE JAPAN MAGAZINE

VOLUME THREE MAY, 1912 NUMBER ONE

# THE BRITISH EMBASSY IN TOKYO

By "J."

THE British Legation, now the British Embassy, in Tokyo, from the time of its inauguration, has occupied a position of prominence and power in the Japanese capital, exercising an invaluable influence, not only on the relations between Japan and Great Britain, but on the promotion of modern progress within the Japanese Empire. This attitude for the good of the country was particularly manifest in the refusal of the British authorities to concede treaty revision and the abolition of extra-territoriality until Japan had modernized her institutions, especially the Judiciary under which foreigners were to come.

The earliest relations between Japan and England began in a manner unique and interesting to relate. The first Englishman to reach Japan did so by accident through shipwreck. It will be remembered that the progress of over-seas enterprise during the sixteenth century was marked by the organization of various commercial companies, chiefly under the auspices of the Dutch, who were the great sailors and traders of that period. A Dutch East India Company established in 1598 reported in 1601 that the crew of a ship sent out east by a former company had been wrecked on the shores of Japan, where the unfortunate men were held prisoners. The ill-fated ship happened to be the de Liefde, the "pilot-major" of which was an Englishman, named William Adams from Gillingham, Kent. Adams, though making various attempts to leave Japan, was detained in the country by the Shogun, practically a prisoner, though he was given an estate and servants, the desire of the Shogun evidently being to keep him as a sort of general authority on the knowledge of the western world up to date. Will Adams, as history calls him, was destined to play an honourable and important part in the future foreign relations of Japan, as well as to leave some effect on the civilization of the nation. He gave Japan a taste of British spirit in the "spacious days of good Queen



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Bess." He became a sort of adviser to the Shogun, taught the Japaneses all he knew of the European manners, customs and science of the time, and not least, instructed the nation in shipbuilding. People sometimes wonder why the native ship of Japan has a high, castle-like stern; but a reference to the style of naval architecture of Europe in the days of the Spanish Armada will convince one that Japan got this model from her first foreign instructor in naval architecture, Will Adams, of Gillingham, Kent, whose successor is now Professor F. P. Purvis, of the Imperial University, Tokyo.

During the days of the Shogunate various Englishmen came to Japan for tradal purposes, mostly under the auspices of the East India Campany. This company had been organized in England in opposition to the Dutch East India Company, whose traders had raised the prices of pepper and spices to a figure that practically prohibited its purchase by British consumers. Like Englishmen, however, they were not to be thus summarily defeated; and so an East India Company of their own was immediately formed for the purpose of securing the spices and other commercial treasures of the East, including Japan and China. The company was incorporated under Royal Charter and its ships at once despatched upon their mission. The first expedition that set out for the Orient, had the distinction of clashing with the Japanese. In a spirited encounter with a Japanese junk at Singapore the celebrated English sailor, Sir John Davis, the discoverer of the strait bearing his name, between Greenland and North America, lost his life, being thrust through with a sword. In the brief report of the fight it is said that the Japanese did fearful execution with their long swords among the British crew. The first Englishman to do real business in Japan was Captain John Saris, who arrived in the ship Clove in 1613, and met with a most cordial reception and unusual kindness from all classes of the Japanese. He was given the right to trade anywhere he liked, a charter more liberal than any European government would have granted to a foreigner at that time. Saris established an English *factory* at Hirado; and though after ten years of commercial intercourse with Japan the *factory* closed down buiness, the various Englishmen that occupied it, left rather a pleasant impression behind them; and when the last of them bade farewell to Japan, they were feasted and *fêted* by the people, much after the manner of the Japanese welcome societies of to-day.

From this time British relations with Japan appear to have been completely broken off. Subsequent jealousies among Portuguese and Spaniards, and between Jesuits and Franciscans, led to endless and pernicious gossip as to the motives of the foreigner in coming to Japan; and as European countries had taken a considerable slice of Asia, the suspicions of the Japanese were aroused and they determined to fight shy of all foreign intercourse. Various but futile efforts were made by the British authorities to open up trade with Japan. At last came the American, Commodore Perry and succeeded in not only breaking the seal which the Tokugawa shoguns had placed over the portals of the Empire, but actually negotiated a treaty of commercial intercourse, the first that Japan had signed since the charter

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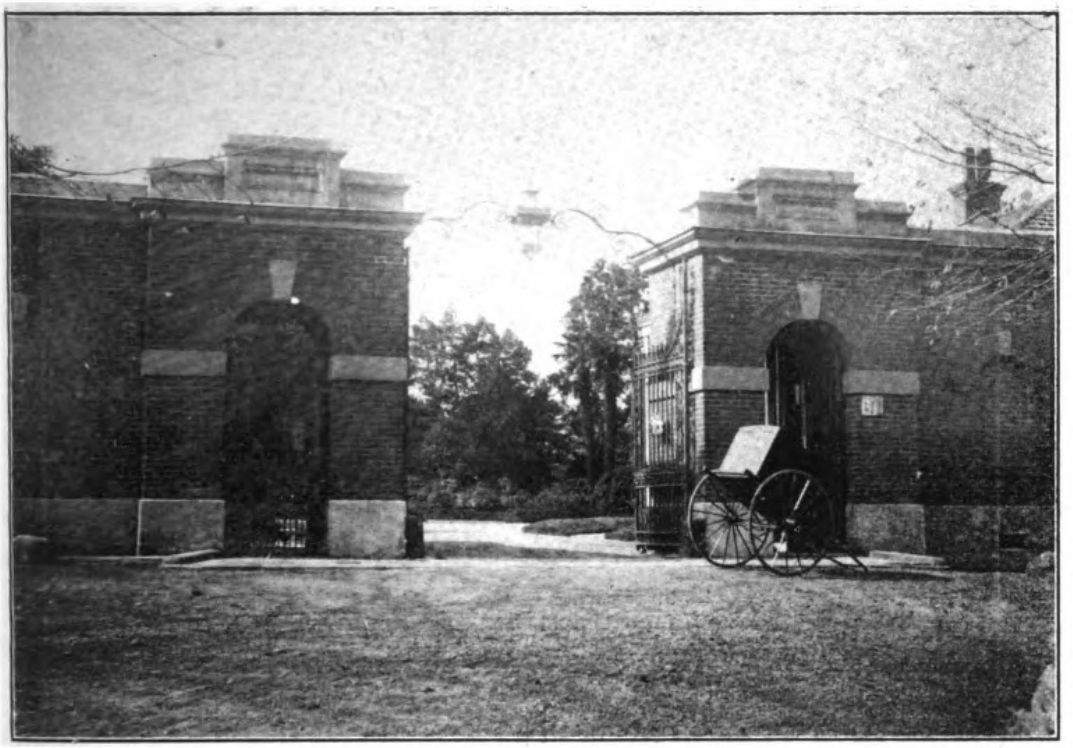

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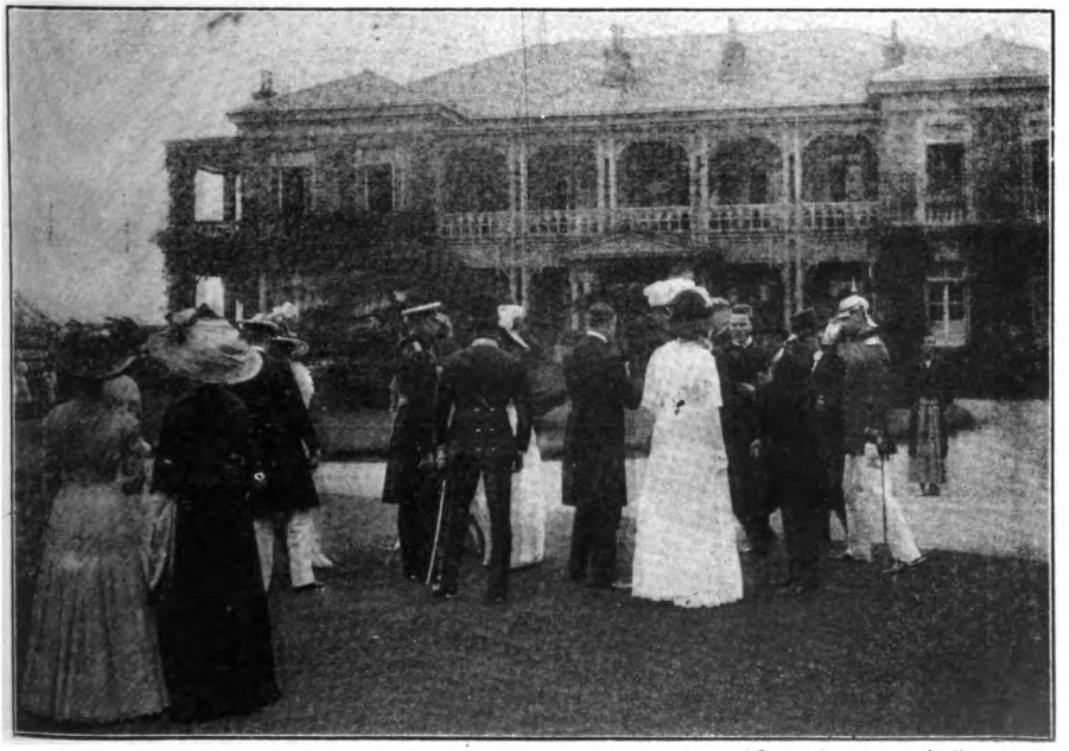

RECEPTION IN THE BRITISH EMBASSY GARDEN, TOKYO. *Une réception à l'ambassade Britannique. Empfang in der Britischan Gesandschafts.*

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SIR CLAUDE AND LADY MACDONALD.

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granted to the Englishman, John Saris, for the British East India Company. The arrival of Perry was in 1853, some 220 years after the departure of the English merchants from Hirado. About six months after the signing of the treaty with Perry a British Admiral sailed into the harbour of Nagasaki and demanded for Great Britain a similar treaty. The request was granted and the desired treaty signed between Japan and Great Britain in 1854. Lord Elgin came to Japan in 1858 and obtained a further treaty on the model of one that had been recently negotiated by Townsend Harris, the American representative in Japan, in 1857. On his way to the Japanese capital, Lord Elgin called upon the American Minister, or consul as he was then, and obtained from him a copy of the American treaty, securing also the services of Mr. Heusken, the secretary of Townsend Harris, as interpreter. Lord Elgin remained five days in Yedo; and upon the conclusion of the treaty, he persented to the Japanese authorities a beautiful yacht sent by Queen Victoria.

The first British Minister to Japan was the distinguished gentleman, afterwards known as Sir Rutherford Alcock, who arrived in 1859, as a result of the treaty granting foreigners the right to maintain representatives in Yedo. The year 1862 was a critical one for foreigners in Japan. A strong anti-foreign movement was on foot, and several foreigners were killed. It was only by the most delicate and tactful diplomacy that the British legation was able to prevent a rupture. At last an Englishman named Richardson was cut down at Kanagawa, near Yokohama, for attempting to pass through the state procession of the Prince of Satsuma. The action of the *samurai* who did the deed, was regarded by the Japanese as perfectly proper under the circumstances. The British Government did not see its way to accepting so slight a pretext for the murder of a British subject, and demanded an indemnity of 1,000,000 *yen* from the Shogun and 500,000 *yen* from the Lord of Satsuma. The Shogun after some hesitation agreed to the payment of his share of the indemnity, but the *daimyo* of Satsuma told the British Minister that if the British desired to get hold of him they must appeal to arms. Accordingly a British squadron of seven ships was despatched to Kagoshima; the capital of Satsuma was bombarded and burnt, and the refractory *daimyo* was brought to terms. Towards the end of Sir Rutherford Alcock's tenure of office came the unfortunate Shimonoseki affair, when a British fleet, together with warships of other nations, was compelled to bombard the forts guarding the strait, because the Japanese had several times fired on foreign ships passing Shimonoseki. Peace was concluded in 1863 and Japan was condemned to pay an indemnity of 6,000,000 *yen*. Sir Rutherford Alcock retired in 1865. He was a skilled diplomat and an earnest student of things Japanese. He had a strong admiration for the Japanese people, especially on account of their ability to produce great things by simple means. During the four years he was in Japan, the nation learned something of British ideas of justice and the respect Great Britain demanded of all who desired to maintain relations with her.

The next British Minister to Japan was the famous Sir Harry Parkes, one

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of the most remarkable and distinguished diplomats ever sent to the Far East. He came to Japan in 1865 and retired in 1883, during which period he exercised a powerful and wholesome influence over Japan. Sir Harry Parkes had been born and brought up in the East, his widowed mother having married a missionary, named Gutzlaff in China. Sir Harry Parkes was familiar with the language of China, and knew the oriental people as few foreigners have known them, either before or since. He had, moreover, seen severe service as the representative of Great Britain in China. Once he had been captured by the Chinese and put to the torture. His companions perished in the agony, but Parkes survived; and naturally he had ever afterwards a wholesome dread of some aspects of oriental civilization. The policy of sending diplomats to Japan who have had training in China, has more than once been observed by the British Government, the present Ambssador to Japan having had a similar experience. It is doubtless a wise policy; for the man who knows China before coming to Japan, will be best fitted to advise his country in the important relations that continually pend between Japan and China, in which Great Britain is always more or less interested, if not actually mixed up. The career of Sir Harry Parkes in Japan covered some of the most thrilling episodes of the nation's history. He lived to see Japan reborn. At the beginning of the civil war in 1868, when most of the foreign representatives in Tokyo were disposed to support the Shogun, the Britisn Minister threw all the weight of his government on the side of the Emperor. Sir Harry Parkes was a man of irresistable energy and great firmness of character; and he was always a staunch supporter of British commercial and other interests in the Far East. He has been regarded as too much given to the gunboat policy of his master, Lord Palmerston, but he accompished his mission with honour and justice, and he was universally respected for the honesty and purity of his motives and his frank and evident patriotism. Once when on his way to the Imperial palace his escort was attacked and some of the number killed. The offenders were punished with decapitation. On another occasion, according to Viscount Hayashi, when the Japanese authorities were hesitating as the concession of some important demand made by England, Sir Harry dashed the wineglass in his hands to the floor, indicating that that would be the result if Japan pursued the policy she suggested. The firmness of Sir Harry Parkes in upholding his country's rights made him somewhat feared by the Japanese; but they discovered after he left the country, that his so-called high-handed policy was founded on justice and reason, and on the whole was for the best interests of Japan. At the time of his death the Japanese Government sent a long calegram to London, in which we read: "Japan laments the death of one who has contributed so much to the improvement and progress of the country, and whose long residence has won so many friends among Japanese officials." It was through Sir Harry Palkes that the Japanese Government obtained the assistance of British officers in establishing the Imperial Navy, and the Imperial Mint at Osaka. British engineers, too, laid the first Japanese railway and ran the first trains in Japan.

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In 1883 Sir Harry Parkes was succeeded by the Right Hon. F. R. Plunkett, who retired in 1888, when Mr. Hugh Fraser became Minister Plenipotentiary to Japan. Mr. Fraser was much loved by the Japanese as well as foreigners; while his charming wife, a sister of the late novelist, Marion Crawford, was a favourite among all circles of the Japanese capital. Mr. Fraser died at his post in 1894, and his place was taken by the Hon. P. lePoel Trench. Sir Ernest M. Satow succeeded Mr. Trench in 1895. Sir Ernest Satow was one of a long line of distingushed oriental scholars that have from time to time been officials in the British legation in Tokyo. The names of Mr. Mitford, now Lord Redesdale, the late Mr. W. G. Aston, and Mr. J. H. Gubbins, now professor of Japanese at Oxford, are familiar to all students of the East. During the incumbency of Sir Ernest Satow the revision of the treaties took place. The abolition of the extra-territorial system and the restoration of her rights of sovereignty to Japan was a redletter day in relations between the two countries. For some time the British attitude toward Japan's appeals for revision of treaties had been distinctly discouraging, Great Britain holding out firmly against the American disposition to concede revision, until Japan had a more modern system of Government and legal procedure. But when the time came that Britain believed it her duty to yield, she at once took the lead in negotiating the the first treaty of revision, restoring to Japan her much coveted rights.

With the removal of Sir Ernest Satow to Pekin in 1900, the new British Minister to Tokyo was Sir Claude Maxwell MacDonald; and when the Legation was elevated to the position of an Embassy in 1905, Sir Claude became the first British Ambassador to Japan. To have so far improved the status of the legation as to bring about such relations with Great Britain that the establishment of an Embassy was the natural result, is an achievement of no small importance. During the twelve years of his incumbency Sir Claude MacDonald has seen the safe and satisfactory conclusion of some of the most important treaties that Great Britain has, perhaps, ever entered into with any nation. Among these may be mentioned the Anglo-Japanese Alliance in 1905 and its significant renewal last year. Not least among the important measures agreed upon between Great Britain and Japan during the tenure of the present ambassador, was the new Treaty of Commerce aud Navigation twelve months ago, a matter requiring the utmost tact and delicacy in the face of a high tariff on the one side and free trade on the other. Sir Claude is deservedly one of the most popular of the foreign representatives in Tokyo, among Japanese and foreigners alike, and now the *doyen* of the Diplomatic Corps. No mention of the British Embassy in Tokyo would be complete without reference to the gracious hostess of the Embassy, Lady MacDonald, whose name is a household word in the homes of all British subjects in the capital. Her far-reaching sympathy and unbounded hospitality are even more recognized in Tokyo than they were in Pekin, which is saying a great deal.

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In 1859 Sir Harry Parkes was appointed by the English Government, who returned in 1865, when Mr. Hugh Fraser became Minister Plenipotentiary to Japan. Mr. Fraser was much loved by the Japanese as well as foreigners; while his charming wife, a sister of the late novelist, Wilkie Collins, was a favourite among all circles of the Japan ese capital. The Prince died at his post in 1897, and his place was taken by the Hon. P. Jolliffe Treacher. Sir Ernest M. Satow succeeded Mr. Fraser in 1895. Sir Ernest Satow a long line of distinguished official scholars that have from time to time been officials in the British Legation in Tokyo. The names of Mr. Aston, now Lord Redesdale, the late Mr. W. G. Aston, and Mr. J. H. Gubbins, now professor of Japanese at King's College, London, are a few of the most illustrious of the long list of scholars who have been connected with the Legation.

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# THE MIYAKO ODORI

By F. YAMAZAKI

ONE of the most aesthetically beautiful representations of the art of the female dancer is the Miyako Odori given in Kyoto, the old capital of Japan, at the beginning of April each year. In no other country in the world has the art of dancing attained so consummate a degree of perfection as in Japan. Compared with it the vaultings and gyrations of the London Salomê are crude if not indecent; while the whirling and kicking of the New York ballet seem vulgar and unwomanly. There is naturally a fascination for men in the woman dancer; but one has only to witness the Miyako Odori to decide whether the dance of Japan is not more ennobling and supremely beautiful than anything of the kind to be seen in the West. To see the dancing of these Japanese girls is to be convinced that there can be nothing more divinely graceful than their movement, and that here alone does dancing appear to be the poetry of motion. Every dance is a poem in itself; sometimes a lyric revealing the pathos of human love; and at other times an epic depicting the passion and the self-sacrifice of the hero or the patriot, but always portrayed with an artistic skill that leaves nothing to be desired. It is more than a poem: it is a picture of the most exquisite cast and colour, the dresses of the dancers being in themselves inimitable creations, and the stage set in a scene of nature that is a joy for ever.

To witness this exhibition of surpassing beauty thousands of people flock from year to year, not only Japanese but foreigners as well. The theatre stands on the banks of the river Kamo on the eastern side of Kyoto. Here live the fifty or more *geisha* who perform the Miyako Odori. They are the most beautiful of all the Japanese *geisha*, and even their dresses and hair have a style not to be seen elsewhere. The theatre is known as the *Kaburenjo*, or theatre for dancing and singing. It is a building in simple, native style, without pretentions to anything greater than what goes on within. After the manner of threatres the stage is higher than the auditorium, but covered with the soft matting of the native floor, over which the white-tabbied feet of the dancers move with a soundless grace that weaves a spell over the dullest mind. Tickets of admission are of various classes, the holder of the highest class ticket being taken into a special room on arrival at the theatre, and treated to tea by one of the fair maidens who take part in the dance. Naturally most of the young men endeavour to secure this special ticket. It will, therefore, be seen that the theatrical manager of Japan knows how take advantage of human nature in a surer and more aesthetic way than his even more money-loving confrère of the West. To a foreigner the tea is anything but attractive, being served after the manner of the famous *chanoyu* ceremony, a perfect art, but a tea bitter and unpalatable to a European. The wonderful decoction is usually all consumed, however, for since it is made in one's



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THE MIYAKO ODORI, KYOTO — NO. 1 MOVEMENT LEFT TO RIGHT.

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NO. 2. MIYAKO ODORI: MOVEMENT LEFT TO RIGHT.

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presence by one of the most beautiful of maidens, how could any man refuse it? To have even tasted the *usucha* of the Kyoto dancer is a mark of distinction many wish to cherish and remember. And the custom is certainly a much more alluring advertisement than the gaudy billboards with pictures of ballet dancers defacing the streets of British and American cities.

After tea, the dance begins and continues about one hour, after which that batch of guests must retire and give place to the next audience, which has been patiently awaiting its turn. There are usually five dances a day, and some eight hundred are admitted to each performance. The *geisha* are divided into sets, and one set does not dance more than once a day. Each set is again divided into three: the chorus, with *samisen*, consisting of ten singers, called the *jikata;* next the orchestra, consisting of ten players on the *taiko* (drum), the *Tsuzumi* (a drum beaten with the palm of the hand) and the flute; and last comes the dancers, thirty-two in number, all in the most gorgeous but becoming costumes. Thus there are fifty-two performers on the stage. The stage is draped on three sides in white satin with purple damask borders, and in the center of the scene is a pine tree, with a bamboo on the right and a plum tree on the left. Over the arch are draped silken fabrics in gold, scarlet and brownish tints; while the ceiling is ornamented with bunting in pink, brown and white, with artificial flowers representing wisteria, the whole being brilliantly illuminated by electricity.

Last year the first piece that came on was entitled: "The New Year's Snow," because that was the subject given out by the Emperor for the poetical contest of the year; and the scene chosen for the stage was that of Higashiyama, a mountain near Kyoto, which was represented under winter snow. On the right *hanamichi* sat the singers, with the orchestra arranged on the left *hanamichi* while the dancers came gliding in over the stage like a wave of liquid colour ethereal alive. The second dance was entitled "Gathering young greens by courtiers," and depicted a Court scene during the Yedo period. While dancing each girl held in her hand a dainty flower basket, pretending to be gathering young greens as she went through the graceful movement. The third dance was named "The Peach Blossoms of Fushimi Castle," and was intended as a laudation of the feats of the *Taiko*, Hideyoshi Toyotomi. The fourth dance was exquiste to a degree, representing "Firefly Hunting on the Banks of the River Mitarashi," with the grounds of the Kami Kamo shrine in the background. The fifth dance was a picture of "The Ginkakuji Temple by Moonlight" in the Muromachi era, the old temple being one the most historic in Kyoto. Not least beautiful was the next scene, charmingly named "The Maple Trees on Mount Kita," the dancers representing an excursion to view the beautiful red maples, during the Genpei era. The seventh scene was entitled: "A Snow Scene in the Court of the Empress," and was set in the Fujiwara era, centuries ago. Next came a delightful dance called "The Willow Among the Cherry Blossoms at the gate of Sujaku," in which one got a glimpse of Kyoto life in ancient times. From this brief description it will be seen that the programme was one rich in beauty and

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interest beyond words. It began with the good wishes of the New Year, and then carried the eye and ear through the various periods of Japanese history with the passing manners and customs, showing the evolution of the nation and the deeds of love, beauty and patriotism by which Japan has come to be what she is. The winter scenes suggested the age of struggle, and the final spring scenes the modern age with the prosperity, renewed life and hope for the future. Compare this form of entertainment with the inanity and usual meaninglessness of an occidental *ballet* dance, or an operatic performance in some foreign tongue suggesting a far fetched and bathotic passion of some remote period in Italian or Teutonic history or mythology, and one will at once decide which has the more beneficial and enduring effect upon the nation.

The subjects selected for this year's Miyako Odori promise as interesting a representation of art and history as any that have been given in the past. The general theme is from the Ise Monogatari, a classic of Japanese literature of the Fujiwara era, written by the poet Narihira, who may be called, the Byron of Japan. The first dance will represent the winter moon shining silvery on the plum blossoms, being the subject given out for the poetic contest by his Majesty the Emperor, this year. The second dance will depict the plum blossoms under the veil of the spring moon in the Gojoin garden, Kyoto, being a poem by a Narihira. The third scene will portray the iris blossoms on the marsh at Yotsuhashi in Mikawa, where the poet Narihira recited a poem to his sweet-heart long ago. The fourth dance will represent another scene in the life of Narihira, entitled: "The Cuckoo Singing in the Court of Prince Kaya-no-miya," an Imperial Prince with whom Narihira used to colaborate in poetry. The fifth scene will show where Narihira met the lady of his heart, being set on the coast of Ashiya in Settsu: "Strolling on the Ashiya Shore." The sixth dance will indicate the spot where the famous poet composed many of his verses, and will be entitled: "Autumnal Leaves on the Banks of the River Tatsu." Next will be shown a scene called: "The Snow at Ono-no-sato," in memory of the visit of the poet to offer consolation to Prince Koretaka who was then in grief. The last scene will take one to the "Cherry Blossoms on the River Sumida," a spot where Narihira composed several of his most charming poems. One of them an ode to the Miyako Odori, another of a fisherman thinking of his ladylove far away.

After the conclusion of the season of the Miyako Odori, which lasts usually about twenty days, another dance begins across the river, in the Suikokwan. This is known as the Kamokawa Odori, which begins about the first of May and goes on for about twenty days. It is practically a continuation of the Miyako Odori for those who have not yet tired of it, or have not been able to witness it. On the whole the setting is inferior to the stage of the Miyako Odori, though the costumes are equally beautiful and the dancing as fully artistic. The theme is, however, considerably modified. The scenes are more suggestive of nature than of human passion or history. The year before last one of the dances was entitled: "The Kiyomidzu stream," one play with eight scenes: first some river scenery; then plum blossoms at the

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NO. 3. MIYAKO 'ODORI: LEFT TO RIGHT.

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NO. I. KAMOGAWA ODORI : LEFT TO RIGHT.

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NO. 2. KAMOGAWA ODORI: LEFT TO RIGHT.

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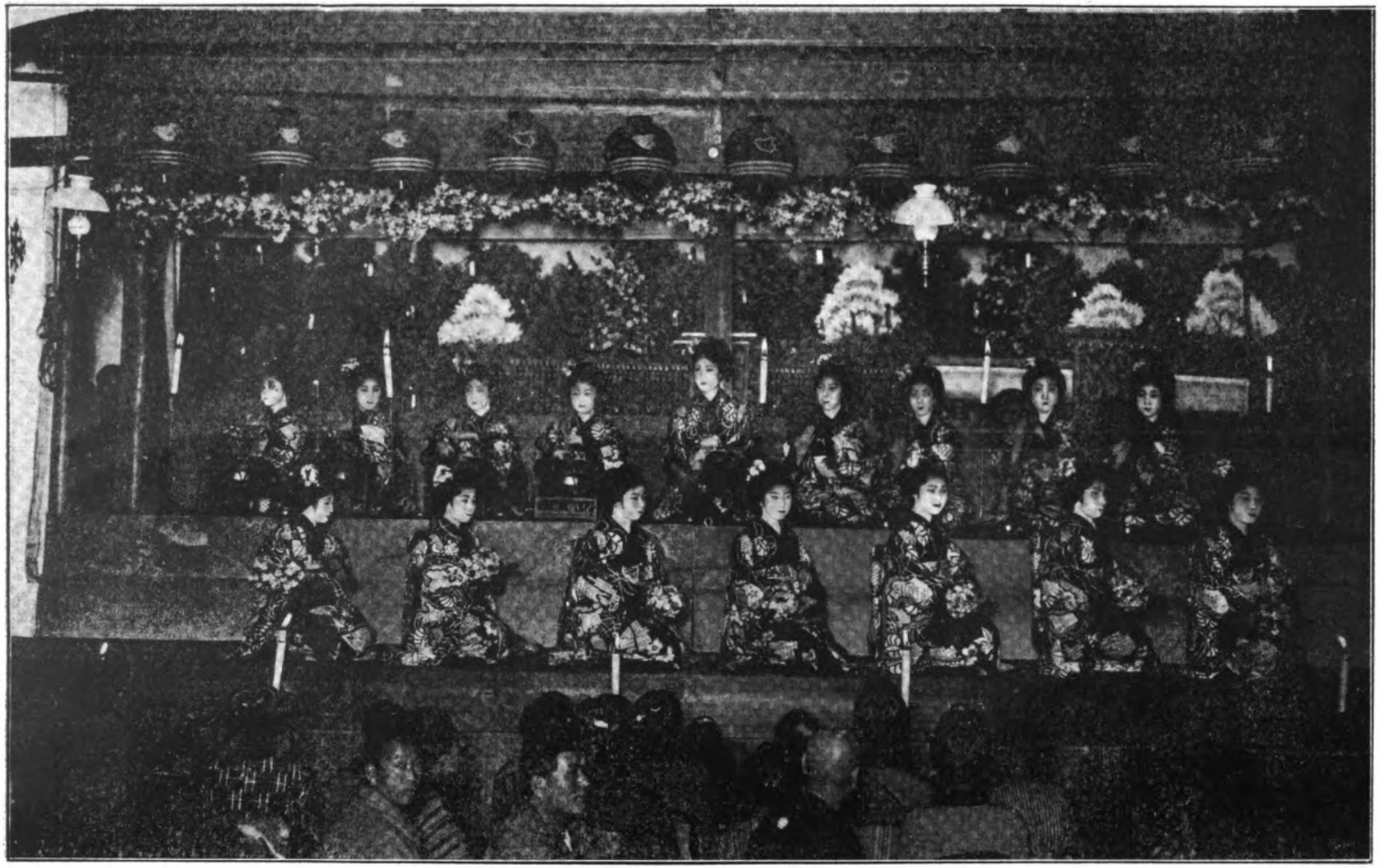

NO. 3. KAMOGAWA ODORI : LEFT TO RIGHT.

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Tenman Shrine; summer evening by the Kagiya sea; the Atokoyama Hachiman shrine in Autumn; the altar of the shrine; a snowy evening on Inari hill; the Gojono bridge; and lastly, the cherry blossoms at the temple of Kiyomidzu. These names are surely sufficiently suggestive of poetry to assure the would-be visitor of all the pleasure that can be derived from so artistic a a protrayal of life and beauty as they have borne the burden of time and bravely and faithfully handed it on to posterity. One wonders whether those light-hearted maidens, as they look back and carry us with them over the vast expanse of their nation's history, realize all that it means; and yet one does not so much care whether they do; for are they not a part of it themselves, and who is there of us that ever realizes the part he is taking in the drama of life? Like the birds and flowers in the rare scenes they depict, the maidens are parts of the play, giving it the human touch without which no art, however faultless in technique, can be really art. They suggest, too, how much woman has had to do with human history, what a power for good or evil beauty has been in life; and they lead us to hope that she who can so adequately suggest and portray in graceful movement the poetry and music of existence, is as adequately protected and shielded, by admiring manhood, from all that would undo her.

---

# LOVE

O the bitter-sweet of love!
Like a lily fair unfurled,
'Neath the blue of heaven above,
Yet hidden from the world,
Ever silent, ever pure,
'Mid the herbage of the moor.

—*Prince Aki* (740 A.D.)
Tran. by J. Ingram Bryan.

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# JAPANESE COMMUNICATIONS

By COUNT TADASU HAYASHI

(MINISTER OF COMMUNICATIONS)

THE foundation of the Japanese Empire was facilitated by means of communication by sea, when the Emperor, Jimmu Tenno, more than two thousand years ago, landed in Yamato from Kyushu, and began his Imperial reign. Even before that (how long we do not know) our ancestors, the Yamato race, came to the isles of Nippon by sea from the Asiatic continent, or the islands of the Pacific, or from both. At any rate, from time immemorial, the sea has been our chief means of communication and transportation; and from the very earliest times we have been in more or less constant communication with China, Korea, the South Sea Islands, and even with India and Siam. As civilization advanced and the government became strong, our shipping accordingly increased, and all matters of navigation and maritime transportation came under the control of the central authority. From 669 A.D. to the year 1100 the art of shipbuilding made rapid advancement among the Japanese; and the sphere of navigation so far extended that our seamen were found along all the coasts of the Far East. At the beginning of the twelfth century when the government came under the control of the great military families, and feudalism began, a still greater impetus was lent to communications, and marked progress was made in the art of navigation. Laws were enacted relating to marine, and a regular transportation policy was laid down. In the thirteenth century our shipping had grown to the extent of sending vessels to the South seas, Siam, India and even across the Pacific. The demand of the succeeding four centuries for warships had much influence on the development of shipbuilding and models. During the later part of the sixteenth century Hideyoshi instructed various lords to construct vessels of war; and one of them, the Nippon Maru, had a tower and mast in the center, not unlike the latest American battleship. This marked the beginning of a new epoch in the history of shipbuilding in Japan. Under the auspices of Tokugawa Iyeyasu foreign trade was greatly encouraged and ships from Spain, Portugal, England and Holland visited Japan. With one of these came the Englishman, Will Adams, who first taught us how to construct ships after the European model, a feature henceforth observable in our sea craft. Then came the action of the *Bakufu* in prohibiting all navigation to foreign countries; and from this time to the end of the Shogunate we made little progress in communication by sea. The Japanese are of too progressive a spirit, however, to submit long to such restriction and thus remain in inglorious ease. So, after the Restoration our people at once gave vent to their true disposition and



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utilized every opportunity to extend their influence as a sea-faring race. To-day we have water communication along all the coasts of the Far East; and our ships reaching almost every corner of the earth, are among the finest in model and appointment to be seen anywhere. The total tonnage of our merchant marine is now upwards of 1,500,000.

Equally remarkable has been our progress in the last fifty years in the development of communications by land. Accomodated as we now are with every means of modern communication by land, it is difficult for us to know exactly how our ancestors were able to get along in the days of long ago. As far back as 646 A.D. we had our system of post-horses and couriers, just as they had in Europe, but these were for the despatch of government business and were not at the disposal of the public. By the end of the eighth century, however, a system of stage horses was established in the vicinity of the capital and along the two main highways through the central provinces of the Tōkaidō and the Tōsandō, but the main purpose was still for military, judicial and other uses, the general public not being allowed to enjoy the advantage of them even for trade or travel. In the beginning of the seventeenth century when Yedo became the Shogun's capital, the numerous processions of *daimyo* along the several highways to Yedo, caused not only an improvement of the roads but an increase in facilities of travel and transportation. By the end of the century postmen's guilds were organized for the delivery of letters and parcels; and a great increase of trade and industry began to make itself felt on the means of communication. The three large cities of Tokyo, Kyoto and Osaka were now regularly connected by post-men; and under this example set by the Tokugawa government, the more influential of the *daimyo* started a system known as the "tri-monthly" post, being despatched three times a month to Yedo, carrying letters and parcels for the general public. This system prevailed up to the Restoration, when foreign methods of land communication were adopted, and a modern postal system inaugurated, with post offices in all the principal places of the Empire. In 1873 the whole postal system became a monopoly of the Government; and in 1887 a Department of Communications was established for the management and control of the business relating to posts and telegraphs. Now we have post offices in every village, as well as in the colonies and settlements, of the Empire. At the present time our post office department transmits about 1,500,000,000 letters and post cards annually, while the number received is over 1,400,000,000. The number of parcels sent each year is now over 19,000,000 and those received number some 18,000,000. Our foreign mail matter reaches the extent of about 30,000,000 sent out and about 27,000,000 received each year. Japan is a member of the International Postal Union and in regular postal communication with the whole civilized world. Our postal system offers all the facilities for foreign and domestic postal money orders that are at the disposal of the public in the countries of the West, while our *furikae* system is even more convenient than anything of the kind in most countries abroad. Moreover

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our Postal Savings Bank system is increasingly patronized and is proving a boon to the smaller depositors of the nation.

The construction of the telegraph and telephone systems of Japan has really opened a new feature in the history of our communications. The first telegraphic instrument seen in Japan was introduced by the prince of Satsuma in 1858. The first telegraph line was set up in 1868, between Yokohama and Tokyo, under the auspices of an English engineer, Mr. Stone, who is still in the Department of Communications. At first the the messages were few; but with the progress of modern ideas and the increase of trade, the lines extended and came more into use, until now every corner of the Empire is in telegraphic communication, and our cable system is connected with those of the great cable companies of the world. Not less remarkable has been our progress in the science of wireless telegraphy, our aerograms now sweeping across even the Pacific Ocean. Our success in the Russo-Japanese war was largely due to the aid of wireless telegraphy, using secret signals understood only by our own navy. We now transmit about 58,000,000 domestic messages a year, and some 2,700,000 foreign telegrams, with revenue of more than 8,000,000 *yen* and an expenditure of over 5,000,000 *yen*.

The telephone was introduced into Japan in 1877, the year after Mr. Bell's great invention, the line being first opened between Tokyo and Yokohama. For a considerable time there was much discussion as to whether the telephone business should come under the management of the government, but in 1891 the matter was finally decided and the telephone system became a government monopoly. The government at once undertook to put the system in a well-ordered condition, and although for some time the number of subscribers was comparatively small, after the war with Russia a great increase of applicants took place. Now our telephone system covers most of the Empire, with an income of nearly 5,500,000 *yen* a year, and an outlay of some 2,000,000 *yen*.

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# A WISH

O Bay of Ise, wild and fair!
Would your white waves were flowers rare:
That I might gather them and bring
My love at last so fair a thing!

—*Prince Aki* (740 A.D.)
Tran. by J. Ingram Bryan

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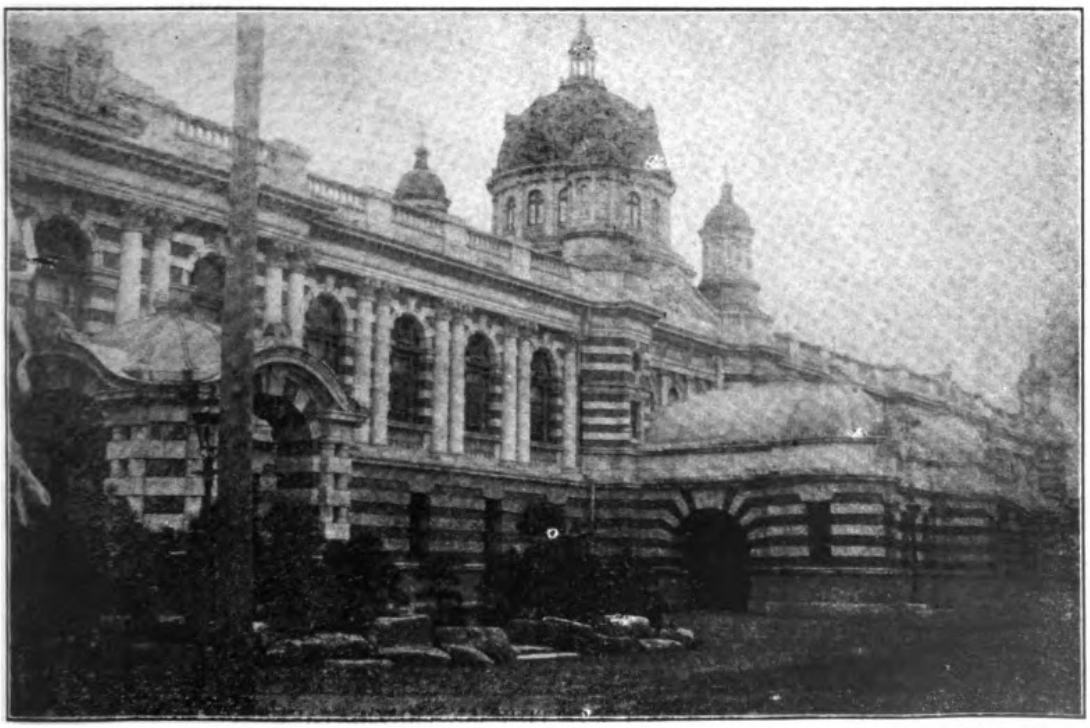
W. H. STONE ESQ. OF THE DEPARTMENT OF COMMUNICATIONS, TOKYO.

COUNT HAYASHI, MINISTER OF COMMUNICATIONS. *Le Comte Hayashi, le Ministre des Communications. Graf Hayashi, der Minister der Verkehrswésen.*



DEPARTMENT OF COMMUNICATIONS BUILDING, TOKYO. *Bâtiment du department de Communications. Gebäude des Verkehrsministeriums.*

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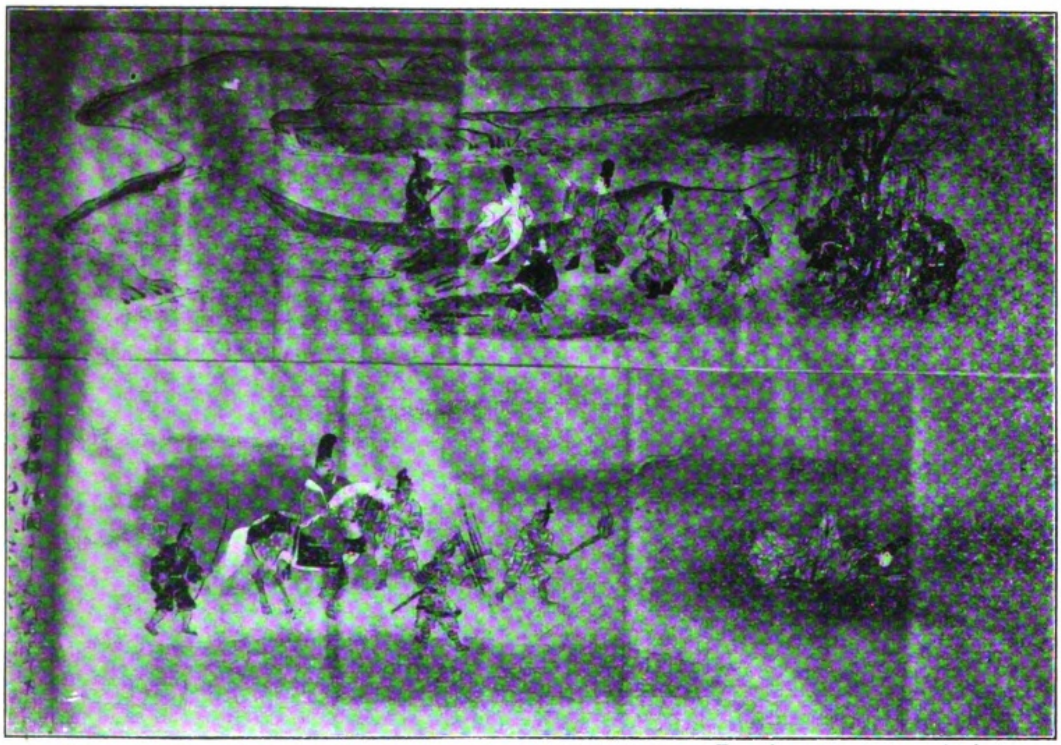

ILLUMINATED PORTION OF THE ISE MONOGATARI. *Parties illustrées de l'Ise Monogatari. Illuminierte Seiten des Ise Monoratari.*

ILLUSTRATIONS FROM THE ISE MONOGATARI.

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# THE ISE MONOGATARI

By DR J. INGRAM BRYAN AND PROFESSOR N. NAGAI

WITH the single exception of the *Taketori Monogatari*, the work under review is the oldest specimen of Japanese prose fiction extant. As a specimen of early Japanese prose it is unrivalled, being systematic in arrangement, with an elegance, conciseness and perspicuity of style that are not to be found in some of the more familiar works of Japanese writers. The *Ise Monogatari* possesses all the qualities that are usually comprehended under the term "classical." In form it is a short novel, relating the love adventures of a gay young courtier named Narihira, and his journey to the east of Japan, then a region full of terrors to the traveller from the capital. For a work of the Heian period (850-950) it is indeed remarkable. The *tanka* verse in it is esteemed by Japanese scholars as of more than merit, while the prose style is studied as a model by all Japanese writers.

It may be worth while to explain that the word '*Monogatari*' means a tale; and the *Ise Monogatari* is a series of tales, interspersed with poems, describing the adventures of the poet; for Narihira himself is believed to have been the subject of most of the experiences therein related. Tradition will have it that the poet was a man of prepossessing appearance, extremely handsome, and that all the ladies of the day were wont to fall in love with him. If the work is really autobiographical the author may not be too safe a guide as to the impression he made on the society of his time. But that he entered heartily into the escapades narrated, there is no reason to doubt; and the picture is a remarkable revelation of the customs and morals of some the people of the period. The love passion of the time appears to have been much more affecting and demonstrative than anything of the kind in modern Japan, and the relations between the sexes of a much more free and informal character. Such authorities as Dr. Haga and Dr. Fujioka are persuaded that while Narihira wrote the original narrative himself, the present work is the result of later editors, to whom it is possible that we owe some interpolations.

The poet Narihira was the son of Prince Ahō, a child of the Emperor Heijo (596-599), and his mother was the Princess Ito, a daughter of the Emperor Kwanmu; so that we are to look upon our hero as none other than a Prince of the Blood. His princely father had made him take the position of a common subject of the Empire with the family name of Ariwara. His official rank was Lieutenant General of the First Imperial Guards. Young Narihira was rather a headstrong boy, and early showed a fondness for profligate adventure. History records of him that he was a man of many amours and equally numerous regrets. Like other poets we have heard of, he was frequently given to melancholy; and in his hours of dejection he was wont to find peace in poetical composition. For this reason he excited pity in the hearts of the fair maidens of his day, some of whom evidently succumbed to his ardent but fickle passion.

These episodes in his career the poet loved to narrate in fine prose, and to ornament with the choicest morsels of his poetic genius. When his book appeared the ladies of the period went crazy over it, and frequent references were made to it in the *Makura-no-soshi* and other subsequent works. Even now after so many centuries, its popularity is unabated, all Japanese men of letters making a serious study of it, and all young people delighting in its diverting episodes. The commentaries and criticisms that have appeared in reference to it, would make a fair library of Japanese literature. There are some 120 tales in



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the book, and the poetry is of greater extent than the prose.

A few examples from the tales in the *Ise Monogatari* will give some idea of how the work proceeds.

"Once upon a time a certain man, who fell in love with a fair lady of Gojo, Kyoto, used to make secret visits to her night after night. Suspecting that his passing through the gate so regularly would attract attention, he later used to crawl through a small breach in the tile wall behind. For some time no one knew of his habits; but at last he was discovered; and the master of the house gave orders that a sentinel was to be placed on the watch. As the lover came upon the watchman, and was thus prevented from visiting his sweetheart, he went away in despair, and wrote these lines for his consolation.

Hito Shirenu
Waga kayoiji no
Seki mori wa
Yoi-yoi goto ni
Uchi mo
Nenaran.

---

Oh plague the luckless watchman,
Who bars my passage there!
Would early sleep might choke him,
That I could meet my fair!

When the woman read the poem composed by her lover, she complained to the master of the house; and his heart was so moved by hearing of a passion deep enough to produce so spirited a poem, that he at once gave the lovers permission to meet as often as they liked."

Here is another tale: "Once there was a man who travelled about the country for purposes of trade. His son had been the playmate of a neighbour's daughter from childhood. Now grown up and in the flower of youth the pair naturally fell in love. The youth confessed his passion in a verse that moved the heart of the girl profoundly, and in a short time they became man and wife. For some time their days passed like a happy dream. Then the satiated spouse began to tire of his fair wife, and found a counter attraction in the province of Kawachi. When he left home on these mysterious visits, as he freqently did, his wife saw him off with the best of good grace, as if quite glad to get rid of him. Her seeming pleasure at his habitual absence caused him to become suspicious that she was as fickle as himself; so one night as he went out, he pretended to be going as usual to Kawachi, but instead, he hid himself in a grove near the house. It was a wild night, with a fierce wind moaning in the trees. As he watched and listened, his wife, utterly unaware of his presence, dressed herself in her best, reclined through the open window, and sang this song:

Kaze fukeba
Okitsu shiranami
Tatsutayama
Yowaniya kimi ga
Hitori-Koyuran.

---

The wind is loud and shrill,
The rough waves crested white;
While there on Tatsuta hill,
Alone at dead of night,
My lord must wait
Till, Oh, so late!

The husband hearing this expression of the yearning of his true wife's heart for him alone in the dark mountains of Tatsuta in the chill night winds, without the least bit of jealousy in her nature, was moved infinitely with pity and remorse. Henceforth he found no pleasure in visiting Kawachi, and returned to his wife with whom he remained faithful unto death."

Another of the tales relates a dream experience, thus: "Once there lived a man who was accustomed to receive secret visits from his ladylove. One day a letter came from the lady in which she said: 'Oh, love, I dreamed to-night that I had a visit from you.' To this the man replied with the following stanza:

Omoi amari
Ide nishi
Tama no aru naran
Yofukukaku
Mireba
Tama musubi seyo!

---

Last night my heart was so aflame,
My spirit slipped away
And found you waiting just the same!
O, next time, love, I pray,
Embrace me till I stay!

The next is an Enoch Arden tale, but without the self-repression: "Once there lived a man whom some untoward circumstance had separated from his wife. After wandering about without

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her for years through strange lands, he came to a house where a woman's face attracted him. It was the woman that of old had been the companion of his heart. There was mutual but secret recognition. Once when the two were quite alone, the man chanted this verse in her hearing:

Ini-shie-no nioi wa
Izura sakurabana
Chireru ga goto mo
Nari ni keru kana

---

O blossom of the cherry
Where is your old time fragrance?
You seem so bright and merry,
But you're soon about to fall.*

Upon hearing the poem, the woman's cheeks became wet with tears, and she lamented her change of circumstances. Whereupon the man chanted another stanza, thus:

Koreya kono
Ware ni omi-o
Nogare tsutsu
Toshi tsuki
Furedo
Masari gao-naru.

---

With face averted,
Much disconcerted,
She yet the lovelier seems;
Though she be older
And I seem colder
Her face the sweeter beams.

On hearing this, the woman blushed with natural pleasure; and the man, after the custom of the time, took off his kimono, and presenting it to her with a few other gifts, silently slipped away."

Again we have a story which says: "A certain man who lived in the province of Mutsu, was over head and ears in love with a woman of the place; and, as she returned the passion, she was thrown into a fit of melancholy, when he informed her of his intention to visit the capital. She accompanied her lover as far as Miyakojima in Okinoi, where, after having sakê together, she sang him this song:

Okinoi de
Mio yaku yori mo
Kanashiki wa
Miyakoshimamabe no
Wakare
Narikeri.

---

My love leaves for the capital
To-day at Okinoi,
Our parting is not *capital:*
Severer far than fire!*

"As soon as the worthy lover heard this song, he was so charmed that he could not leave the lady of his heart, even for a few days' visit to the capital, and so, to her rapturous delight, abandoned the trip."

The next tale informs us of one of those accidental love escapades of which the poet was so fond: "It happened once on the Ukon riding ground in Kyoto that a lady's covered palanquin was resting. At the bamboo-screened window of the *norimon* a man caught a glimpse of the beautiful face of a woman. The man, who was of high rank playfully hummed the following verse:

Mizu mo arazu
Mi mo senu hito no
Koi shikuba
Ayanaku
Kyoya
Nagame kurasan.

---

Only a glimpse, yet not in vain;
But who a glimpse could love?
For life would be a constant pain,
As I this moment prove:—
Standing by this car:—
So near, and yet so far!

Upon this the fair youth heard a faint murmuring music in which he detected these lines:

Shiru shiranu
Nanika ayanaku
Wakite iwan
Omoi nomi koso
Shirube narikeri.

---

Whether or not you know,
Whether or not you see,
You need not love forego!
Follow your heart, like me.

Thus the couple trifled with each other that day; but the man would not be content until he found out who she was and the place of her abode....."

The story thus breaks off abruptly, leaving us to make our own inference.

From the few examples given, it will be evident that the naturalism of so much of modern Japanese literature is by no means modern.

---

* The poem means that the woman, once fair as the cherry blossom, is not as fresh as of yore, having somewhat faded with time: her youth has passed into matronly middle age.

* In the original there is a play upon the world "Miyako," which means capital and also the place where the lovers part; and the lady assures her lover that the separation gives her greater anguish than to lay her body upon fire and be consumed.

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# ΑΡΑΙΣ ΤΑ ΜΙΚΡΟΒΙΑ ΜΟΥ

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# THE SHOSO-IN AT NARA

By ONZAN

THE name *shoso-in* was originally given to warehouses built for the special purpose of safely keeping family treasures, or articles of historical value; and in ancient times every institution of importance had its strong-room of this kind for precious relics, including the Imperial Court and all the more prominent temples of the Empire; but at present only two of these *shoso-in* remain: that in connection with the Imperial palace in Kyoto, and the more famous one at Nara.

This historic building is on the grounds of the Todaiji Temple, north of the celebrated Nara *Daibutsu*. It is 108 feet long, 31 wide and 30 high, with three apartments, each with a separate entrance. The floor is eight feet above the ground, and the roof is covered with tiles. The building is framed of huge triangled timber after the form of a well-crib, known as the *kuroki-yukuri* style, and is to-day the most perfect specimen of this ancient style of architecture in the whole Empire. Tradition says that the *Shoso-in* at Nara had its beginning in the year 129 A. D. when her Majesty, the Empress Kōken, on the occasion of the death of her father, the preceding Emperor, Shomu, had this great building erected to preserve the relics of the great ruler. But it is more probable that the present building was constructed in the year 756 A. D. when the treasures belonging to the illustrious Emperor were dedicated to the Todaiji Buddha, and a strong-room had to be erected to accommodate them. Thus, according to Professor Kurokawa, a noted authority on this subject, the Nara *Shoso-in* dates back to the eighth century. In any case it is quite clear that the building is among the oldest in Japan and that it contains certain articles once used by the Emperor, Shomu.

Each of the compartments of the building is subdivided into what are called the North, Middle and South rooms, each containing national treasures of great value. In addition to relics of the Emperor Shomu, there are gifts from successive rulers down to the Emperor Saga, 823 A. D., as well as gifts from various courtiers and famous men of ancient times. Among the more interesting relics of the Middle Department are ancient musical instruments, showing that as far back as the eighth century the art of music was sufficiently advanced in Japan to have demanded instruments of artistic make and quite admirable execution. Among these is a drum which probably came from China, a *wagoto*, or Japanese harp, a *biwa*, or three stringed violin, a *shakuhachi*, or flute, and many precious stones, including pearls and crystals, as well as ornamental objects like *doban*, *kinkoban* and *tengai*, which were used in the Imperial procession of ancient times. One very interesting relic is a folding screen (*kanage-no-nyobu*) made from the feathers of wild ducks woven together with a marvellous degree of art, considering the time in which it was produced. There are also specimens of ink, pens, and paper used



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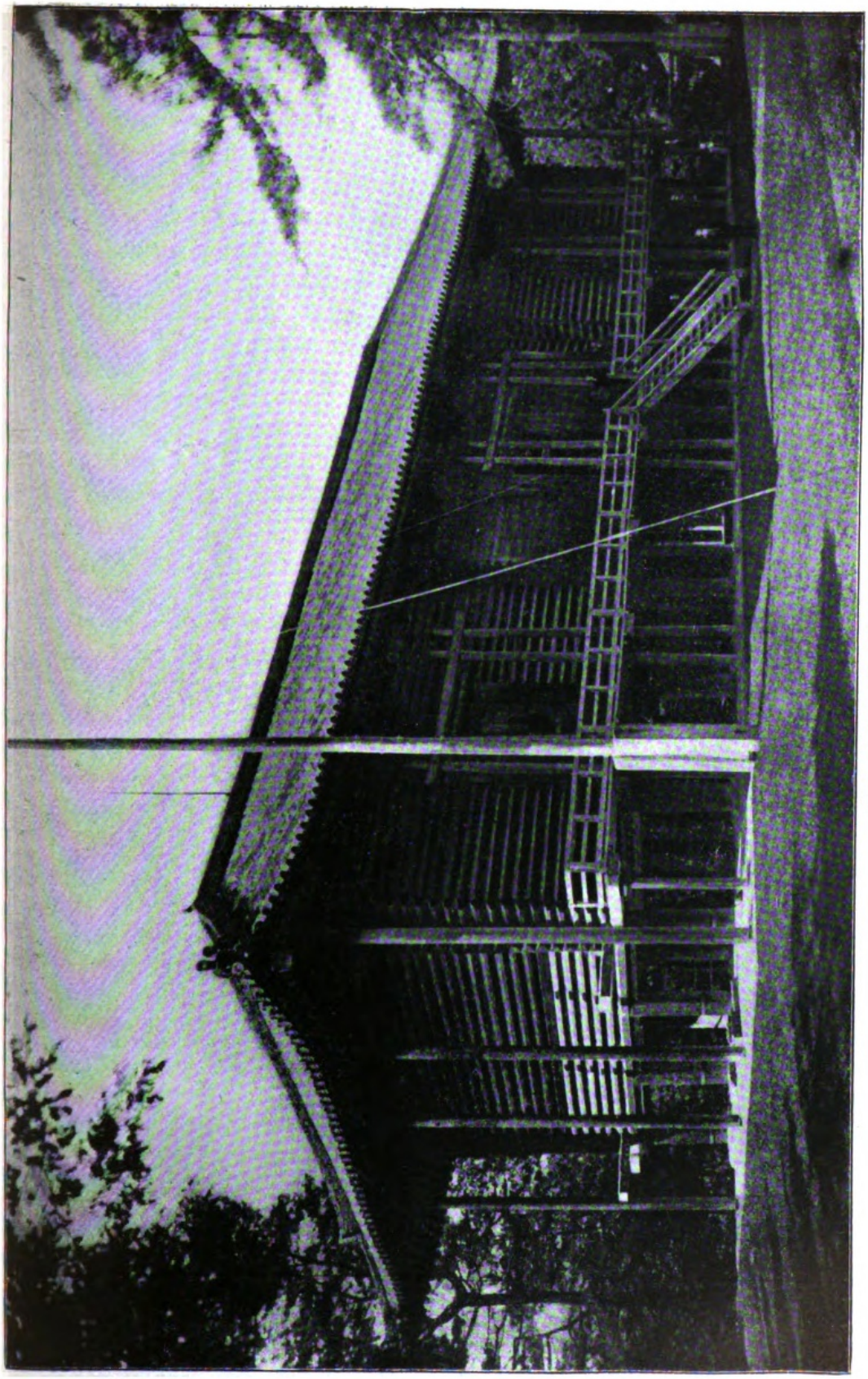

THE SHOSO-IN, NARA.

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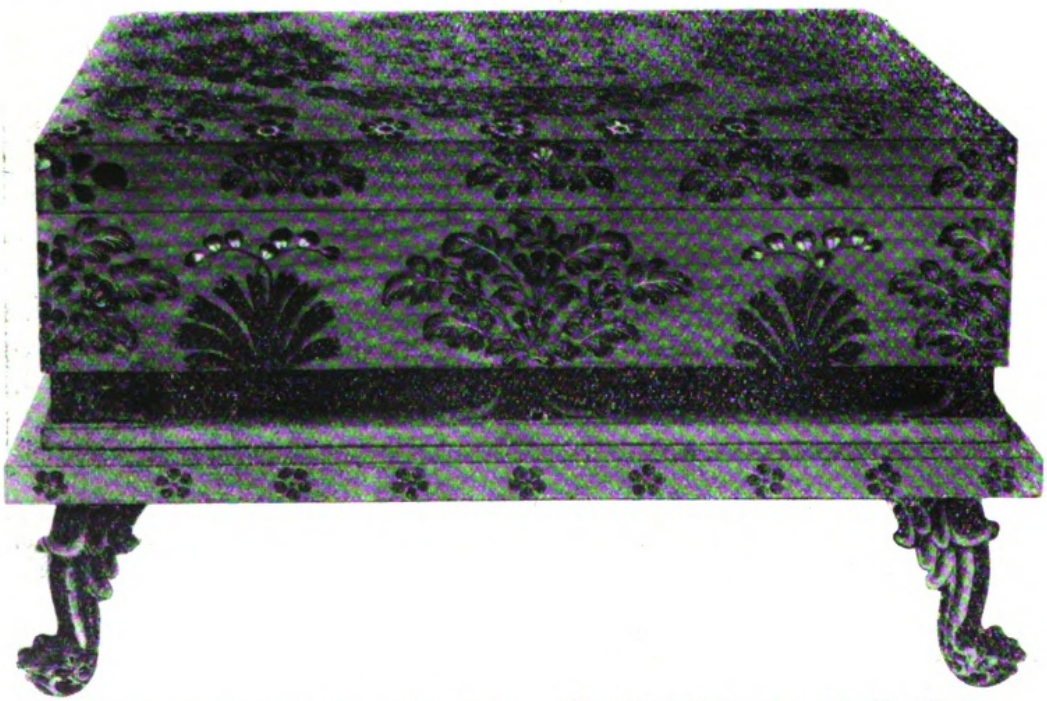
MUSICAL INSTRUMENT
—BIWA—8TH CENTURY

ANCIENT GOLD EMBROIDERED WORK FROM THE SHOSO-IN, NARA, *Chaussures de brocade. Gestickte Schuhe.*



ANCIENT CASKET IN SHOSO-IN, NARA. *Cassette Ancienne. Antike Truhe.*

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in ancient times, some of which came from China. There is one old writing brush (*fudê*) with the head quite worn off from constant use by some long forgotten hand, an object that always attracts the attention of visitors.

In the northern department are kept ancient weapons of various kinds. Among the more important of them are bows (*maruki-no-yumi*), arrows with the quivers for them, ancient halberds and swords, with armour, helmets and bridle-bits. Most of these belong to the Heian period. There is, further, a very interesting collection of dishes, spoons, braziers and water pitchers, all made of a substance resembling Britannia metal. Others are made of gilt copper. Some of the hanging censers are unusually artistic in design, and made of some kind of copper alloy. There are fine specimens of the same articles in silver, and some jars and cups of glass. A large brazier of marble is one of the more conspicuous objects in the museum, and another is a large sakê tank made of black lacquer. Inkstands and fireboxes in white agate are also to be seen. A more than interesting article is a stick of incense (*Kwosuku-ko*) of exquisite odour, which tradition says was presented to a Japanese Emperor by some foreign king, probably a prince of China.

Most of the articles in the southern room are representative of household use, such as mattresses, pillows silk cloth, plain and figured; rosaries, maces, crowns and various articles used by ancient emperors. Not less interesting among these objects are needles and scissors once in the hands of these ancient rulers.

For centuries it was the custom of successive emperors to visit the *Shoso-in* at Nara, worship at the Todaiji and inspect the treasures under its care. Many of the shoguns followed the Imperial example. When Yoshimasu, of the house of Ashikaga, went to see the treasures of the Nara *Shoso-in*, he was so taken with the famous incense stick that he wanted a piece of it, and got two square inches cut off for himself. His object was more amusing than religious, for he wanted in the next game of *kodo*,—a game in which the contestants have to guess the name of the incense from the smell of the smoke,—to have the fun of worsting the old-timers, who had made themselves famous as victors in the game. Not to be counted second, the great Oda Nobunaga also demanded a piece of the famous stick of incense. In 1692 the shogun, Iyeyasu, paid a special visit to the Nara *Shoso-in*, and took much interest in seeing that the national treasures therein were properly looked after and preserved. In the year 1875 a new museum was established at Nara, and some of the precious relics in the *Shoso-in* were removed to it for better preservation. When his Majesty, the present Emperor, went to Nara in 1877, he took occasion to inspect the *Shoso-in*, and took back with him a piece of the famous incense stick.

Instructions are now given by the authorities that the relics in the *Shoso-in* are to be carefully guarded as treasures of the Empire, and every attention is given to their preservation and safe-keeping. Twice a year all the doors of the great building are thrown open to have the place thoroughly aired and damp driven out. On this occasion officials of the Imperial Household are present, and sometimes scholars are permitted then to examine the objects

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for purposes of study and archeological investigation. The treasures of the *Shoso-in* are the oldest relics of ancient Japanese civilization, and are highly valued by the nation, not only as representing its advanced state in ancient times, but are revered as the very objects handled by the Imperial ancestors in the days of their residence on earth. Objects that are known to be 1,200 years old, may well command the interest and respect of citizens; and one cannot wonder that the Japanese look upon the *Shoso-in* and its precious contents with such veneration. The Horyuji temple at Nara also has some articles of great historical interest, but most of them are images and other relics in relation to Buddhism, which the nation does not regard as so important in representing the ancient civilization of Japan. From these one cannot so readily arrive at a conclusion as to the old customs of the past. The articles of domestic use preserved in the *Shoso-in* tell their own unerring story of the Japan of over a thousand years ago, and give some real insight into Japanese civilization during the Nara period.

In this respect Japan has some advantage over ancient Roman civilization; for the articles found in Pompeii are nearly all of metal or stone, which, though important, show but one phase of the life of the time; while those preserved in the *Shoso-in* are all of the material then in use, even to pillows and silk brocade, delicate materials liable to easy destruction, yet preserved in their ancient form. These give a picture of the remote past of Japan, with greater accuracy than anything found in Pompeii tells the tale of ancient Roman civilization. In the old fire-boxes of the *Shoso-in* are still the very ashes left from the fires lighted a millenium ago; and from these Japanese scientists have ascertained the nature of the fuel used in that far off time. It is indeed remarkable that a simple wooden structure like the *Shoso-in* should have so wonderfully escaped the ravages of time and the destruction of fire and war. Some of the fiercest battles of Japanese history have been waged in its vicinity, when famous temples were reduced to ashes, but no enemy ever thought of harming the treasures of the Imperial ancestors, a fact which tells its own story. Had the Japanese not had from remotest times that respect and reverence for the Emperor that they at present display, it is difficult to see how the Imperial treasures could have been thus preserved. Even the famous *Daibutsu* of the Nara Todaiji has been subjected to the fires of war, and has been repaired several times; but the *Shoso-in* still stands unharmed, a monument to Japan's love for the past, and her reverence for her rulers. This venerable building, portraying the long history of Japan and revealing the nature of her civilization at every period of its advance, is also an indication of her steady progress in material and mental revolution from times when the half of Europe was savage and America had no existence as a nation. There are those who tell us that Japanese history cannot be relied on till after the seventh century, and that the tradition as to all time previous is to be ignored; but who can examine the relics of the *Shoso-in*, as well as the many others which archeology has brought forth, without being convinced that her civilization must have been well advanced long before the seventh

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century, that if it does not go back to the time ascribed to Jimmu Tenno, the first Emperor, it at least must be placed not far this side of it. A nation with the civilization that Japan had in the eight century must have had a long history leading up to such achievement. Nations do not become civilized in a century, especially if they be in isolated sections of the earth. Japan must have had nearly one thousand years of preparation, to have reached the advancement she shows in the century when the treasures preserved in the *Shoso-in*, begin.

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# NIKKO

Loud falls the rain
On the pointed hills,
While the torrents roar
Fed by the rills.

Here dwell the gods—
A step from the sky—
Where the temple bell
Ringeth on high.

The song of the bronze
Bursts from the bowl
Like the voice of a god
Calling the soul!

It notes but the hour
For work or play—
'Tis Time on his rounds
Stealing the day!

*Don C. Seitz*

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# ENGLISHMEN WHO HAVE HELPED JAPAN

By DR. J. INGRAM BRYAN

IN the story of diplomatic relations between Japan and Great Britain, briefly told elsewhere in this number of the JAPAN MAGAZINE, there was no opportunity of mentioning the names of the considerable number of British subjects who have had to do with the progress Japan has made in modern knowledge. The influence of British civilization upon Japan has come quite as much through British scientists, scholars, teachers and merchants as through diplomacy and politics. From the time of the Restoration a number of British subjects have been in the service of the Japanese government; and a large number of British merchants and traders have resided in Japan on their own account. From the first Britons enjoyed special privileges in Japan, as did the subjects of other nations, but when Lord Rosebery's government swept these away in July, 1894, British subjects in Japan submitted with good grace, and have ever since tried to work in sympathy with the Japanese government and people. There is little doubt but it was through the good-will of Britishers, not only in Great Britain and the colonies, but in Japan, that the Anglo-Japanese Alliance was made possible. This great compact between the two leading nations of the East and West has led to a cordiality that has effaced all recollection of the earlier reluctance of the British to acquiesce in treaty revision. And the unusual friendship evinced by Englishmen the world over for Japan when she was thrust out of her rights in the Liao-tung Peninsula by the triple protest of Russia, France and Germany, kindled a warmth in the heart of the Japanese that time will never cool. When Japan had at last to face the inevitable and to fight her Manchurian battles all over again, the sympathy and good-will, as well as the *loans*, of British subjects contributed in no small way toward her victories, and toward gaining for her the position of a first-class power.

This growth in cordiality of relationship between Japan and Great Britain is not, then, wholly of a political nature. It is to a large extent owing to the influence of individuals. While Britain has not had such a large influence on Japanese education as America and Germany, her subjects have, nevertheless, played a no unimportant part in assisting Japan to gain access to occidental knowledge. Among the more notable monuments to British scientists in Japan is the Engineering College, established in 1872 by Professor Henry Dyer of Glasgow. The college is now a part of the Tokyo Imperial University. Professor Dyer's sojourn in Japan is still most appreciatively remembered; and his former pupils are to-day among the more eminent engineers of the nation. This is saying much in a country where engineering skill is so essential to achievement, and where some brilliant feats of engineering have been accomplished in railway and other work. With Professor Dyer were associated Professor W. E. Ayrton, Mr. D. A. Marshall and Mr. George Cawley. Later came Professor John Perry and Professor Thomas Alexander; while, for some time Captain Brinkley was Professor of mathematics.

There has perhaps been no Englishman in the Japan of recent years, who has had more influence than Captain Brinkley. He has spent most of his life among the Japanese, and for most of that period he has been editor and proprietor of the *Japan Daily Mail*, one of the best edited and most influential journals in the Far East, and a leading



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authority on things Japanese. Captain Brinkley has always taken a deep interest in Japanese civilization, and is today perhaps the greatest living authority on Japan's language and customs. It is impossible adequately to estimate the influence of his long career as editor, public writer, author of books on Japan, as Tokyo Correspondent of the *London Times*, and as adviser to the Japanese Foreign Office from time to time, on the relations between Japan and Great Britain. Another name long connected with the science of engineering in Japan is that of Professor Charles West, who devoted about 30 years of his life to the service of the Imperial University. A man of gentlemanly character and bearing, a keen and intelligent observer of Japanese life, and a teacher beloved of his students, Professor West left an impression ineffacable on the Japanese. So deep was the grief at his death some three years ago, that a fund was at once created for a monument to his memory on the campus of the university, and the ceremony of unveiling the statue was honoured by the presence of the great scientists, scholars and statesmen of the nation. The names of Dr. Divers and Mr. R. W. Atkinson are also remembered in Japan for their researches in chemistry and for the encouragement they gave to scientific study. An Englishman, Dr. William Willis, did Japan's pioneer work in medicine after the Restoration. And the famous Englishman and connoisseur of art, Dr. Anderson, laid the foundations of Naval medical education for the Japanese. The foreign staff of the Naval Academy was from the first British; and one of these, Professor Arthur Lloyd, whose recent demise all are lamenting, was one of the ablest scholars ever in the service of the Japanese government. The influence of Professor Lloyd's 25 years of service in the cause of Japanese education would be difficult to estimate with any adequate degree of justice. He had been a fellow of Peterhouse, Cambridge, before coming to Japan; and after arriving in the country he took up the study of the Japanese language till it was mastered. He made also a profound study of Japanese civilization, especially in the realm of religion, and his books on Japan are among the most authoritative yet written. Professor Lloyd was an instructor in the Imperial University and the Higher College of Commerce, as well as at the Naval School. Japan will always do well to encourage the advent of such men for the cause of education, no matter what country they hail from.

The first Japanese warships and their guns were constructed by Englishmen, and the same was for many years true of the nation's merchant marine. The instructor in Naval Architecture in the Imperial University has always been a Britisher; and the present occupant of that chair, Professor F. P. Purvis, is regarded as one of the best authorities on his subject in the Far East. Under his instruction Japan has turned out some very efficient naval architects; and today Japanese shipyards have as efficient foremen and master mechanics as most of the yards abroad. It was an Englishman, Mr. H. N. Lay, who submitted the first scheme of railway construction to the Japanese government, and another Englishman, Mr. R. Vicars Boyle, who carried out the portion of the scheme which the government agreed to adopt. The earlier lighthouses of Japan were designed by Mr. Thomas Stevenson, the father of Robert Louis Stevenson, the celebrated novelist, and were erected by Mr. R. H. Brunton, who also assisted in the contruction of the first telegraph lines in Japan. Later Mr. Edward Gilbert, of the North British Railway, organized and developed the Japanese telegraph system along the main routes. The mint for Japan's new coinage was set up in Osaka by Major Kinder in 1871. The first man to use explosives for mining purposes was an Englishman, Mr. Erasmus Glover, in 1867; and the following year a Scotsman, Thomas Glover, sank the first European shaft in the now famous coal mines of Takashima.

So many Englishmen have had to do with modern progress in Japan that it is not easy to gather into a brief sketch

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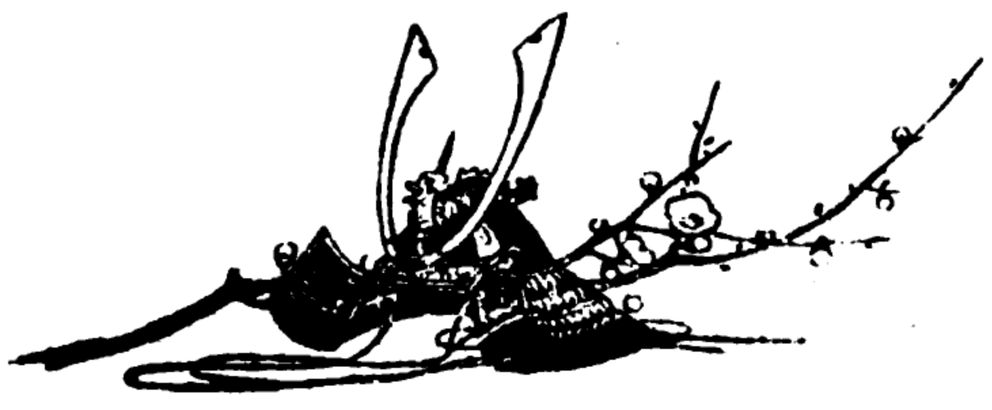
like this all that ought to be said of them. Professor Foxwell of Cambrige was at one time in the Department of Economics in the Imperial University, Tokyo, and Mr. P. A. Hillhouse, of Glasgow, was at one time in the Department of Naval Architecture in the same institution. Professor B. H. Chamberlain, the celebrated sinologue spent the best part of his life in the Imperial University. Professor Seymour of the First High school has also given many years to the cause of Japanese education. Mr. W. B. Mason, principal outhor of Murray's Hand Book to Japan, was once in the service of the Japanese government. Then there are numbers of individuals, not connected with the Japanese government, who have had a no less beneficent influence upon Japanese civilization. Mr. John Carey Hall, British Consul General, Yokohama, a profound Japanese scholar and deep student of Japanese civilization, has always been looked on by the Japanese as earnestly interested in the modernization of the country, and his advice and opinions have had no small influence upon the good relations between Englishmen and Japan. Mr. Robert Young, Editor of the *Japan Chronicle*, though one of the keenest of critics, has had no little influence in keeping the nation up to time. Mr. Young is a merciless foe of all superstition and cant, and his writings in the *Daily Japan Chronicle* have had a considerable effect in modernizing Japanese ideas of religion and social procedure. There are also many British merchants in Japan, men of the highest probity and principle, who have had a marked effect upon Japanese civilization. The extent to which such high class business firms as Messrs. Sale, Frazer and Company, for example, have assisted in the development of Japan, would be difficult to appraise.

The influence of Englishmen on Japan has been still deeper than merely on the development of the navy and public works. The effect of English Literature on the political and speculative thought of the nation has been very great indeed. English is now taught in practically all the government schools, as well as in the provincial schools, of Japan. But Englishmen have done more than bring Japanese thought into contact with Anglo-Saxon philosophy and science. They have set before Japan British ideals of Justice and fair play and British ideals of religion and morality. The army of British missionaries in every corner of the Japanese Empire, many of them men and women of the highest scholarship, has had a profound effect in moulding the minds and characters of young Japan after occidental ideals. And the leading British firms in the open ports have set up ideals of justice and fair dealing that have in no small measure proved beneficial to the proper carrying on of commerce, trade and industry. From all these Englishmen the people of Japan now probably have come to know what Kipling meant when he wrote:

"The Saxon is not like us Normans.
His manners are not so polite,
But he never means anything serious
Till he talks about justice and right;
When he stands like an ox in the furrow
With his sullen eyes set on your own,
And grumbles, 'This is'nt fair dealing,'
My son, leave the Saxon alone!

Appear with your wife and the children
At their weddings and funerals and feasts;
Be polite but not friendly to bishops;
Be good to all parish priests;
Say "we," "us," and "ours" when you're talking
Instead of "you fellows" and "I."
Don't ride over seeds; keep your temper;
*And never you tell 'em a lie!*



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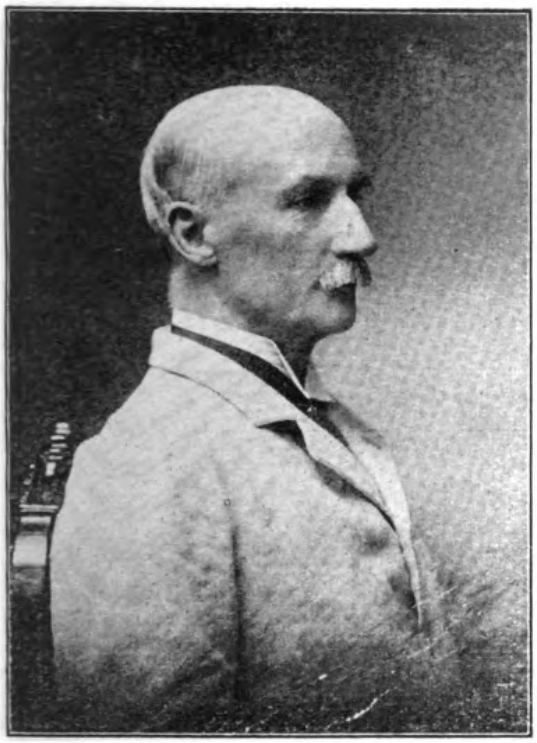
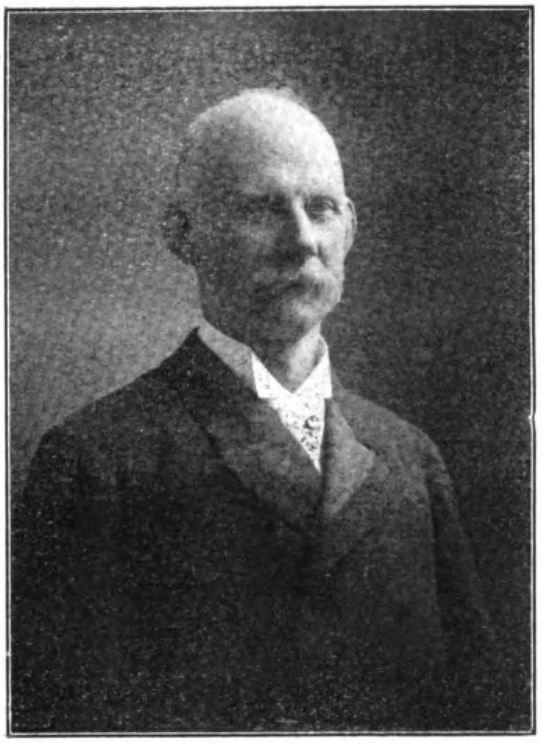


CAPTAIN F. BRINKLEY, R. A.



PROFESSOR F. P. PURVIS, THE IMPERIAL UNIVERSITY, TOKYO.

THE LATE THOMAS GLOVER, ESQ.

THE LATE PROFESSOR ARTHUR LLOYD, M. A. OF THE IMPERIAL UNIVERSITY, TOKYO.

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PORTRAIT OF YOSHITSUNE AS A WARRIOR

YOSHITSUNE AS A BOY

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# YOSHITSUNE

By ARIEL

YOSHITSUNE, the younger brother of Yoritomo who built the Kamakura capital, must be reckoned among the most remarkable and interesting characters of Japanese history. The thrilling story of his career is as well known to the successive generations of Japan as the life of Alfred the Great to British children, or that of George Washington to young Americans. And the reason may lie as much in the fact that he, like the two heroes mentioned, was a delightfully naughty boy, as in the more exciting side of his adventurous life.

Yoshitsune was born to adventure as the sparks fly upward. Coming into the world in the year 1159, the son of a villiant soldier, the infant was soon deprived of his father who was killed in a fierce encounter with the great Taira-no Kiyomori. The widow Tokiwa, with the infant Yoshitsune in her arms escaped with her other two children; but hearing that her mother had been taken prisoner by the Taira, she made her way to Kyoto to beg Kiyomori for the mother's release. It is pleasant to record that even in so unmerciful an age, the suit of the lady Tokiwa was successful, and all were given their liberty. The mother was unable to provide for their children herself, and, like Hideyoshi, young Yoshitsune was committed to the care of the monks in the monastery of Kurama in Kyoto. Like Hideyoshi, too, he proved too much for the monks, being unable to endure the restrictions of the religious life. So fiery and impetuous was his disposition they gave him the nickname of "young bull." It was soon seen that he preferred the practice of archery and swordsmanship to the duties of study and devotion. He got hold of some old volumes of Japanese history, which stirred his blood with heroic tales, and brought him the inspiring information that he, himself, was of noble lineage. He was from this time moved to emulate men of old and to rehabilitate his family honour. He made up his mind that he would some day avenge what so many of his ancestors had suffered at the hands of tyranny. So at the age of 15 he escaped from the monastery and fled into the land of Mutsu in the north, a far and wild region, filled with savages and governed by an official of the Fujiwara family. At this time the Taira were at the zenith of power, and despotism was rampant and supreme. The Fujiwara house had always been friendly to the house of Genji, to which the young Yoshitsune belonged, and promised the latter every assistance.

During the next few years Yoshitsune had his fill of daring exploits, as a righter of wrongs and as a soldier generally. It is at this time, about the year 1174, that those stories of him that engage the heart of young Japan, begin. To the modern Japanese school boy this hero is the mirror of all the courage and fortitude that are the glory of national chivalry. It is told of him that while still a youth, he pursued a bandit who had stolen a horse from the camp. Sword in hand the notorious robber, far famed for strength and skill, stood with his back against a tree and defied his pursuers. Yoshitsune alone dared approach him, and took him singlehanded.

On another occasion when a band of robbers attacked the camp, in the ensuing fight, Yoshitsune slew four of them himself. It was Yoshitsune, too, who brought to his knees, Benkei, the most noted outlaw of the period, making him in turn a useful citizen and a gallant soldier. Hearing now that his brother, Yoritomo, was at war again with the Taira, Yoshitsune could not remain inactive in Mutsu, but with a handful of followers hastened to the assistance of Yoritomo. A proud victory was gained over the enemy at Fujigawa; and when



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Yoritomo saw Yoshitsune was the cause of the triumph, he was delightfully surprised, and welcomed the youth as a superior.

After the death of the Commander in Chief of the forces Yoritomo was hesitating as to which of his brothers he should appoint over the army ; so he heated a jug red-hot and commanded his brothers to serve him with drink. All, except Yoshitsune, dropped the pitcher as soon as they seized it ; and the young man was made Commander in Chief. Yoshitsune was no sooner in office than it became his duty to lead another expedition against the Taira clan. They were put to flight at Ujisawa, and on their retreat to Dan-no-Ura they were pursued by the forces of Yoshitsune, who followed them into the sea whither they fled toward their boats. The soldiers hesitated to follow the enemy, but Yoshitsune kept on into the waves. Happening to drop his bow in the water, one of the enemy attempted to take advantage of the mishap and capture him, putting out a long-handled crook and trying to hook it into Yoshitsune's helmet. The latter kept his assailant at bay with his long sword, while with the other hand he sought his lost bow. His friends on shore implored him to desist and return, but he declared that he would never yield without finding his bow. As he finally retreated the enemy rained arrows upon him from their boats, but a devoted follower stood between his master and the arrows, receiving the shafts into his own body. Yoshitsune dragged the dying man shore, and held his head on his own lap till the man had expired. The whole army cheered the action, and every man henceforth stood ready to die for the brave leader.

Kiyomori, the head of the Taira clan, was now dead and the cause of the tyrants was somewhat on the wane. Yoshinaka a cousin of Yoshitsune, was sent to finish the Taira army at Kyoto. After the victory he entered the city with great pomp, and assumed all the airs of a dictator. This displeased Yoritomo, and he sent Yoshitsune to call the refractory relative to his senses. Yoshitsune halted by a river side over night, and in the morning pressed across in the face of heavy loss from the enemy's archers on the further side. The forces of Yoshinaka were at last defeated ; and they fled before the army of Yoshitsune to Kyoto. Fearing to remain in the palace of the imperial city Yoshinaka escaped into the country, where an archer pierced his body through while his horse was bogged in a paddy field. The son of Yoshinaka had married a daughter of Yoritomo, whom the latter held as a hostage at Kamakura. After Yoshinaka's death Yoritomo beheaded his son-in-law and resolved to marry off his widowed daughter to a member of the powerful family of Fujiwara, so as to strengthen his alliance in that direction. But the daughter of Yoritomo, loyal to her slaughtered husband, refused the request of her father, and slew herself with the sword of her dead spouse.

Yoshitsune now prepared to attack the forces of the Taira clan at Fukuwara on the banks of the river Minato, a little west of the modern town of Kobe. The Taira lines extended for some eight miles on either side of the fortress, from the Ikuta temple in Kobe to the valley of Ichi-no-tani which runs from the shore to the hills between Kobe and Akashi. A large fleet had assembled in the bay to cover any attack along the shore. But Yoshitsune, marching his forces up the mountains behind, secured the services of a hunter's boy who knew a secret path down the steep cliffs at Hiyodori-goe. The boy contended that, although a deer might descend the path, no horse could attempt it. But Yoshitsune said he could take a horse anywhere a deer could go ; and so he started down the steep path, his whole army following him. Some of the cavalry met with mishaps in getting down, but the attempt was a great success ; and the forces of the Heike were surprised on the plains and driven helter skelter in confusion into the sea. The slaughter was awful, a scene of carnage ensuing that would be difficult to parallel in history, the sea being red with the blood of the slain. This conflict resulted in the annihilation of the Taira, and the house of Kiyomori was no more.

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Yoshitsune returned in great triumph to Kyoto and had Imperial honours bestowed upon him. This excited the jealousy of the great Yoritomo at Kamakura, and he ungratefully resolved to humiliate his brother Yoshitsune. Yoshitsune hastened to Kamakura to rid his brother's mind of suspicion against him, but Yoritomo had so long listened to the slanders which rivals of Yoshitsune had poured into his ears, that he refused to receive Yoshitsune, sending a messenger to stop him a few miles outside of Kamakura Thus dishonoured and stricken with grief over his brother's refusal to requite his merit, but still loyal to Yoritomo, he sent a fraternal letter to Kamakura reminding his brother of their childhood days, their early struggle together and the many vicissitudes they had mutually weathered, beseeching forgiveness if he had in any way unwittingly erred. It was a letter full of infinite pathos. But he waited in vain for an answer, and returned heartbroken to Kyoto whither his brother's malignity followed him.

Yoritomo gave no satisfactory excuse for his ungracious treatment of his heroic brother. It was said that the reason of his resentment was the manner in which Yoshitsune carried on operations in pursuit of the Heike remnant that had escaped from the fight at Ichi-no-tani to Shikoku. As the fleet of Yoshitsune neared the enemy, Kajiwara Kagetoki, an old veteran of Yoritomo, proposed that an oar should be placed at the bow of each ship, as well as at the stern, so as to be ready for retreat if necessary. Yoshitsune contended that no true warrior would think of retreat, and asked how they could expect victory if they expected retreat. Kagetori replied that it was only a "boar warrior" that did not know how to retreat. He said success could not be had by recklessness. Yoshitsune, deeply incensed, replied that he did not know whether he was a *boar* or a *deer*: his only thought was to vanquish the enemy. Finally he said: "When you are the admiral of the fleet you may put oars at both ends of the ships if you like, but so long as I am admiral, I shall permit no such tactics;" and with this he gave orders for the action to begin. The story goes that from this time Kagetoki tried in every way to poison the mind of Yoritomo against Yoshitsune, with the result above related.

Yoritomo was now bent upon the destruction of Yoshitsune. One, Tosabo Shoshun, was selected to assassinate him, but Yoshitsune, attacked in his own house, met his assailants at the door, and cut down the assassin with his own hand. Yoritomo, now angered at the failure of his plot to get rid of Yoshitsune, determined to send an army against him. Not wishing to disturb the Imperial capital at Kyoto, Yoshitsune set sail for Kyushu, but contrary winds drove him on the coast of Yamato. For some time he remained hidden among the beautiful mountains of Yoshino, where the whole landscape is covered with flowering cherry trees. But even there the relentless emissaries of his revengeful brother pursued him, and he was obliged again to flee, this time to Mutsu in the far north, where in youth he had found asylum upon his escape from the thraldom of monastic life, and sanctuary from the long arm of Kiyomori. But the governor of the district was now a vassal of Yoritomo and was not ready to admit Yoshitsune. The sentinels at the frontier were ordered to arrest him as he entered the province. As the party approached, the officials supposed at once that it was Yoshitsune. The faithful Benkei, who accompanied Yoshitsune through all his dangers, replied satisfactorily to the questions of the sentinels. The party passed on safely to the house of Hidehira a great family of Mutsu, where they met with a warm reception. The old man died, however, and though his last command to his sons, was to protect Yoshitsune, Yoritomo, as soon as he discovered the whereabouts of his brother, ordered his head to be brought to Kamakura. The little band escaped into the fields, but they were pursued and slaughtered on the banks of the Kamuro river. His head was placed in a lacquered box, "moistened with wine, and sent to Yoritomo at Kamakura.

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# THE GEISHA

By an M. P.

THE charms of the Japanese *geisha* have been so often sung by ardent admirers, and as often depreciated by those who misunderstand her position and character, that we make no apology for one further attempt to treat the subject frankly and from a Japanese point of view. The *geisha* arose naturally out of the peculiar conditions of Japanese civilization. In a country where Confucianism so restricted women that it was not considered proper for them to appear at gay or public functions as the companions of men, the need of the eternal feminine was nevertheless felt, as a waitress, if for no other reason; and if a waitress was necessary, why should she not be a woman of grace and accomplishments? Moreover, the house of the average Japanese gentleman was on too small a scale to become a convenient place for comfortably banqueting in, so that the host usually had to take his guests to a restaurant, where the company was naturally waited on by the maids of the establishment. The Japanese code of manners, especially the etiquette of feasting, is punctilious to a detail, and few wives were capable of properly conducting the ceremony of a banquet, even were they permitted to do so. But the women of the middle and upper classes never appeared at feasts. Their place was in the home with their children. The idea of their sitting down with a company of their husbands' guests, and singing or dancing for their entertainment would be preposterous from a Japanese point of view. And as for the idea of having one's wife dance a *polka* with a guest of the male persuasion, it would be intolerably immodest to the Japanese mind. The Japanese, however, are content with less diverting amusements. They do not care to dance themselves; they prefer to have others do it for them. Men and women do not dance in real Japanese society. All dancing is by women, and the *geisha* is the ideal exponent of the art. This is surely a more highly moral conception of the art than that which cannot conceive of a dance without men and women bouncing about the room in each other's arms. The dancing of the *geisha* is an art of a high order; and no one who has witnessed it, can regard it as otherwise than a harmless if not aesthetic form of entertainment. Then the *geisha* combines with her capacity for entertainment, the further essential, of waitress. As a waitress she is perfection. Thus she is a person of numerous accomplishments. She can dance, sing, play the *samisen*, chat, tell stories, and smooth the way for genial conversation in a manner that gives a Japanese feast its most enduring charm.

This is, of course, in marked contrast to occidental custom. There, the wife is the hostess, and a dandy in swallow-tails is the waiter. The wife chats with her husband's or her own guests much in the way the *geisha* does in Japan. After dinner the wife sings, plays on the piano or enters into games for the entertainment of the guests. She even concedes the privilege of being taken for a turn over the waxed floor by a male guest met only that evening for the first time. Then if the company want theatricals they must retire to the public theatre or concert hall after dinner. It will, therefore, be readily seen that an institution like the *geisha*, which combines all these essentials of hospitality in one, would easily find a place in a society where the mother and wife were held in sacred seclusion.

The Japanese *geisha* is then a professional waitress and entertainer. She is the outcome of that advanced state of society which marks a careful division of labour. She is a professional and really artistic medium of social



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intercoruse. Without her Japanese gatherings would lose much of their vivacity and pleasing *abandon*. Endowed as the *geisha* is with more than the ordinary share of personal attractions, elegant and accomplished in all the arts of society, she is popular among all classes, though not unnaturally she is a source of anxiety to elders and of temptation to youth. If she falls, it is the fault of the men who should protect her; and her perfections are not greater or more glaring than those of the actress and other professional entertainers of the west. Just as in Europe and America the actress and the music-hall singer or dancer are given a lighter name than they really deserve, so has the *geisha* suffered in Japan. But her character depends upon herself and her companions, just as the character of other women does. True, she is more exposed than other women in Japan: that is because the mothers of the nation must be protected from public gossip and dangerous association; but the *geisha* is not more exposed than the women of Europe who attend the balls and other gaities of the season. The men whom the *geisha* meets are not less desirable than many who dance with the wives and daughters of the west during an evening's hop. Of course, we know that there are various grades of society in the west; and that some of the evening parties given by parents are quite proper and select; but *all* are not so, men of all sorts being admitted to halls and places where dancing goes on.

In Japan the *geisha* is a universal institution. There is not the smallest town in the most remote corner of the Empire, but has its *geisha*. But those of the larger cities, such as Kyoto, Tokyo, Osaka, Nagoya, Niigata and Nagasaki have their unique distinctions, of which the several places are wont to boast. The girls of Kyoto are looked upon as the most artistically dressed in Japan. Their appearance is somewhat heavy, and their trains bulky, but for elegance and grace, as well as comeliness in dress they cannot be excelled. The Osaka *geisha* on the other hand are noted for the simplicity of their costumes, but a simplicity not inconsistent with beauty and high art. The Tokyo *geisha* are regarded as the most representative in the Empire. The people of the capital look upon them as possessed of a temper and disposition not unlike the spirit of the old samurai. It is a disposition proud and independent of the influence that comes from position and wealth. Their attitude and condescension is the same whether the guest be a common merchant or a prince, a man of moderate means or a millionaire. In every act they try to do their best, whether the guests be high or low, rich or poor. And in respect to their accomplishments, the Tokyo *geisha* are held to be far superior to those of the provinces and outside cities. They have, as a rule, no such charms of complexion as some of the Kyoto and Nagoya *geisha*, but the Tokyo patrons think them quite beautiful enough for human mortals . . . . . .

The *geisha* does not attain unto her superior accomplishments naturally or by accident. She has to undergo a lifelong course of training. If a man intends his daughter to became a *geisha* he must send her to the *geisha* school as early as seven years of age. There she must remain until womanhood, undergoing daily practice in singing, dancing and music. She learns to become a sort of opera singer; for she must be able to tell an interesting episode or a thrilling tale in song or dance, to the strains of the *samisen*, often being her own accompanist. After she enters upon her career, it is very difficult to quit, unless by good fortune some wealthy lover marries her, which not infrequently happens. The wives of some quite prominent persons in Japan were once *geisha*. On the whole their lives are not happy; for no woman can be happy without a home. Though they are now looked upon with pride as an institution peculiar to Japan, the time may come when the influx of European civilization will displace them by our wives and daughters; and then our real anxieties will begin.

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# JAPANESE ETIQUETTE

THERE was a time when the Japanese had the reputation of being the most punctiliously polite people in the world; and there is no doubt the reputation was deserved, for nowhere else on the earth could be found so profound a regard for the code of manners pertaining to polite society. Whether this aspect of Japanese civilization still as carefully obtains as of old, is a matter of grave doubt with many. With the influx of western thought, the rush of modern life and a resultant greater appreciation of time value, there is small leisure for the long-drawn-out etiquette of olden days, and it is fast beginning to disappear. The very life out of which ancient and delicately differentiating forms grew, has forever passed away; and a scrupulous observance of some of the former rules of etiquette would in modern Japan seem like retaining the chrysalis after the butterfly had flown.

There is every reason to believe that so remarkable a code of manners as fastened upon Japanese society for centuries must have arisen out of the relations of numerous classes into which feudalism divided the nation. During the feudal age the gradually developed rules of national etiquette were enforced upon all classes till they became the daily manners of common life. The authorities looked upon it as an important principle of government. It is a question whether this was not indicative of a sounder statesmanship than prevailed in other countries, and than now obtains in Japan. Old Japan was disciplined into proper modes of action and right relationships of life under the edge of the sword, and was thus taught to know and do its duty to its superiors. This had a moral effect more far-reaching than one can adequately estimate. It created a spirit that touched and purified the whole of life. The carefulness that applied to the actions of life, and informed every detail of speech and movement influenced the artistic productions of the time. Old Japanese art is a reflection of the life and manners of old Japan. One was as artistic as the other. Courtesy was a moral and aesthetic study carried to a degree wherein the artificial and forced side of it completely disappeared and grace and charm became a habit. The effect upon language was very marked; for the relations between classes, complicated as they were, had to be expressed in words as well as in behaviour. Consequently the language become filled with numerous honorifics, there being as many as ten ways of distinguishing rank both in substantive and verb.

The disposition to lay stress on manners and on social procedure generally was, of course, not wholly original with Japan. It was probably imbibed from China where much attention had been given to the subject for generations. Originally, no doubt, religion was the mother of manners, as she has been of many other good things. This would suggest the close relationship that has always existed between religion and morality. Confucianism has always contended that "if the appearance is not right the mind cannot be good." The careful decorum observed in the proper mode of worshipping ancestors had a far-reaching effect on the daily life of China; and when the same teaching came to Japan the result was equally marked. The Ashikaga shoguns were not slow to see the benefit of such a code from a government point of view. And so the tendency developed under the support of religion and government until the Japanese were as polite to each other as they were to the gods, whom, so far as behaviour was concerned, they did not widely distinguish from human beings.

The most popular style of etiquette known among the Japanese was associated with Ogasawara code of manners, having its rise at the court of the Shogun,



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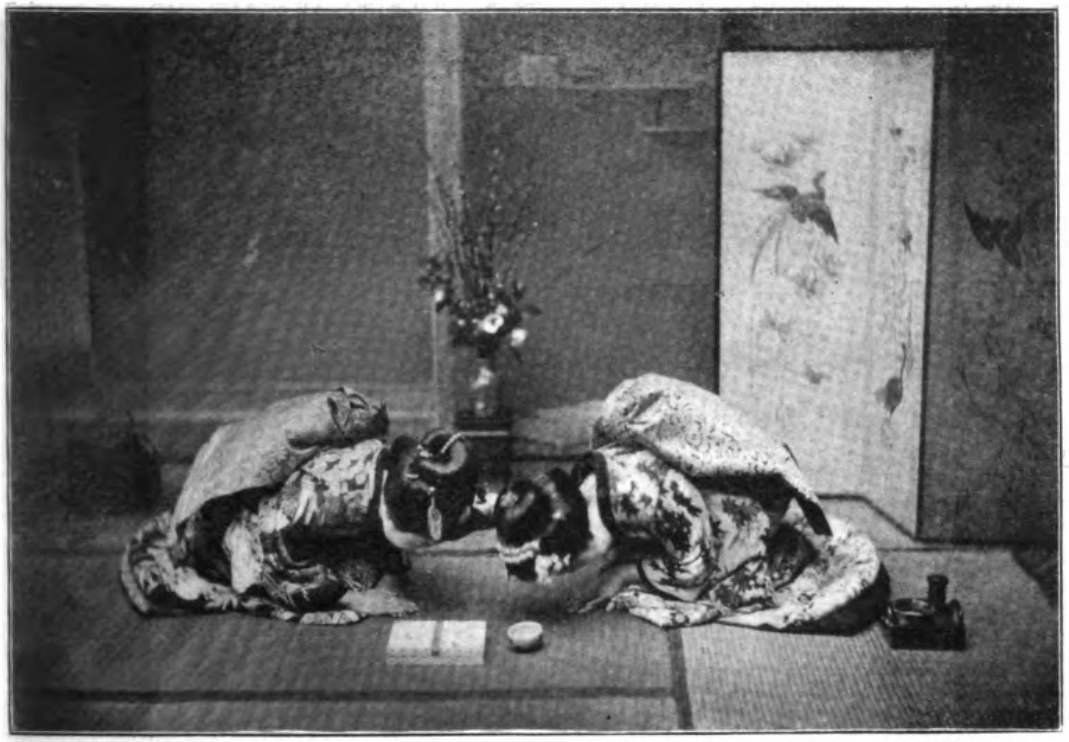

WELCOMING THE GUEST. *Salutation à la Maison.* *Begrüssung zu Hause.*

SALUTING A SUPERIOR. *Saluer un Supérieur.* *Begrüssung eines Vortgesetzen.*

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SHOWING A VASE OF FLOWERS TO A GUEST. *Montrer un vase de fleurs. Eine Blumenvase zeigen.*

SEEING A GUEST OFF. *Adieu.*

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OFFERING A BOWL OF SOUP. *Présentation d'un plat de soupe. Darbieten der Suppe.*

HOW TO HOLD CHOPSTICKS AND BOWL. *Comment tenir les baguettes à manger.* ***Haltung der Ess-stäbchen.***

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HAVE A CUP OF TEA! *Prenez une tasse de thé.* *Nachmittagsthee.*

HOW TO PASS A SUPERIOR. *Passer devant un Supérieur.* *Vorgesetzten.*

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Yoshimitsu, in Kyoto the latter part of the 14th century. It is believed however, that the origin of strict rules for the observance of polite relationships was as far back as the Emperor, Kotoku, 650 A. D. These rules were revised by the Ogasawara family and reduced to a preciseness that regulated all the ways of men with men. It is worthy of notice that Japanese etiquette pays absolutely no attention to the etiquette of ladies, being based on the relations of men; yet the Japanese woman is more polite than the man, and may be reckoned in this respect among the most exquisite of human beings.

According to the Ogasawara rules a man of higher rank may be introduced to one of lower rank without the latter's permission, but not the reverse. Equals also may be introduced without permission. If a Japanese meets an acquaintance on the street he must step a few paces to the right, place his hands on his knees, bow respectfully at an angle of 45°; and when he passes on, he should step out with his right foot. In modern Tokyo it is quite evident that this custom is fast giving way to a nod of the head or a lift of the hat. According to the old rules a Japanese did not consider it polite to salute on the street without removing any covering that might be on his neck. On entering a friend's house the polite form is to kneel and place the hands on the mat with the thumb and forefinger touching; and with back not too high, bow respectfully, and ask after the health of the family. It is a mark of culture to bow repeatedly; and a young man when speaking to his parents or elders will sit bending forward with his hand touching the mat. A visitor must hand his card to the servant at the door; and when entering he must bow on crossing the threshold, and again in the manner above mentioned on entering the room. In the same manner he should take leave. For a departing guest it is the duty of the host to open the door, which should be done kneeling. To show a guest special honour the host will go outside to meet him, and again to see him off, not returning to the house till the guest has disappeared. While a guest is in the house the servant must arrange his *geta* in a position ready for him to step into them at the threshold on leaving. If the guest has arrived by jinrikisha the men should be offered refreshments. In old times the samurai left his long sword in the stand for it at the entrance, laying his short sword by his left side as he sat down.

In many cases when visits are made to friends presents must be taken, not forgetting the children of the family. The custom of having to provide so many gifts keeps some people poor. When a visitor goes into a room it is polite to drop near the door and not proceed further without much persuasion. This idea also came from China where it is said that to take the lowest place is the surest sign of a gentleman. The visitor should first ask pardon for not calling sooner, and apologize for passing the host last time they met on the street. After the inquiries about the health of the family the presents are produced, the visitor calling them worthless trifles and beseeching the host to condescend to receive them. Meanwhile the host will have offered tea, cake and smoking materials. The seat of honour for the guest in the room is in front of the *tokonoma*, the host taking the least honourable place some distance away.

There were rules also for the treatment of servants, it being laid down that they should always receive kindness and courtesy. The servants of others must be treated with more respect than one's own. It was regarded as a sign of ill-breeding to reprove a servant in the presence of others. Servants should not converse with one another in the presence of their masters or of guests. A servant should appear clean and tidy but not affect expensive dress.

The dress of a gentleman should be a black *haori*, or long coat, with a *kakama*, or loose trousers, of some striped pattern, and the usual *obi* or girdle. Before smoking in company a gentleman will always look toward the host, making a low bow is if to say, "with your permission." Should he

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have occasion to blow his nose, he ought to retire and do so ; but if this is impossible, then let him turn his head toward the lowest seat. He should also smoke in the same direction.

When feasts are given it is customary to arrive from half an hour to an hour later than the time named. The guest bows first to the host and then to the other guests. Each guest receives his food in artistic dishes placed on a tiny lacquer table. Table etiquette is minute to a degree. After the table is placed before the guest by the maid, he must take the chop sticks in the right hand, then remove the lid of the rice bowl, transfer it to the left hand and place it on the left side of the table. He follows the same procedure with regard to the lid of the *shiru*, or soup, bowl, placing it on the lid of the rice bowl. Next the rice bowl must be lifted with the right hand and placed in the left. Take two mouthfuls of rice and then one sup from the *shiru* bowl. Do likewise with the other dishes, in no case omitting to take rice between each mouthful of soup, fish, meat or vegetables. If it be a great feast, or *o-gochiso*, no rice will be eaten till the last, if at all. With soup it is proper to drink the liquid first and consume the solid part afterwards. If your fish is a large one, only the upper half should be eaten. It is conidered vulgar to make a noise while masticating, a rule more often violated than observed. If the guest does not desire more wine he should hold the cup in his right hand and cover it with his left, as a sign of refusal. To use a common wine cup at a feast is a proof of good fellowship. When the host goes from guest to guest offering the loving-cup, the guest should take the cup in both hands and hold it towards the waitress to be filled. After emptying the cup, it should be dipped in the water bowl and than handed back politely to the person who offered it.

The subject of Japanese etiquette is so complex and detailed that it would be quite impossible to do more than give the brief sketch here outlined. There is a special etiquette for New Year festivities, for finding and meeting a wife, for marriage, for funerals and for correspondence. In regard to the latter foreigners often suffer from ignorance of the Japanese notions of politeness with respect to answering letters. In the west it is considered rude not to answer a letter that is not itself a reply. But in Japan this rule is observed only in the breach. Another idea the Japanese have is that it is not polite to apply for a position, an almost universal custom in Great Britain and the United States. In those things the Japanese enforces his own rules on the foreigner ; and as the latter nearly always follows his own customs, there is some degree of dissatisfaction. But as the Japanese are changing their customs in so many ways far more vital than this one, the foreigner does no see why there should be so close an observance of the non-essential.

Whether the decay of old ideas of etiquette is a good thing for Japan is another question. All will agree that in so far as the old forms were irrational and cumbersome the change to modern manners is an improvement. But in so far as the old spirit of self-mastery and self-suppression is declining, the result is evil and to be deplored. Japanese manners were based on the principle that a man should not give vent to his emotions or make a display of his feelings. He must never exhibit anger or show his grief in the presence of others. Foreigners have thought this aspect of Japanese civilization rather too unaffectionate and cold, but it had its good side in preserving a proper and healthy relationship between persons. It is this spirit of self-effacement at the bottom of Japanese etiquette that makes the man of Nippon such a loyal citizen and so true a soldier. The crown of Japanese etiquette is Bushido, the duty of sacrificing oneself for one's superiors. Thus the child must give himself for his parents, the parents for their masters, and all for the Emperor who represents the nation. In this way etiquette lies at the very foundation of Japanese morals, and leads the foreigner to say that in Nippon morals are manners and etiquette is ethics.

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# TEA AND INCENSE CEREMONIES

By NORITAKE TSUDA

(EXPERT OF THE TOKYO IMPERIAL MUSEUM)

THE Tea and Incense Ceremonies of Japan have excited a tremendous amount of curiosity among western people; some branding them as essentially paltry and effeminate, in their influence cramping the genius of Japanese art; while others see in them a profoundly beneficial influence, keeping native art along the path of simplicity and purity. Better than any amount of speculation as to the moral and aesthetic significance of such forms of entertainment, will be a brief survey of their origin and history, from which each can make the inference that personally seems necessary.

Tea came to Japan from China, as many other things did; and first not as a beverage but as a medicine. Its use by mortals had a religious origin, as many another soothing influence has had. The seeds of the tea shrub seem to have been brought back from China by Buddhist missionaries about the year 800 A. D., the young trees first growing in the land of Omi, where as a matter of fact the best tea for ceremonial use still comes from. It is known that the celebrated Kobo Daishi, the founder of the Shingen sect of Buddhists, brought the tea plant with him from China in 806 and from that time tea-planting began on an extensive scale. The tea was first used by the priests themselves as a beverage to keep them awake during the dreary periods of reciting the *sutras*; and later when people were invited to come to the temples to hear sermons, they were treated to the newly imported beverage as an inducement to come and hear the religious instruction of the priests, if not to keep them awake during the lesson. Naturally under such religious auspices the ceremony of offering and taking tea would be accompanied by a certain degree of ritual, for the sake of religious decorum if for no other. At any rate it is clear that from the very earliest times the Japanese attached great importance to the ceremony of drinking tea, so that the religious origin of it is but a natural inference.

The best authorities on the subject regard the ceremony as having passed through three stages: the religious, the luxurious, and the aesthetic. The religious stage we have already noticed. But gradually the social aspects of the ceremony spread from the temple to the home and the feast. As an excuse for the congenial gathering of friends, or for the sake of political meetings, or merely to facilitate the desires of the epicure, the tea ceremony was most convenient. Minamoto Sanetomo, a shogun of the years 1203 to 1219, somewhat given to love of the wine-cup, used to attend tea-ceremonies given by the Buddhist abbot, Eisai, who tried to create in his lord a thirst for tea instead of wine. At such gatherings Eisai was accustomed to give out tracts composed by himself, on the virtues of tea as a regulator of the health. This was evidently a combination of the social and the religious to a successful degree. But even in the most luxurious periods of the tea ceremonies, there was always a tinge of religious flavour. The descriptions of the tea-parties that have come down to us, are magnificent in the extreme. Great *daimyo* are pictured as reclining on tiger-skins and leopard-skins, the walls of the spacious apartments in which the guests assembled being hung with pictures, as well as silk damask and brocade, with swords in splendid sheaths. Precious



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# JAPANESE ART AND DECORATION

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perfumes were burnt, rare fishes and strange birds were served up with sweetmeats and wine; and the main point of the entertainment consisted in guessing where the material for each cup of tea had been produced, each region having a tea of a particular flavour. The guest who guessed correctly where the tea tasted was grown, received as a prize one of the beautiful things hanging on the walls around the room. He was not allowed to carry his prize away, however, for the rules of the tea ceremony prescribed that it should be presented to one of the *geisha* serving the guests. It is said that vast fortunes were sometimes dissipated in this way. But the demand for artistic dishes and implements created by the luxurious feasts, had a great influence on Japanese art, especially during the fifteenth century. The shogun, Yoshimasa, who is regarded as the Lorenzo d' Medici of Japan, built for himself the gorgeous palace of Shingaku-ji in Kyoto. where in the company of favorites and often of voluputaries, he carried the tea ceremonies to such a pitch that rules of minute detail were prescribed, which still govern the ceremony as properly conducted. Yoshimasa used to reward his heroes with presents of valuable tea utensils, instead of swords and arms, as was the custom with other feudal lords. And this had the effect of encouraging the arts of peace after a season of great bloodshed. It is believed that in this way during centuries the fashion of giving tea parties, instead of wine-drinking bouts, had a softening and wholesome effect upon the *samurai*, many of whom, like Oda Nobunaga, were devoted to Cha-no-yu. The tiny tea room of only four and a half mats, or nine square feet, dates from the time of Yoshimasa, who also was the first to make his own tea spoon, a fashion ever since popular and polite.

All through the fifteenth and sixteenth centuries the tea ceremonies continued to enjoy the unabated favor of the Japanese upper classes. Hideyoshi, the Napoleon of Japan, was a noted devotee of the tea ceremonies, and himself gave the largest tea-party on record. Sending out invitations to all the tea fanciers of the Empire, he gathered a vast company of high and low, rich and poor, at Kyoto, where, for ten days, the most elaborate tea ceremonies went on, the great *Taikosama* himself, drinking once at every booth on the grounds. All lovers of the tea ceremonies had to present themselves at this gathering, on pain of being prohibited from ever taking part in a tea ceremony again. In 1594 Hideyoshi held a great conference of experts in the tea ceremonies, at his castle of Fushimi, the gathering being representative of all the schools into which the art had by this time split up. Chief among these experts was the famous Rikyu, whom every Japanese enthusiast reveres; for it was he who codified the laws concerning tea ceremonies and stamped the entertainment with the aesthetic character it has borne ever since. Simplicity had long been rendered necessary by the poverty of the country, exhausted, as it had been, by ages of warfare. Rikyu took up this worship of simplicity and raised it to a canon of taste as imperative as the respect for antiquity itself. The fundamental basis of Rikyu's code was politeness; and the essentials of a worthy guest were laid down as purity, peacefulness, reverence and abstraction.

As a rule the tea ceremonies include a preliminary dinner, but it is not essential, and tea-drinking is the chief thing. The tea used is not in leaves but in the form of green powder, or *matsucha*, which is placed in a bowl, hot water poured over it, stirred with a kind of brush made from bamboo, the decoction resembling pea-soup in colour and consistency. The thicker variety is called *koi-cha*, and the thinner, *usu-cha*. The former comes first, and then when men have well drunken, comes the *usu-cha*. The ceremony consists as much in the making of the tea as in the drinking; the making is very much the longer part of it. The vessels are brought in, dusted, and set in place in a form and manner so long-drawn-out that a foreigner wearies of it. In the mean time the guests are expected to be noticing the ornaments of the room and admiring them in a conventional manner, in ways and with

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THE GINKAKU-JI, KYOTO.

PREPARATION FOR CEREMONIAL TEA. *Préparation pour la cérémonie du thé. Vorbereitung auf die Theezeremonie.*

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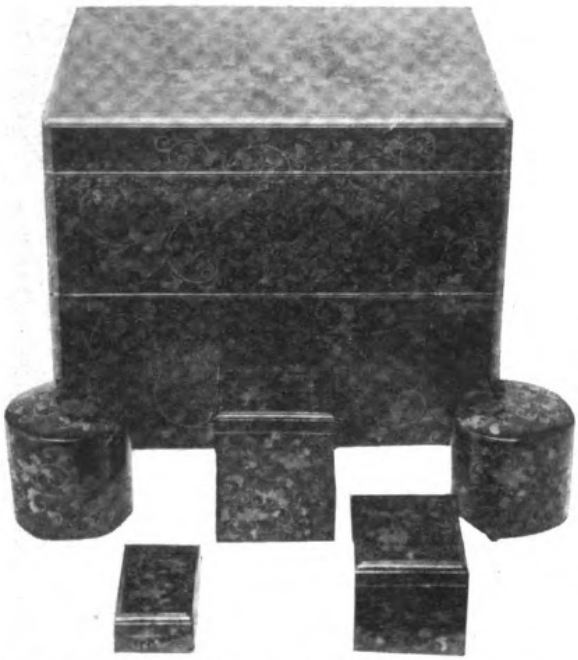
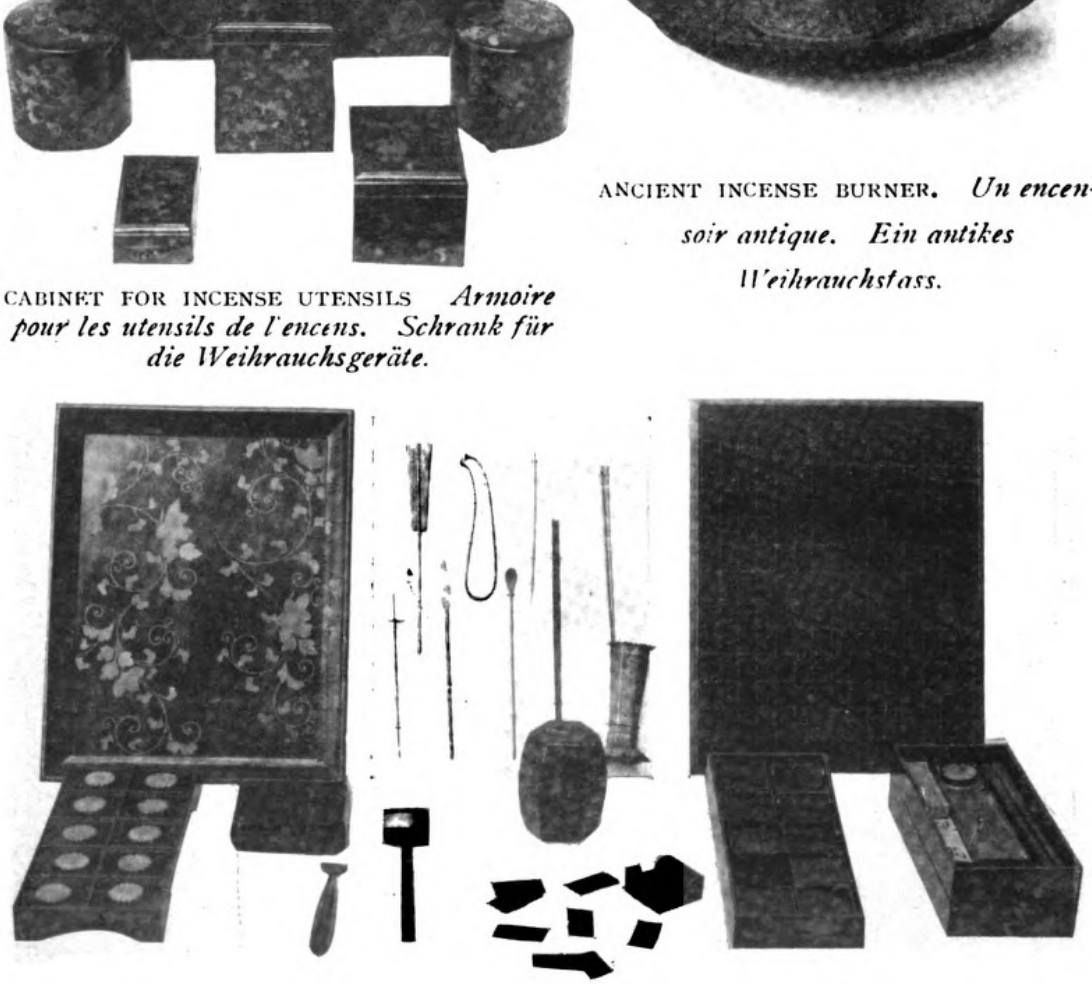


CABINET FOR INCENSE UTENSILS *Armoire pour les utensils de l'encens. Schrank für die Weihrauchsgeräte.*

ANCIENT INCENSE BURNER. *Un encensoir antique. Ein antikes Weihrauchstass.*



UTENSILS FOR INCENSE CEREMONY. *Anciens utensils pour la cérémonie de l'encens. Alte Gerätschaften für die Weihrauchszeremonie.*

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phrases which unalterable usage prescribes. Even the hands are washed, the room swept, a little bell is rung, and the guests walk from the house to the garden and back again, at stated times and in a stated manner which never varies to any extent. The utensils used are the creations of an artist; and while they are being used the guests examine them and remark on their beauty. The bowls are of a colour in which the green concoction will look best. The great artists vied with each other in producing utensils for the tea ceremonies, that would attract the most aesthetic minds.

The *Bunko*, or incense ceremonies, were conducted much after the manner of the tea ceremonies, but perhaps resembled a game more. Several varieties of incense were provided, and the guest had to try to guess the variety from the odour of the smoke it emitted. This was a game that required all the skill of the connoisseur. The origin of the incense ceremonies is ascribed to India. There, as elsewhere, incense was used in connection with religious services. So Buddhism brought the precious stuff to China and later to Japan. It was chiefly used for fumigating the person and purifying the hands before coming in contact with a sacred image or officiating at the altar. Some specimens of ancient incense are still preserved in the *Shoso-in* at Nara, as among the most precious of the Imperial treasures. In time incense began to be used for giving a pleasant atmosphere to houses, and for scenting the wardrobes of ladies. After the use of it became popular, there were numerous competing makers of incense, each claiming the highest merit for his production, the mixture contained in it being a secret; and those who went to purchase incense had to smell it to be sure of the brand they were getting. This custom led to having meetings of friends for the purpose, and finally to the incense ceremonies. Like the tea ceremonies it was a great means of promoting healthy social intercourse; both forms of entertainment being much more highly moral and aesthtic than occidental "tea and tattle," or wine-drinking parties. The incense ceremonies are not held very often now-a-days, but the tea ceremonies still obtain among all Japanese who have not become too wholly westernized. If they should disappear from our society it would be no doubt a loss; for they are so simple as to be within the reach of the poor, and so highly moral and aesthetic in their significance as to be not beyond the ambition of the greatest amongst us.

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places which immediately recall those scenes. Even the bun is the wedding-cake, the room itself, a little hall of audience, and the paper walls from the house of the groom and back again, at once remind us of the sliding doors which are a standard feature in every Japanese dwelling. The utensils used are the ordinary ones of an inn; and while they are being used the priests examine them and remark on their beauty. The bowls are of a colour in which the priest's robes are dressed, another in preaching attends for the second time, and a third for the last time. The number three seems to be considered a lucky one. Several varieties of incense were provided, and the guests had to try to guess the variety from the colour of the smoke it emitted. This was a game that required all the skill of the connoisseur. The origin of the incense ceremonies is unknown to us. There, as elsewhere, incense was used in connection with religious services, and Buddhism brought the practice with it to China and later to Japan. It was obviously used for the purpose of [illegible] the [illegible] purifying the [illegible] from [illegible]

[illegible] ceremonies. Like [illegible] ing incense [illegible] forms of [illegible] by myself as [illegible] "tea and cake," or with [illegible] The [illegible] ceremonies are not held very often in [illegible], but the tea-ceremonies still obtain among the Japanese who have not [illegible] from our society it would be no doubt a loss; for they [illegible] within the [illegible] and [illegible] highly refined and [illegible] the [illegible] of the [illegible]

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# INDIAN LABOUR LEGISLATION
## AND ITS ENFORCEMENT

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# HOW JAPAN PROMOTES INDUSTRY

By VISCOUNT TOSUKE HIRATA

THE marvellous industrial development of Japan during the last few years is due in no small measure to the assistance of her numerous guilds for the encouragement of commerce and industry as well as agriculture. Three industrial guilds have a far-reaching educational value, and lend an impetus to production, that we are only now beginning adequately to appreciate. When the late Viscount Shinagawa and myself went to Europe some years ago, we were much impressed by the marked effects that guilds had on industry; and after our return home, we felt that nothing could be more important that to introduce a similar system into Japan. Accordingly we drew up plans for the promotion of our patriotic undertaking; and after considering the industrial societies and associations already existing but somewhat futile, we got a bill introduced into the Imperial Diet in 1891. Though the measure failed to obtain the support of the House at that time, it was the pioneer in a necessary improvement of our industrial system. We now gave up the idea of depending on the assistance of the Diet, and appealed to the people themselves, the constituencies that were to benefit by the formation and promotion of the guilds. Credit associations were the first things we turned our hands to, and we found that the people sympathetically responded. Not a few of such associations were established, and some of them still exist.

In the meantime the Department of Agriculture and Commerce began an investigation on its own account, and in 1898 introduced a bill in the Diet for the establishment of Industrial guilds and Credit associations. The bill failed to pass that year, but, not to be defeated, the Department re-introduced the bill the following year, when it received the approval of both houses of the Diet, and was promulgated in the September of 1900. The law has been twice revised since, but both times in the direction of greater efficiency.

After the Government took up the matter with such earnestness and activity the progress of establishing guilds through the country grew apace; and it soon became necessary to form a central association representing the industrial guilds of the Empire. The number of guilds now supporting the Central Association is as many as 8,300, which is very satisfactory considering the short time we have been properly organized. Of course the spirit of the times has been in our favour. After the conclusion of the war of 1906 there was a tremendous expansion of industry in Japan, resulting in an increased interest in guilds and a promotion of national wealth. In 1909 we had to reorganize our Central Association of Industrial Guilds on a basis of greater efficiency to meet the increase in the number of branches throughout the country, our constitution allowing us to enroll all



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sympathizers as members; and now there are few if any guilds in Japan that are not members of the Central Association. To faciliate operations and keep pace with the increased interest in industry, we were obliged to establish branches of the Central Association in important centers like Kyoto, Osaka, Yokohama, Kobe and Nagasaki, and we now have offices in two *Fu* and thirty-seven prefectures. The time is not far distant when there will not be in the Empire a prefecture without a branch of the Central Association.

The membership of the Central Industrial Association consists of the individual guilds throughout the Empire, as well as of supporters from kindred societies. Each guild becoming a member of the Central Association pays a fee of 240 *yen* a year, from which the expenses of the association are defrayed. The Central Association is doing all in its power to increase its income and secure an endowment, so as to provide a steady income for the numerous expenses it has to meet. It has now accumulated a property worth some 26,000 *yen*, of which 20,000 came from an Imperial donation, and 3,500 from the estate of the late Viscount Shinagawa. The officers of the Central Association of Industrial Guilds at present are: President: Viscount Tosuke Hirata; Vice-President: Viscount Hisanobu Kano; second Vice-President: Eitaro Komatsubara, Esq., ex-Minister of Education; directors: Ryohei Okada, Esq., ex-Minister of Education; Keijiro Wakazuki, Esq., ex-Vice-Minister of Finance; Senkichiro Hayakawa, Esq.; Chojiro Ito, Esq.; Auditors: Tomoichi Inouye Esq., L.L.D.; Kumazo Kuwada, Esq., L. L. D.; Gentaro Shimura, Esq. In addition there are councillors, advisers, lecturers, assistants and secretaries.

The Central Association devotes most of its attention to educating the public to take an interest in the promotion of industry and in assisting producers in producing and selling their output. To do this much time is given to the encouragement of industrial guilds throughout the country, and in directing the progress of their operations and those of kindred societies desiring this help. Every attempt is made to promote sympathy among all kinds of guilds, however diverse their output, and to encourage all societies to become affiliated with the Central Association. The Central Association, has, moreover, to investigate the progress and condition of guild organization, publishing reports, circulating literature for the promotion of industry, answering all inquiries from the branch and affiliated associations, and buying such things as may be desired by the various associations.

The branch associations attend to the promoting and establishing of industrial guilds, and affiliated societies. They encourage sympathy among the various guilds; and at times have lectures for the instruction of people in matters of industry. These extension lecture courses give systematized instruction and members are encouraged to take the whole course. There are about 4,000 lectures annually, with many thousands of students. Every spring there is a general conference of all the industrial guilds of the Empire, when reports of progress are made, new ideas ventilated, and guilds worthy of special mention are accorded due recognition. The Central Association undertakes also to train and provide managers for the

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various guilds and associations of the country for the promotion of their material interests. The total number of persons now members of industrial guilds in Japan is over 100,000. It is impossible to calculate wholly the good that has been done by these industrial guilds since their inauguration, but they have certainly had a marked effect in the production of output both from factory and farm as well as in the raising of standards, and the increase of savings among the people generally. In the purchase of raw materials, too, they have proved most useful to a degree. The capital represented by the guilds of the Empire now totals about ¥1,000,000 per, speaking roughly. Indeed without the assistance and sympathy of those guilds many a commercial firm would have had to close down, as special attention is given to helping those of small means.

Together with all its other work the idea of the Central Association is to promote a healthy industrial spirit among all classes, from a moral as well as a material point of view. The existence of the association is not given to increasing the wealth of trading companies. Every member is encouraged to co-operate with every other in a brotherly manner, and the weaker and less fortunate are to be protected and treated fairly. In short the Imperial Association on Industry is in the basis of the principles governing the Central Association of Industrial Guilds, and of the guilds in affiliation with it. This aspect of the association is pointed and emphasized in pamphlets among the members of the various associations in the country.

It is my pleasure I wish to give a com-

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various guilds; and as this side of the work is under the patronage of the Government, the very ablest men are secured for the promotion of the nation's industrial interests. The total number of persons now members of industrial guilds in Japan is over 190,000. It is impossible to estimate wholly the good that has been done by these industrial guilds since their inauguration, but they have certainly had a marked effect in the promotion of output both from factory and farm as well as in the selling of goods to advantage, and the increase of savings among the people generally. In the purchase of raw material, too, they have proved most useful to enterprise. The capital represented by the guilds of the Empire now totals about 71,000,000 *yen*, speaking roughly. Indeed without the assistance and sympathy of those guilds many a small firm would have had to close down, as special attention is given to helping those of small means.

Together with all its other work the idea of the Central Association is to promote a healthy industrial spirit among all classes, from a moral as well as a material point of view. The entire attention of the association is not given to increasing the profits of trading companies. Every member is encouraged to coöperate with every other in a brotherly manner, and the weaker and less fortunate are to be protected and treated fairly. In short the Imperial Rescript on Education is made the basis of the principles governing the Central Association of Industrial Guilds, and of the guilds in affiliation with it. This aspect of the association is printed and circulated in pamphlets among the members of the various associations in the country.

In conclusion I wish to give a concrete example of what a guild has done for the improvement of a district. In the prefecture of Hyogo there is the little village of Ishimori, consisting of no more than 140 persons. The place had long been given to the production of cotton, but owing to the growing imports of foreign cotton the villagers could not compete and began to grow improverished. The population in its adversity seemed unable to abandon the luxurious habits contracted in the days of prosperity, which rendered the misery more acute; and immorality too was on the increase. In August, 1903, under the auspices of Mr. Masataro Kobayashi and some others, an industrial guild was formed, and in January was fully organized and set in operation. The villagers were too poor to pay the necessary expenses, but they deposited 15 *sen* a month with the treasurer until the guild was at last on its feet. At present the annual contribution is 954 *yen*, with a desposit of 5,000 *yen* in the bank. In addition they have a reserve fund of 2,000 *yen*. All this represents more than mere material advancement. The whole moral tone of the village has been changed. When the guild was organized the farms were in desolation, and the villagers were contemplating turning them into paddy fields; but their position was so high and dry that the idea seemed preposterous. Water could not be obtained without the investment of large capital But the newly formed guild undertook the procuring of water-raising machinery by which water has been lifted some 48 feet, steam power being used, and the barren land has been turned into ferlile fields. This is but an example of what guilds have been ab le to do for various branches of industry in many places throughout the Empire.

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## ICHINOTANI

BY W.

IT was on the shore at Suma just after Yoshitsune's great victory over the Heike at Ichinotani. The fair maiden, Tama, had been in secret converse with her lover, the young prince Atsumori, a scion of the defeated and annihilated house of Minamoto. A noise was heard. The sound of some one approaching disturbed the happy pair, and Atsumori slipped away into the darkness.

Ah, it was Hirayama, who had long been making suit to Tama. He heaped upon her words of entreaty and affection: "Oh, it is you my fair one, is it? Ever since I first set eyes upon you at the capital you have been in my dreams. I have at last obtained your father's consent to our marriage. I sent Gemba to fetch you, but he was killed on the way. 'Twill not be long ere we are in the land of Elysium. Here, come along with me now: won't you? I can take you on my horse."

The girl shrank back, wrenching away her hand. "Do not touch me, you rude man!" she exclaimed. "Your behavior offends and disgusts me."

"What! You will not consent? You despise the wish of your father?"

"No, not that; but I cannot give my heart to more than one."

"That fellow, Atsumori, I suppose! Well, if you search till judgement you will not find him."

"How is that?"

"Why, because, as I came here just a moment ago, I happened to meet him, and gave him the happy despatch."

"What! Slew my betrothed? May vengeance take you!"

At this the horrified girl held up her hand threateningly, and as if preparing to rush at Hirayama.

"Hold," he cried, lifting his mailed hand. "It would be easy for me to settle your fate, dear creature, but I'll spare you."

"How dare you venture to address me, with blood upon your hands! You wretch! I can hardly contain myself."

"Lady, calm yourself," interrupted Hirayama, with evident choler. "I want a straight answer from you at once. Will you be mine or will you not? Yes, or no, instantly! If you refuse, there is nothing but to make an end of you."

"Kill me if you will," replied Tama, quietly. "Ah, you shameless fellow!"

"Is it not enough that you disobey me, as well as your father, but you must abuse me also, and thus add insult to injury? Thou art a foul yet lovely flower; but thou shalt never live to be plucked by another!"

Drawing his sword like a flash, he make a lunge at her breast. The girl fell screaming and wounded at his feet.

* * * * * *

The young prince had made his way along in the darkness safely until he



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# A round the Hibachi

ICHIKOTAN

BY M.

IT was on the shore at Suma just after Yoshitsune's great victory over the Heike at Ichinotani. The fair maiden, Tama, had been in secret converse with her lover, the young prince Atsumori, a scion of the defeated and annihilated house of Minamoto. A noise was heard. The sound of some one approaching disturbed the happy pair, and Atsumori slipped away into the darkness.

Ah, it was Hirayama, who had long been making suit to Tama. He heaped upon her words of entreaty and affection: "Oh, it is you my fair one, is it a lover since I first set eyes upon you at the capital you have been in my dreams. I have at last obtained your father's consent to our marriage. I sent Genba to fetch you, but he was killed on the way. I will not be long ere we are in the land of Ysshiu. Here, come along with me now; won't you? I can take you on my horse."

The girl shrank back, wrenching away her hand. "Do not touch me, you rude man!" she exclaimed. "Your behaviour puzzles me."

"What! You will not come at my desire to wish of your father?"

"No, not that; but I cannot give my heart to more than one."

"Ha! Fellow, Atsumori, I suppose! Well, if you search till judgment you will not find him."

"How is that?"

"Why, because, as I came here just a moment ago, I happened to meet him, and gave him the happy despatch."

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* * * * *

The young prince had made his way along in the darkness safely until he



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ca'ounte ed a wonder of Yoshitsune, the e
ed hero Minamoto Kumagaya.

"Hello there, knight!" commanded
Nozame. "A general of the Tenn
chan, if I'm not mistaken. If you have
your back to the enemy, you're a
coward, or perhaps you'd otherwise
have to come with one of the most gallant
knights of the army of Yoshitsune,
Minamoto Kumagaya. Come on, if you
dare!"

At that they closed upon each other
and began a fierce combat. Their
horses plunged, and the warriors lunged
fiercely at each other. Alas, the sword
of Atsumori was knocked from his hand.
He seized his opponent by the sleeve,
and they both fell to the ground. In a
moment Kumaga was upermost.

"Ah, proud son of Atsumoto, thy
fate is sealed! I cannot slay a stranger.
Declare thy name, before I decapitate
thee!"

"Kumaga Kumagaya," said the prostrate
prince, "I have often heard your
name, and have understood you to be a
man of valiant parts, expert with the
sword and versed in all the rules of the
combat, of which I myself know some-
thing. But I have never heard of a
knight demanding that a foe declare his
name while down. It is the unalterable
custom to stand face to face *with* an
opponent, *with* arrows fixed, bows drawn,
or weapons ready, and then demand the
name."

"Right, you are: quite right!" ex-
claimed Nozame. "Yet it's no honour,
as you know, for a warrior to cut off a
stranger's head. I only wish to know
whether yours is the head of one great
enough to increase a great reputation."

"Yes, I see," said the under man,
without any sign of emotion or anger.
"Well, take my head, if you will; and
show it to the great Yoshitsune. If he
does not know whose it is, then try
Kamakura-dono; and should he fail to
recognize me, show it to the captives of
war. They will know it doubtless; and
if not, then cast it out as the head of
a nameless, worthless knight, to rot on
the face of the earth."

"Ah, noble youth," ejaculated Nozame, "so young and fair; so courage-
ous and so versed in the arts of war!
comfort, why should I have men
It is the hand of fate and I must obey
it. Oh, the unhappy lot of the warrior!
Well I will do. Let me but have
thy name, that I may at least be able to
pray for the repose of thy soul in
Paradise."

"Who dost thou think I am? I am
Atsumori, the youngest of the Tenno
mori. My age is sixteen; and this is
my baptism of blood."

"Ah me, is it so? And only sixteen!
I too have a son that age. This mo-
ing, advancing at the head of the army
at Tachinotsu, he received an arrow in
the arm. He besought me to pluck it
out. But I cast at him a reproachful
glance before friend and foe, and said:
'My son, if the wound be mortal, like-
mount and put an end to thyself; but if
not, ride on, face the enemy and die
honorably. Do nothing to disgrace
your family name.' He was in line in a
moment; and I caught sight of him from
behind. I have not seen him since, nor
shall I see him more. Ah, how can I
return and break the sad news of his
fate to his mother? Well, I will spare
thee. That cannot turn victory into
defeat. My deed will be handed down
to posterity as an act of mercy. Rise,
go, tell thy father, Tsunemori, that
Kumagaya of Musashi, against whom
thou hast bravely fought, for the sake
of his own son, Kojiro, has spared thy
life."

Taking the young prince by the hand,
the old knight brushed the dust from his
armour, put him on his horse and bade
him adieu.

The young prince had not proceeded
very far when he met with a band of
soldiers under the command of Yoshi-
tsune and Hiyoshima. He was immedi-
ately apprehended and brought into camp.
They knew that Kumagaya had releas-
ed him and then set him free, and they
were bound to use it is to their ad-
vantage. "Yes," said a soldier, "Kuma-
gaya is disobeyed; he spares his lord's
enemies. Let us slay them both."

"All right," chimed in a comrade;
"and the traitor first!"

"Kumagaya beckoned to young

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encountered a warrior of Yoshitsune, the celebrated Naozane Kumagaya.

"Hello there, halt!" commanded Naozane. "A general of the Taira clan, if I'm not mistaken. If you have your back to the enemy, you're a coward, or prove yourself otherwise now face to face with one of the most gallant knights of the army of Yoshitsune, Naozane Kumagaya. Come on, if you dare!"

At that they closed upon each other and began a heated combat. Their horses plunged, and the warriors lunged fiercely at each other. Alas, the sword of Atsumori was knocked from his hand. He seized his opponent by the sleeve, and they both fell to the ground. In a moment Naozane was uppermost.

"Ah, proud son of Minamoto, thy fate is sealed! I cannot slay a stranger. Declare thy name, before I despatch thee!"

"Naozane Kumagaya," said the prostrate prince, "I have often heard your name, and have understood you to be a man of valiant parts, expert with the sword and versed in all the rules of the combat, of which I myself know something. But I have never heard of a knight demanding that a foe declare his name while down. It is the unalterable custom to stand face to face with an opponent, with arrows fixed, bows drawn, or weapons ready, and then demand the name."

"Right, you are: quite right!" exclaimed Naozane. "Yet it's no honour, as you know, for a warrior to cut off a stranger's head. I only wish to know whether yours is the head of one great enough to increase a great reputation."

"Yes, I see," said the under man, without any sign of emotion or anger. "Well, take my head, if you will; and show it to the great Yoshitsune. If he does not know whose it is, then try Kama-no-kanja; and should he fail to recognize me, show it to the captives of war. They will know it doubtless; and if not, then cast it out as the head of a nameless, worthless knight, to rot on the face of the earth."

"Ah, noble youth," soliloquized Naozane, "So young and fair; so courageous and so versed in the arts of war and combat, why should I have met thee? It is the hand of fate and I must abide it. Oh, the unhappy lot of the warrior! What I *must*, I will do. Let me know thy name, that I may at least be able to pray for the repose of thy soul in Paradise."

"Who dost thou think I am? I am Atsumori, the youngest of the Tsunemori. My age is sixteen; and this is my baptism of blood."

"Ah me, is it so? And only sixteen? I too have a son that age. This morning, advancing at the head of the army at Ichinotani, he received an arrow in the arm. He besought me to pluck it out. But I cast at him a reproachful glance before friend and foe, and said: 'My son, if the wound be mortal, dismount and put an end to thyself; but if not, ride on, face the enemy and die honorably. Do nothing to disgrace your family name.' He was in line in a moment, and I caught sight of him from behind. I have not seen him since, nor shall I see him more. Ah, how can I return and break the sad news of his fate to his mother? Well, I will spare thee. That cannot turn victory into defeat. My deed will be handed down to posterity as an act of mercy. Rise, go, tell thy father, Tsunemori, that Kumagaya of Musashi, against whom thou hast bravely fought, for the sake of his own son, Kojiro, has spared thy life."

Taking the young prince by the hand, the old knight brushed the dust from his armour, put him on his horse and bade him adieu.

The young prince had not proceeded very far when he met with a band of soldiers under the command of Yoshitsune and Hirayama. He was immediately apprehended and brought into camp. They knew that Kumagaya had unhorsed him and then set him free, and they were bound to use this to their own advantage. "Yes," said a soldier, "Kumagaya is falsehearted; he spares his lord's enemies. Let us slay them both."

"All right," chimed in a comrade; "and the traitor first!"

"Kumagaya beckoned to young

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Atsumori, and said: "Young man, I'm afraid your fate is sealed!"

"Yes," acquiesced the noble youth, "it is probably as you have said. I would sooner die calmly by the sword than be killed in flight by a common soldier."

The young prince was now ordered to prepare for death. Kumagaya was given the privilege of despatching him, that the death might be honourable. Atsumori knelt and in a moment the lifted sword severed his head from his body. A cheer arose from the soldiers, and a great shout to the effect that one more general of the Taira clan had been slain.

A woman now approached the scene. She dragged herself along as if in pain and distress. It was Tama. She gazed a moment at the headless body, and said: 'Oh, it is the young Lord Atsumori, my betrothed! Where is his head? May I see it just once more?"

"Why should you wish to see so gruesome a thing?" asked Kumagaya.

"Well, you know I am Tama Orihime, the woman he loved. So you will let me see his face again, won't you?"

They brought her the head. She took it in her arms and fondled it. "How changed, my love, ah, so changed! For you I have wandered far. For your sake, Hirayama has given me this fatal wound. How sad a fate for you and me!"

Upon this the girl fell in a faint; for she was weak with loss of blood, and the strain of her grief was more than most women could have borne. She breathed heavily now. Her end was near, soft words came from her lips; prayers for a happy meeting with her lover on the fair lotus flower of Paradise. Then she passed away.

Kumagaya stood there in silence, gazing on the two lifeless forms. His heart was very full of strange emotions. He suddenly decided that war was hell. He now hated the world. He moaned aloud and began to talk to himself. He hardly realized that the others had gone and left him standing there alone: "Oh, unhappy fate! Two buds blighted at their opening, ere ever they unfolded themselves in the light of the sun. Alas, what is man, that he should be so noble and beauteous a creature, and yet so fragile and transient! As for me I can no longer be as I have been. I must renounce the world. The only happiness left to me is to retire, and spending the rest of my days in prayer for the souls of these two fallen ones, and for the souls of all that have fallen by my sword! Namu Amida!"

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# ELUSION

Blue depths to-night are as a sea
Where clouds, like billows, rise,
Through which the moon glides gracefully
To portals in the skies:
O Love, thus you
Elude me too!

—*Prince Aki* (749 A.D.)
Tran. by J. Ingram Bryan

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Asmund, and said: "Young man, I'm afraid your fate is sealed!"

"Yes," acquiesced the young knight, "it is probably as your lordship would soonest die, by the sword than be killed in fight 'a la common soldier.'"

The young prince was now ordered to prepare for death. He begged with the privilege of despatching him, that the death might be honourable. "Now is the moment," he said: "Oh, it is the young Prince Asmund, my betrothed! Where is his bride? May I see it just once more?"

"Why about? You wish to see someone dying?" asked Asmund, with a sneer. "Well, you know! our Thora, the woman he loves, will see him soon enough, you!"

Thora, hearing it was the head, [illegible] "How cruel my love, ah, so cruel! How you have wronged it. How your

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# ILLUSION

Blue depths to-night are as a sea
Where clouds, like islands, rest
Through which the moon glides gracefully
To ports in the skies:
O love, thro' you
Ship's me to!

—Alice M. (Age 14.)

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# CURRENT JAPANESE THOUGHT

The Monthly Japan and the American Treaties

Japan and the Abrogation of Extraterritoriality

Effect of the Chinese Revolution in Japan

encountered a warrior of Yoshitsune, the celebrated Naozane Kumagaya.

"Hello there, halt!" commanded Naozane. "A general of the Taira clan, if I'm not mistaken. If you have your back to the enemy, you're a coward, or prove yourself otherwise now face to face with one of the most gallant knights of the army of Yoshitsune, Naozane Kumagaya. Come on, if you dare!"

At that they closed upon each other and began a heated combat. Their horses plunged, and the warriors lunged fiercely at each other. Alas, the sword of Atsumori was knocked from his hand. He seized his opponent by the sleeve, and they both fell to the ground. In a moment Naozane was uppermost.

"Ah, proud son of Minamoto, thy fate is sealed! I cannot slay a stranger. Declare thy name, before I despatch thee!"

"Naozane Kumagaya," said the prostrate prince, "I have often heard your name, and have understood you to be a man of valiant parts, expert with the sword and versed in all the rules of the combat, of which I myself know something. But I have never heard of a knight demanding that a foe declare his name while down. It is the unalterable custom to stand face to face with an opponent, with arrows fixed, bows drawn, or weapons ready, and then demand the name."

"Right, you are: quite right!" exclaimed Naozane. "Yet it's no honour, as you know, for a warrior to cut off a stranger's head. I only wish to know whether yours is the head of one great enough to increase a great reputation."

"Yes, I see," said the under man, without any sign of emotion or anger. "Well, take my head, if you will; and show it to the great Yoshitsune. If he does not know whose it is, then try Kama-no-kanja; and should he fail to recognize me, show it to the captives of war. They will know it doubtless; and if not, then cast it out as the head of a nameless, worthless knight, to rot on the face of the earth."

"Ah, noble youth," soliloquized Naozane, "So young and fair; so courageous and so versed in the arts of war and combat, why should I have met thee? It is the hand of fate and I must abide it. Oh, the unhappy lot of the warrior! What I *must*, I will do. Let me know thy name, that I may at least be able to pray for the repose of thy soul in Paradise."

"Who dost thou think I am? I am Atsumori, the youngest of the Tsunemori. My age is sixteen; and this is my baptism of blood."

"Ah me, is it so? And only sixteen? I too have a son that age. This morning, advancing at the head of the army at Ichinotani, he received an arrow in the arm. He besought me to pluck it out. But I cast at him a reproachful glance before friend and foe, and said: 'My son, if the wound be mortal, dismount and put an end to thyself; but if not, ride on, face the enemy and die honorably. Do nothing to disgrace your family name.' He was in line in a moment, and I caught sight of him from behind. I have not seen him since, nor shall I see him more. Ah, how can I return and break the sad news of his fate to his mother? Well, I will spare thee. That cannot turn victory into defeat. My deed will be handed down to posterity as an act of mercy. Rise, go, tell thy father, Tsunemori, that Kumagaya of Musashi, against whom thou hast bravely fought, for the sake of his own son, Kojiro, has spared thy life."

Taking the young prince by the hand, the old knight brushed the dust from his armour, put him on his horse and bade him adieu.

The young prince had not proceeded very far when he met with a band of soldiers under the command of Yoshitsune and Hirayama. He was immediately apprehended and brought into camp. They knew that Kumagaya had unhorsed him and then set him free, and they were bound to use this to their own advantage. "Yes," said a soldier, "Kumagaya is falsehearted; he spares his lord's enemies. Let us slay them both."

"All right," chimed in a comrade; "and the traitor first!"

"Kumagaya beckoned to young

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Atsumori, and said: "Young man, I'm afraid your fate is sealed!"

"Yes," acquiesced the noble youth, "it is probably as you have said. I would sooner die calmly by the sword than be killed in flight by a common soldier."

The young prince was now ordered to prepare for death. Kumagaya was given the privilege of despatching him, that the death might be honourable. Atsumori knelt and in a moment the lifted sword severed his head from his body. A cheer arose from the soldiers, and a great shout to the effect that one more general of the Taira clan had been slain.

A woman now approached the scene. She dragged herself along as if in pain and distress. It was Tama. She gazed a moment at the headless body, and said: 'Oh, it is the young Lord Atsumori, my betrothed! Where is his head? May I see it just once more?"

"Why should you wish to see so gruesome a thing?" asked Kumagaya.

"Well, you know I am Tama Orihime, the woman he loved. So you will let me see his face again, won't you?"

They brought her the head. She took it in her arms and fondled it. "How changed, my love, ah, so changed! For you I have wandered far. For your sake, Hirayama has given me this fatal wound. How sad a fate for you and me!"

Upon this the girl fell in a faint; for she was weak with loss of blood, and the strain of her grief was more than most women could have borne. She breathed heavily now. Her end was near, soft words came from her lips; prayers for a happy meeting with her lover on the fair lotus flower of Paradise. Then she passed away.

Kumagaya stood there in silence, gazing on the two lifeless forms. His heart was very full of strange emotions. He suddenly decided that war was hell. He now hated the world. He moaned aloud and began to talk to himself. He hardly realized that the others had gone and left him standing there alone: "Oh, unhappy fate! Two buds blighted at their opening, ere ever they unfolded themselves in the light of the sun. Alas, what is man, that he should be so noble and beauteous a creature, and yet so fragile and transient! As for me I can no longer be as I have been. I must renounce the world. The only happiness left to me is to retire, and spending the rest of my days in prayer for the souls of these two fallen ones, and for the souls of all that have fallen by my sword! Namu Amida!"

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# ELUSION

Blue depths to-night are as a sea
Where clouds, like billows, rise,
Through which the moon glides gracefully
To portals in the skies:
O Love, thus you
Elude me too!

—*Prince Aki* (749 A.D.)
Tran. by J. Ingram Bryan

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# CURRENT JAPANESE THOUGHT

**The Month**

The interval since our last issue has been marked by interesting events in Japan, but none of any absorbing importance. It is worthy of notice that the new Chinese Republic has not yet been saluted by the Powers. Japan continues to be visited by an extraordinary number of conflagrations, and it is somewhat remarkable that these most frequently occur in the region of the *demi monde*. That such a fate is the natural destiny of licensed vice will, doubtless, be the opinion of some. And so the question of the social evil is again on the *tapis*, with advocates on both sides. The question of immigration to the United States continues to be of deep concern in Japan, if we are to judge by the interpelations in the Imperial Diet, just adjourned. Before our next issue the General Election will have taken place, but who shall say whether it will mean a new Diet?

**Japan and the American Arbitration Treaties**

It is a very general opinion in Japan that the amendments of the Arbitration treaties by the American Senate have rendered them completely void as general arbitration treaties, and that they are now just as limited as the old treaties. If the questions to be arbitrated are to depend wholly on the will of the Senate, the function of arbitration will be neutralized. This is only what Japan expected when she hesitated to fall in with the anticipations of some of her friends and join the movement. At that time the Japanese Minister in Washington expressed the opinion that it would not be easy for Japan to conclude an arbitration treaty at present, and the Tokyo Government itself ventured no public opinion. The attitude of the American Senate in modifying the arbitration treaty, thus leaves the Anglo-Japanese Alliance much as it was originally; for the revision was on account of countries with which Great Britain might conclude arbitration treaties, but if the treaty betwixt Britain and America be neutralized by the Senate, it seems improbable that England will ratify it.

**Effect of the Chinese Revolution in Japan**

During the process of the revolution in China and the establishment of the temporary republican régime, naturally a great many articles on the subject of revolution appeared in the Japanese press. A perusal of some of these, especially those published in the magazine literature of the past few months, leads one to infer that a considerable number of people in Japan have been influenced by recent events in China, and have no little sympathy for the spirit of revolution. One large Japanese publishing house, the Hakubunkan, issued a stout volume wholly devoted to a study of the revolutions that have taken place in the past in Europe, America and elsewere, some of the writers treating their subject with an astonishing degree of sympathy.



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One writer, Mr. S. Sato, shows a somewhat surprising spirit of acquiescence in the various attempts at revolution in India; and Dr. H. Nagase has a charity equally liberal for the tendency toward disaffection in modern Egypt. From this one can only suppose that events in China must be having a rather disturbing effect on the Japanese mind.

**Socialism**

Certain sections of the Japanese press reveal an undercurrent of misgiving with regard to the existence of socialistic tendencies cropping out here and there in Japan. The *Hoçhi Shimbun* says that the mother of socialism is the Government's abuse of absolutism and the rising cost of living. The journal then goes on to warn the authorities against neglecting to take account of these dangers, and expresses doubt whether the authorities realise the situation to any adequate degree. The *Hochi* is, however, more pessimistic than any one living among the Japanese would consider justifiable. The country never seemed more prosperous than at present. All forms of industry are working up to their limit; and so many new undertakings are under way, that money is already tight and interest on deposits in an upward direction. It is true that with the progress of the country division of labour is becoming more marked, and the "jack of all trades and master of none," is finding it harder and harder to find a job. The demand for *officials* and unskilled labour is on the decline.

**Japan and the South Pole**

Amundsen's reported discovery of the South Pole has aroused considerable interest in Japan, not only on account of the achievement in itself, but because it calls attention to the Japanese expedition now in Antarctic waters on the same quest. Amundsen appears to have come within speaking distance of the Shirase South Polar party on his return journey, and is reported to have received information from them to the effect that the Japanese expedition had abondoned the idea of reaching the Pole. From the first there have been very few Japanese who regarded the Antarctic expedition as practicable in view of the inexperience of the leaders of the party and the very inadequate means at their disposal. It is, of course, an adventure only for experts and efficient equipment; and even then, only the greatest skill and daring can hope to succeed. The Japanese no doubt are as fitted by nature and history for perils and privations as any other people, but faith, courage and a capacity for great endurance cannot make up for lack of the knowledge necessary to the successful carrying out of so manifestly arduous and intricate an enterprise. Amateurs have sometimes done wonders in human achievement, but not usually in a realm requiring the knowledge and experience of the expert and the specialist. At the same time Count Okuma is to be congratulated on having interested his countrymen in the subject of geographical exploration, and in finding a sufficient number of them to make up an expedition to so impossible a corner of the unknown world. Even if the Shirase expedition does not succeed in accomplishing its main object, it will at least have introduced the nation to a form of adventure which Europeans have been following for years, and which has had not a little to do with developing that spirit before which mountains of

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One writer, Mr. S. Sato, shows a remarkable insight into the various attempts at reconstruction in India; and Dr. H. Nagao is a distinguished liberal to the tendency toward disaffection in modern Japan. From this one can only suppose that events in India must be having a rather disturbing effect on the Japanese mind.

Certain sections of the Socialism Japanese press reveal an understanding of the rising with regard to the evolution of socialistic tendencies cropping out here and there in Japan. The Hochi Shimbun says that the motive of socialism is the Government's abuse of absolutism and the rising cost of living. The journal then goes on to warn the authorities against neglecting to take account of these changes, and expresses doubt whether the authorities realize the situation to any adequate degree. The Hochi is, however, more pessimistic than any one living among the Japanese would consider justifiable. The country never seemed more prosperous than at present. All forms of industry are working up to their limit; and so many new undertakings are under way, that money is already tight and interest on deposits in an upward direction. It is time that with the progress of the country division of labour is becoming more marked, and the "jack of all trades and master of none" is finding it hard indeed to find a job. The demand for effective and unskilled labour is on the decline.

Japan and the South Pole

Yamabesan's [illegible] discovery of the South Pole has aroused [illegible] interest in the scientific world, but [illegible] of the expedition [illegible]

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### The New Tourist Bureau

The organization of a bureau to promote the comfort and convenience of foreign tourists visiting Japan, will be welcomed by all travelling to and sojourning in this country. To say that the new bureau is under the direction of Dr. Hirai, of the Imperial Railway Board, is to offer the best assurance of its success. The bureau will endeavour to advance the interests of all travellers in Japan and will do all in its power to see that tourists get proper accommodation and treatment. As Japan becomes better known there is little doubt that it will grow more and more popular as a holiday land. Certainly there are few countries that can compare with it for scenic beauty and historic interest. A trip through the Inland Sea, to Arima-hansenden, Nikko or Miyajima gives the most delightful tour-de-force for a visitor of delicate and yet perfect natural beauty, that is peculiar to Japan; a smile on every side the eye and ear are constantly engaged with objects and pictures of life delightfully unique, make Japan a more interesting and diverting country to visit, than perhaps any other in the world. On a tour through Europe one meets all one sees. Questions of identity with regard to places and objects of historic import, are the limit of inquiry. But in Japan the newly arrived incidental understands little of what he sees and the eye is constantly engaged in the appreciation

### The Strike in Great Britain

The existing state of affairs in Great Britain is causing no little contemplation in Japan. No doubt many people in Japan regard the trouble as due to socialistic tendencies, and are thankful that as yet socialism has not with other similar in this country. But the Japanese are not so blind as to suppose that they will be forever immune to such disorders. Before that time comes, it seems, Japan will probably have studied well the movement, pursuing its way in New Zealand and Australia, as well as in Great Britain, with labour troubles. Japan has the immense advantage of working with and the opportunity of profiting by the mistakes of her countries; so that when labour problems of colossal dimensions come to her, she will be ready to settle them in a swift and satisfactory manner. At present such an emergency as that which England is now experiencing in Japan. In London, as well as in Cardiff, dock-men, with labour troubles of more or less importance, are on strike, and the shipping of the port is practically at a standstill. Not only are the dock-men out, but the workmen employed in the various industries connected with the docks are also out, and the consequence is that the whole of the shipping of the port is at a standstill. Not only are the dock-men out, but the workmen employed in the various industries connected with the docks are also out, and the consequence is that the whole of the shipping of the port is at a standstill.

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difficulty vanish and faith becomes triumphant. When Lieutenant Shirase and his brave comrades return to Japan, let them receive all the honours of heroes; for the hero is the man who *does what he can* in the face of all hindrance.

**The New Tourist Bureau**

The organization of a bureau to promote the comfort and accommodation of foreign tourists visiting Japan, will be welcomed by all wishing to make a sojourn in this country. To say that the new bureau is under the direction of Dr. Hirai, of the Imperial Railway Board, is to offer the best assurance of its success. The bureau will endeavour to advance the interests of all travellers in Japan and will do all in its power to see that tourists get proper accommodation and treatment. As Japan becomes better known there is little doubt that it will grow more and more popular as a holiday land. Certainly there are few countries that can compare with it for scenic beauty and historic interest. A trip through the Inland Sea, to Amano-hashidate, Nikko or Matsushima gives the occidental traveller a vision of delicate and tender natural beauty, that is peculiar to Japan; while on every side the eye and ear are constantly engaged with objects and phases of life delightfully unique, making Japan a more interesting and diverting country to visit, than perhaps any other in the world. On a tour through Europe one understands all one sees. Questions of identity with regard to places and objects of historic import, are the limit of inquiry. But in Japan the newly arrived occidental understands little of what he sees; and the eye is on every side engaged in the acquisition of new and interesting information. Not only so, but the sudden coming in contact with an ancient civilization quite different in so many respects from one's own, acts as a stimulant to the memory and imagination, that brings its own reward. Not least among such benefits are a broadening of the mind and an enlargement of heart, in a moral sense. For a wholesome and delightful mental tonic nothing more appropriate could be recommended than a summer in the Japanese mountains, or a visit to the country in the chrysanthemum season in the autumn, or the cherry blossom season in April.

**The Strike in Great Britain**

The extent and danger of the great coal strike in Great Britain is causing no little contemplation in Japan. No doubt many people in Japan regard the trouble as due to socialistic tendencies, and are thankful that as yet socialism has met with short shrift in this country. But the Japanese are not so blind as to suppose that they will be forever immune to such danger. Before that time comes, however, Japan will probably have studied well the governmental measure now law in New Zealand and Australia, as well as in Canada, dealing with labour troubles. Japan has the immense advantage of youth and the opportunity to see the working of measures of amelioration in other countries; so that when labour problems of colossal dimensions confront her, she will be ready to settle them in a swift and satisfactory manner. At present such an emergency as that to which England is now exposed, could hardly happen in Japan. Industry here is not so absolutely dependent upon fuel as in Britain. But the army of

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labour is constantly growing, and the increasing cost of living without any corresponding rise in wages, even now causes a certain degree of discontent, which so far has met with swift repression. Those who fomented the tramcar strike in Tokyo at the beginning of the year, have been duly punished by law; and their fate will probably deter many another from following their example. As long as Trade Unionism has no hold upon Japan, the government will no doubt be able to handle any situation that may arise in the labour world. Thus far attempts at unionism have been desultory and divided. And the Japanese industrial guilds, which have been so illuminatingly dealt with by Viscount Hirata in this number of the JAPAN MAGAZINE, are under the patronage of the Government; and the officials see to it that labour conditions are kept in a healthy and harmonious condition.

**The Suffragettes** The spectacle of a number of English women, some of them of culture and position, parading the streets and indulging in such lawlessnes as the breaking of shop windows and the insulting of the police, in order to promote the cause of female suffrage, is something that no one can expect the Japanese to understand. In fact many Englishmen do not quite understand it themselves. One can only attribute it to a keen sense of injustice, to which no woman of British blood will, of course, ever submit with composure. Doubtless the sense of injustice felt, has been rendered somewhat acute by a preponderence of females in modern English life. Year after year the young men of Britain have been flowing out in streams to the colonies, while the daughters of the nation have been left at home to shift for themselves. The average woman of England does not care to pine in inglorious ease. Her natural position is as a wife and mother. But there are not husbands enough at home for all the women capable of being good wives; and this congestion has chafed on modern British society. The unnatural situation has turned its zeal and enthusiasm into the cause of greater freedom for women, and a demand for a larger share in the management of national affairs. Many women are persuaded that if their voices could be heard in the councils of state, the classes would be meted out more justice; and less of special privilege would prevail. The gigantic strike now going on in Great Britain shows that all is not well between class and class. There is a conviction that somehow justice is not done. The women may be mistaken in their methods, but he would be a bold man who dares to say that they are mistaken in their convictions. The people of Japan will doubtless be able to see that the women of England have had as much to do with making the greatness of the nation, as the men have had. In all countries it is said that men are what women make them. It has been the glory of England that her women have been the leaders in all movements for the betterment of society. It will be said, without doubt, that the excapades of the suffragettes are not exemplary. No, certainly not; but they are much more exemplary than those of men in times of revolution. There is a revolution now going on in English society. The fact that women are leading in it, is the surest ground for hope of high moral achievement.

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**The Government Conference on Religion**

When the Vice-Minister of Home Affairs first proposed to hold a conference of those representing the various religions in Japan, for the purpose of arriving at an understanding with regard to greater efficiency in promoting the moral culture of the nation, there seemed to be a widespread doubt as to the utility of such a proceeding. A large number of believers and unbelievers alike began to throw cold water on the scheme as an interference with religious privilege on the one hand or a support of superstition on the other. Some of our more sanctimonious friends were disposed to pray, as the old Scotsman did for the British House of Commons: "The Lord bless the parliament, that it dae ná harm." Now that the Conference is over and gone, it appears to have not only been quite harmless, but even may have done good. The conference at least brought religious teachers of different minds together and assisted them in seeing more clearly that the object of all truly religious teaching is ultimately the same. At the same time it was a lesson to those who scoff at religion; for it informed them, that Japan, like all the more highly civilized nations, believes that religion has much to do with the moral and spiritual condition of the people. Dr. Anezaki, a professor of the Tokyo Imperial University, himself an ardent Buddhist, says that in Japan the Government has always regarded itself as the overseer of religion, for the government must have something to say in all that concerns the moral welfare of the state. From a Christian point of view the conference was a distinct advance; for it was a recognition by the government of Christianity as a great moral force in the Empire and as one of the religions entitled to the encouragement of the authorities. How much this means to the Christians will be seen when it is remembered that hitherto Buddhism and Shintoism have been the only religions openly acknowledged by the Japanese Government. On the whole it may be said that the Government's venture has proved a means of promoting much good feeling among teachers of religion, and a greater consciousness of the importance of religion to the moral and spiritual welfare of the nation. This is only the beginning, however; and the continuation committee may lead to still further developments of a useful and interesting character.

**The Foreign Board of Trade**

The Tokyo *Nichi-Nichi Shimbun* has a very complimentary reference to the Yokohama Foreign Board of Trade, in which the journal says:—

"It is gratifying that the Foreign Board of Trade in Yokohama continues to be active in its work for the trade interests of the foreign community there. Compared with the work of our chambers of Commerce, we have to admit, however reluctantly, that the work of the Board is far more practical and up-to-date. In the working of the Board there is a great deal for our chambers of commerce to learn. The speeches made on the occasion of its annual meeting on Friday last by the leading members of the Board deserve careful study on our part. The Board has been in existence for forty-eight years. It this respect alone, it occupies the rank of pioneer of commercial organizations of the kind in this country. Yokohama, forty-eight

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years ago, was a very small place and of very little significance as a trade port. The gradual development of the port was effected at first by the efforts of foreign merchants, and it deserves to be remembered with gratitude on our part, that, had not foreign capital and foreign energy been devoted to the development of the place, the port would not have been what it is today. We record this fact with a strong feeling of gratitude toward the foreign enterprise so liberally devoted to a small fishing village which now ranks among the most important trade centers of the Far East. The work of the Board has evidently realized progress with the enlargement and development of the port of Yokohama, and it is only right for us to be thankful for so much foreign intelligence and energy devoted to the trade interest of that port. Among the speeches on the occasion of the annual meeting, the one on Government finance by Mr. F. G. Sale is very reassuring. After reviewing the work of the Government in redeeming bonds, he winds up by saying: 'No remarks from me are needed to show that Japan's finances are on a sound basis, and it is unquestionably a matter for congratulation that Japan has for its present Minister of Finance a man who has the courage of his convictions and a man determined to set his face against any increase in unproductive expenditure.' This is a very strong endorsement coming from a man of Mr. Sale's position in the finance and commerce of this country."

**Japanese Philosophy**

From an occidental point of view the Japanese have never been regarded as profound philosophers, and a recent discussion of the subject in the *Tetsugaku Zasshi*, a philosophical review, does not much tend to shake foreign conviction. The most interesting article in the series appears to be the one from the pen of Dr. Miyake, who tells us that his countrymen find it very difficult to regard philosophy as having any certain relation to practical life. It seems to them not wisdom but mere speculation. When the Japanese first began to discuss philosophy they mixed it up with science, economics and politics, but when they were told it was a subject quite apart from these, they consigned it to the realm of the theoretical and impractical. Most of the teachers of Philosophy in Japan, we are told, confine themselves to a discussion of what writers on the subject in past ages have said. Japan does not seem to have produced a philosopher who regards philosophy as throwing any light on the problems of life. For this, the Japanese rather look to literature and experience. Certainly a view of philosophy that associates it with the *past* only, and allows it to have no bearing on the present, and no relation to the future, will naturally relegate it to the realm of academic specialists; and the general public will be disposed to treat the subject with indifference. It must be remembered, however, that in Europe and America the general public does not take a very enthusiastic interest in philosophy as such, though the average educated person *does* take account of the great philosopher as an individual. Recently when one of the greatest of living philosophers, Professor Bergson of Paris, lectured in London, he had an audience of not less than 5,000. So much for the philosopher who has really something to say.

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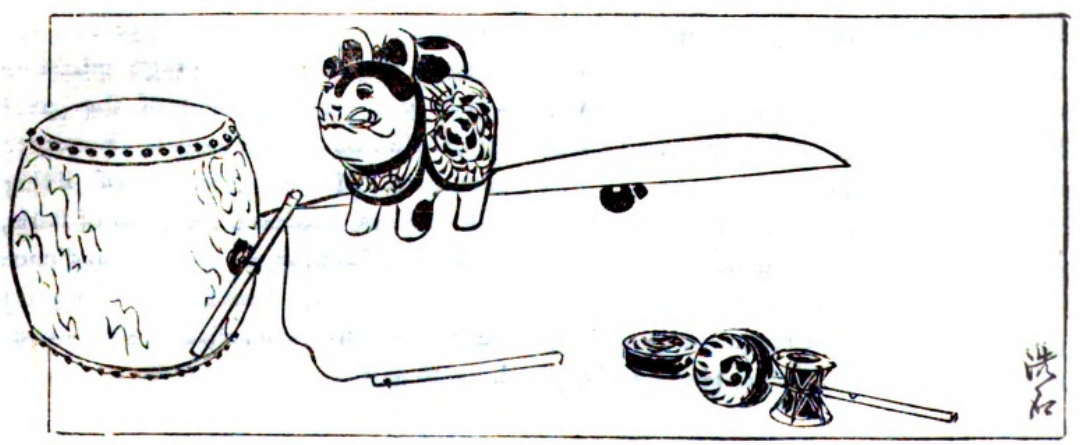
**The Attitude Toward Foreigners**

A Japanese correspondent of the *Japan Advertiser*, in a very interesting article, says that Japan's attitude toward foreigners has passed through four stages, presenting five aspects of national temperment. Before the Restoration all foreigners were simply held in contempt. The occidental was considered a red-headed monster, little short of a barbarian. He occupied in the Japanese mind a status somewhat lower than that of a human being. After the establishment of modern government this contemptuous attitude altered to one of mysterious dread. From the time that the black ships of Commodore Perry appeared off Tokyo (Yedo) foreign invasion became a possiblity dreaded more than pestilence is to-day. Then after the signing of the treaties and the influx of foreign merchants the attitude changed to one of curiosity. The young men of Japan went forth to Europe and America to learn the lore and the secrets of occidental civilization. Most of them came back so enamoured of the west that they wanted everything in Japan modelled at once after a foreign pattern. Upon this, the Japanese attitude changed to unqualified admiration and respect for all things foreign. The devoted attachment of the Japanese disciples to their missionary teachers and pastors, and the liking of students for the foreign teachers in the schools, confirmed the nation in its pro-foreign attitude. But after the intervention of Russia, France and Germany, ousting Japan from her dearly-bought rights in the Liao-tung Peninsula, the attitude of the nation altered to one of distrust and suspicion of foreigners. At present the attitude is one of keen ecclecticism: a spirit that is not ready to swallow all things occidental, but willing to take only what is consistent with national and patriotic ideals. Since the close of the war with Russia a First-class-Power spirit has been steadily on the increase, leading to an attitude of independence and self-reliance, that in some cases is in danger of degenerating into mere pride and arrogance. There is now a disposition not to treat foreigners better than foreigners treat Japanese. It is a spirit that might easily descend to discourtesy and endanger international good-feeling and good-will, if not carefully guarded by education and authority. Continuing, the writer says that the new attitude is to some extent a departure from the Spirit of *Bushidō*, "which teaches us to treat a guest with courtesy, even though he be an enemy."



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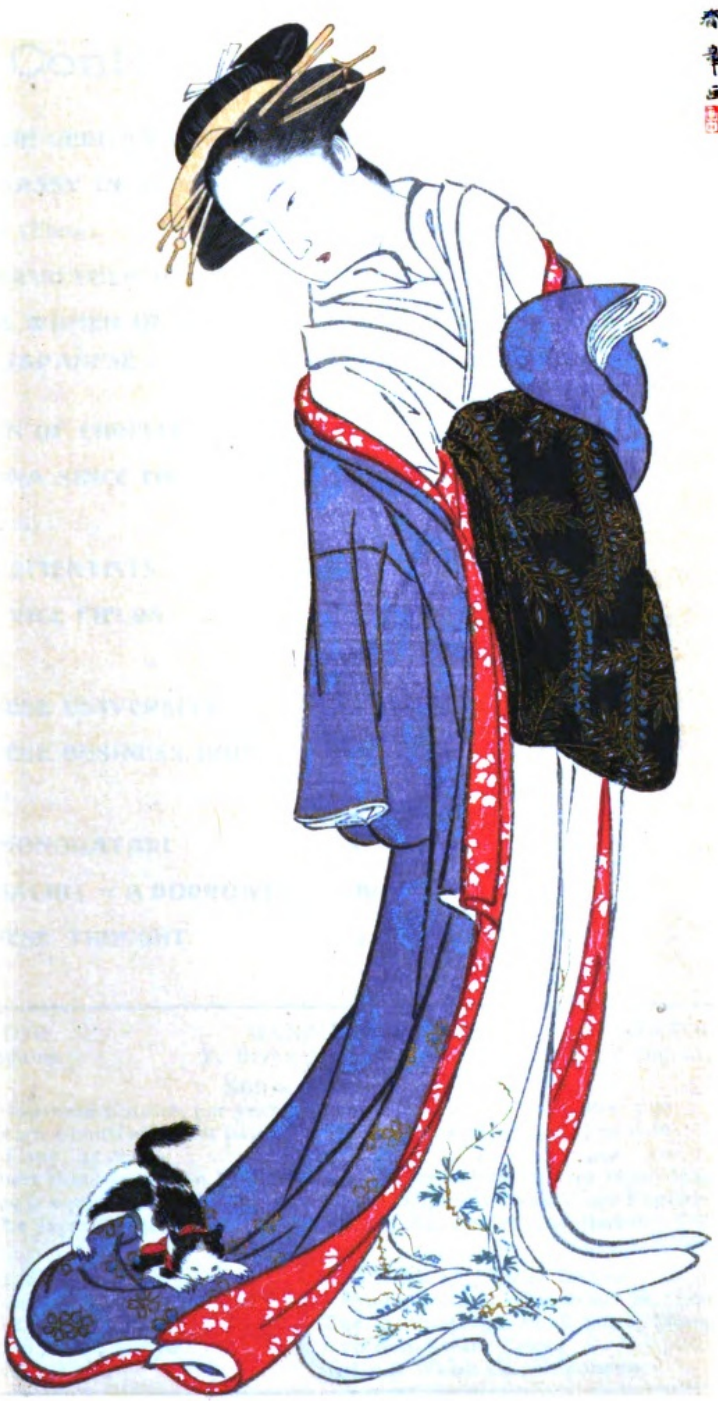

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... says that the new attitude is
... not at all a departure from the
... *Bushido*, "which teaches us
...reat a guest with courtesy, even
...gh he be an enemy."

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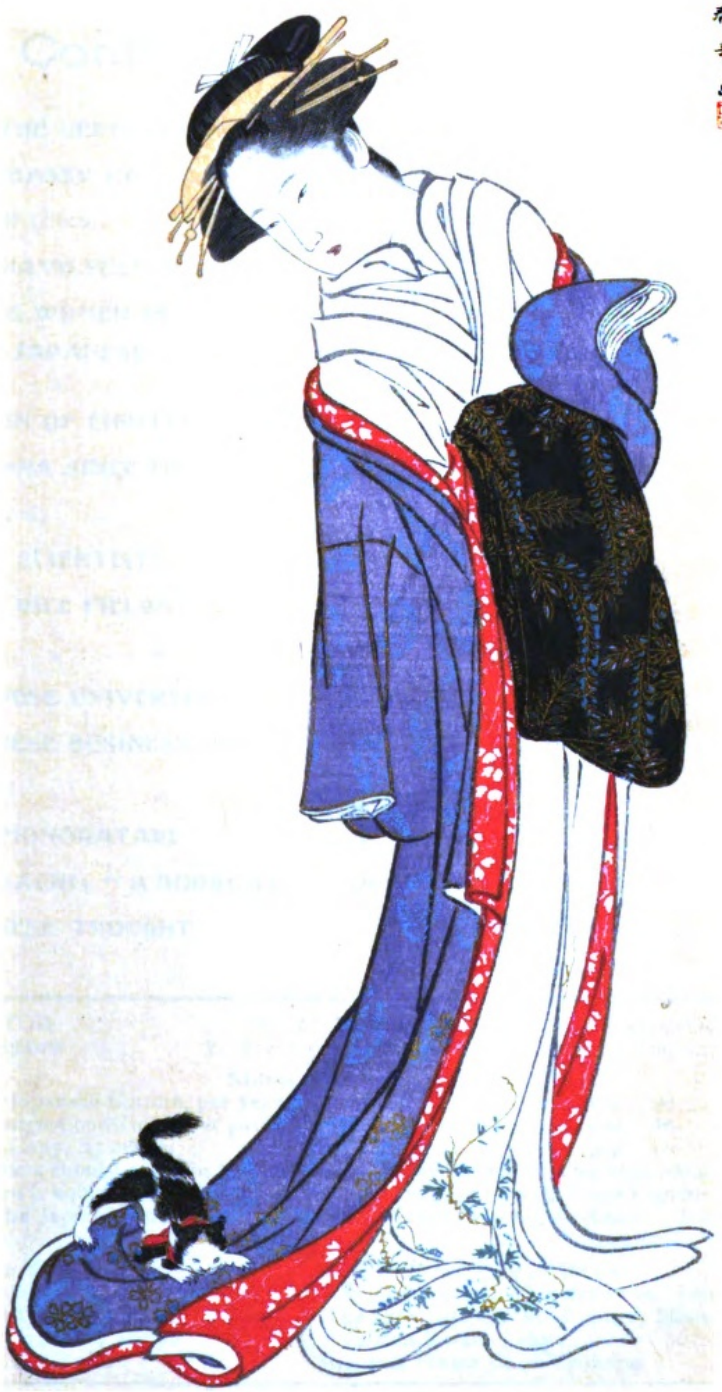

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# THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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PROPRIETOR
Seishin Hirayama

MANAGER
Y. Bryan Yamashita

EDITOR
Dr. J. Ingram Bryan

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THE JAPAN MAGAZINE

VOLUME THREE JUNE, 1912 NUMBER TWO

# THE GERMAN EMBASSY IN TOKYO

By "J"

JAPAN'S relations with Germany have, perhaps, been less demonstrative than her relations with Great Britain and the United States, but if we take into account how much Japan is indebted to Germany, the relations between the two countries will appear none the less far-reaching and important. International influence may be quite real without being conspicuous, in which case it may be even more profound than that more given to enthusiasm. During the past few years it has been the custom to talk of the mutual friendship and good-will prevailing between the Anglo-Saxon nations and Japan, while very little has been said or written of relations between Germany and Japan. This is not to be understood as due to the relations between the two latter countries being less open to favourable comment, but to the fact that at present British and Amercian politics are more actively if not aggressively interested in Far Eastern affairs, while Germany for the most part maintains an attitude of neutrality. But the influence of Germany is none the less felt in Japan, and the Japanese are as ready upon occasion to admit their indebtedness in innumerable ways to Germany as they are in the case of any other nation that has benefitted them.

It is of course quite natural that Imperial Germany should have a definite place in the mind of Imperial Japan. The two nations are in some respects so much alike that when Prince Ito was compiling the national Constitution, he made a special study of the German system, and found it more in sympathy with the Japanese ideal of sovereignty than that of any other country. Consequently he incorporated certain of its principles in the Constitution of Japan. Here then it may be the case of the old saying that those who are too much alike are often less liable to expressions of mutual sympathy. Constitutionally Japan and Germany have too much in common to



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indulge much in overdemonstration. And during the period when Japan was working out her new law codes the German version of the Code Napoleon, being less vague than the British and more practical than the American, had a very tangible influence on the final form of the new codes adopted by Japan. When we consider, therefore, the profound influence that Germany has exercised upon Japanese law, science, education, and the national constitution, the contention that the two countries have for the most part kept at arms' length, does not appear well founded, the coolness, if any, being more apparent than real.

Diplomatically Germany was somewhat behind Great Britain and America in opening up public intercourse with Japan. After these countries had succeeded in concluding treaties with Japan, Germany naturally asked, and had a right to expect, the same concessions. Accordingly a German warship appeared in the Bay of Yedo in 1860, and, though at first the *bakufu* declined to negotiate, the persistence of the German admiral prevailed and a provisional treaty was finally arranged. Another German warship appeared in 1863, and, with the permission of the authorities, proceeded to make a survey of the waters of the bay. In 1868, again, Germany appealed for a more satisfactory treaty with Japan, and one was concluded granting full rights and privileges on a permanent basis. It was at this time that Herr von Brandt, the first accredited representative of Germany, took up his residence in Japan. Herr von Brandt was then only a consul, but he was appointed Consul General shortly afterwards, and after the unification of Germany in 1870 Herr von Brandt was appointed the first German Minister to Japan, presenting his credentials from the Emperor, William I, of the new German Empire. When the Franco-Prussian war broke out subsequently Japan at once proclaimed neutrality. The German Minister asked permission from Japan to make a survey of the waters of the Inland Sea and the coasts of Kyushu, and the Minister himself went on the warship that carried out the commission. Afterwards he expressed himself enthusiastically over the scenic charms of the inland waters of Japan and the natural beauty of the south generally. In 1874 Japan despatched her first Minister to Berlin, in the person of Viscount Aoki, who found him a wife among the ladies of the German capital.

The German Minister in Tokyo, Herr von Brandt, was a contemporary of Sir Harry Parkes; and though he took a less aggressive part than the British and French representatives in the international relations of the period, he was none the less a man of influence and a worthy representative of his country. Such confidence did he inspire that he was selected for the very dangerous and difficult position of German representative in China; and the correspondence he kept up with Sir Harry Parkes from the Chinese capital, showed what a close intimacy existed between the two diplomatists. In a letter to the British Minister in Tokyo, Herr von Brandt says: "The memory of the times when we used to fight back to back is too pleasant a one, not to welcome any direct news from an old companion in arms." When Herr von Brandt retired from his post, he never

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lost interest in the Far East; and his book: "Drei und dreissig Jahre in Ostasien" is a delightful record of a great life's work.

The next German Minister to Japan was Herr von Eisendecher, who succeeded Herr von Brandt in 1875. In 1879 the Emperor of Japan conferred upon the Emperor of Germany the Grand Cordon of the Chrysanthemum, the highest honour within the Imperial favour; and in April of the same year the Imperial grandson, Prince Wilhelm Heinrich, visited Japan and conveyed to the Emperor of Japan the Order of the Black Eagle; and the German Minister in Tokyo was promoted to the position of Envoy Extraordinary and Minister Plenipotentiary. He continued his tenure of the German Legation in Tokyo until April 1883 when Count Doenhoff was appointed Minister to Japan. Nothing of special interest marked the relations of Japan and Germany during his incumbency. Dr. von Holleben was accredited Minister to Japan in 1886, and Baron von Gutschmid in 1892. In 1887 the Japanese Minister to Berlin was the Marquis Saionji, the present Prime Minister of Japan. This was the trying and delicate period when, after the war with China, relations between Japan and Germany were not the most cordial. Germany's interest in the integrity of China obliged her to side with Russia in protesting against Japan's occupancy of the Liaotung peniusula, and this made it very difficult for her to be understood by Japan. Of course Germany's attitude at this time was not more objectionable to Japan than that of Russia; and as Japan has settled the question with Russia to a degree that leaves the two nations now professedly better friends than ever, naturally Japan will be generous enough to extend the same cordial privilege to Germany. If Japan is ready to "call quits" with Russia much more will she be willing to shake hands with Germany. The Germans have a very real interest in China; and naturally the future relations of Japan and Germany will continue to be more and more interesting. If anything should happen to the Anglo-Japanese Alliance, no doubt relations between Japan and Germany would be forced into greater intimacy, as is maintained by a Japanese publicist in his article on the Anglo-Japanese Alliance in this number of the Japan Magazine.

Count Leyden was appointed German Minister to Tokyo in 1898, and was superceded three years later by Count Arco Valley, one of the most popular representatives Germany has ever had in Japan. Count Arco Valley had the distinction of being popular with all nationalities on account of his fine cordiality of manner and his cosmopolitan broadmindedness. The writer is not a German, but he can remember how the German Minister came on board the steamer at Yokohama to say *bon voyage* the last time he sailed for England, just as the Minister would have done to one of his own nationals. Some of the Minister's nationals did not care for this freedom of manner; but Germany gained much by it in Japan. Count Arco Valley retired in 1906; and when the Legation was raised to the position of an Embassy, Baron Mumm von Swarzenstein was appointed the first German Ambassador to Japan. For five years Baron Mumm, as we always called him, held the fort at the German Embassy in

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Count Leyden was appointed Germany Minister to Tokyo in 1895, and was superseded three years later by Count Arco Valley, one of the most popular representatives Germany has ever had in Japan. Count Arco Valley had the distinction of being popular with all nationalities on account of his thoroughly democratic and his cosmopolitan broad-mindedness. The writer is not a German, but he can remember how the German Minister came to say few words the last time he called for England, just as the Minister would have done to one of his own nationals. Soon after the Minister's untimely ill-health came for [illegible] of manner; but Germany gained much by it in Japan. Count Arco Valley retired in 1900; and when the Legation was raised to the position of an Embassy, Baron Mumm von Schwarzenstein was appointed the first German Ambassador to Japan. For five years Baron Mumm, as we always called him, held the post at the German Embassy in

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Tokyo, and proved a worthy representative of the Fatherland and a very popular member of the Diplomatic corps. The German ambassador had the disadvantage of being a bachelor; but this rendered him none the less popular in the social circles of the capital, nor the entertainments at the German Embassy less frequent and gay. Baron Mumm used to request the hostesses at the other Embassies to act for him on occasion, and the young people of Tokyo will long remember the evenings spent in the ball room of the German Embassy as among the most charming of their experience.

The present Ambassador, Count von Rex, came to Tokyo in 1911. During the brief period of his incumbency Count von Rex has made a very favourable impression upon Japanese and foreigners alike. His Excellency has been elected honorary president of the Japan-German Society; and in a pleasant and effective speech on the occasion of his election, the Ambassador emphasized the importance of strengthening mutual good feelings between Japan and Germany. He expressed his conviction that the close resemblance of the two nations in their national careers would surely serve to cultivate an ever increasing intimacy between Japan and Germany, and enable them to guard their mutual interests by means of harmonious co-operation. The speech was greatly appreciated by all the members of the Japan-German Society, and Prince Katsura, one of the most prominent of those present, expressed the thanks of the Society to the German Ambassador for his presence and his very cordial remarks on the relations of Japan and Germany.

---

## JAPAN PRAYER

O vast Pacific, limitless and lone,
So calm, the warsome world might softly quell
Its fevered bosom on thy soothing swell,
And East and West in gore no longer groan
Nor grieve, nor continue to make moan
Of human wrongs unpitiful as hell,
Which Greed hath wrought in spite of Truth's Gospel
Of love for struggling man, alway o'erthrown
By racial hate of hopeless, aeon years:
God make this pathless waste, at last, to be
A link of love for life that endless breaks
In one wild agony of cleansing tears,
'Gainst lust, oppression, crime, unceasingly,
And vaunted pride that sorrow overtakes!

J. Ingram Bryan

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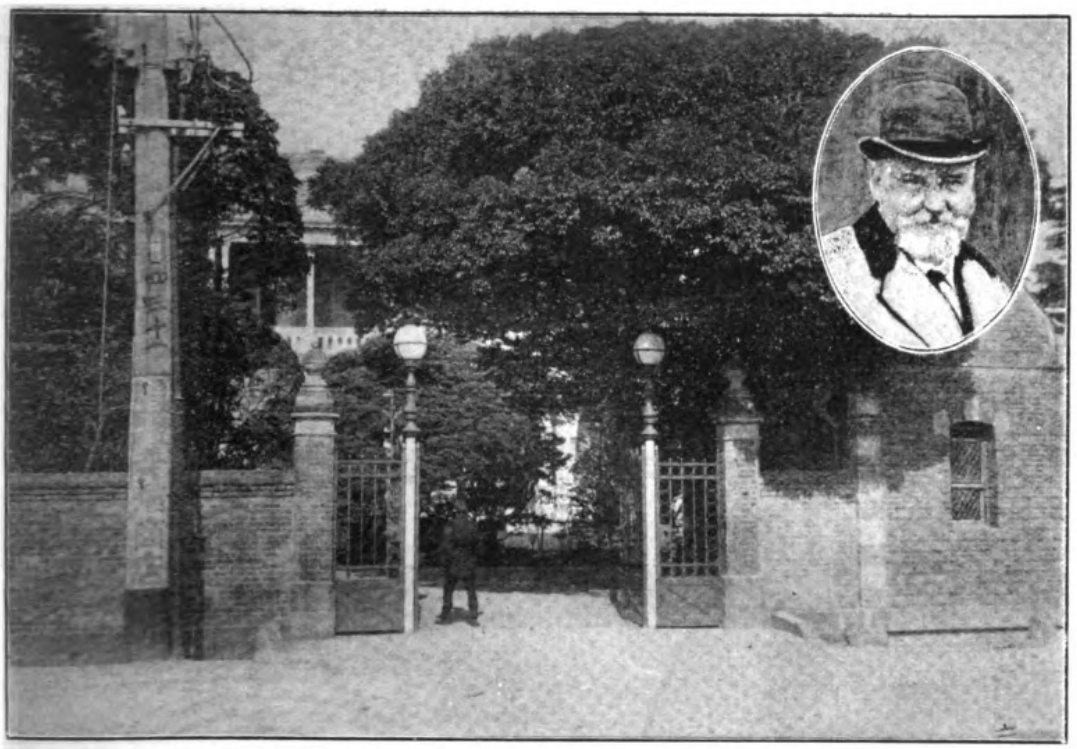
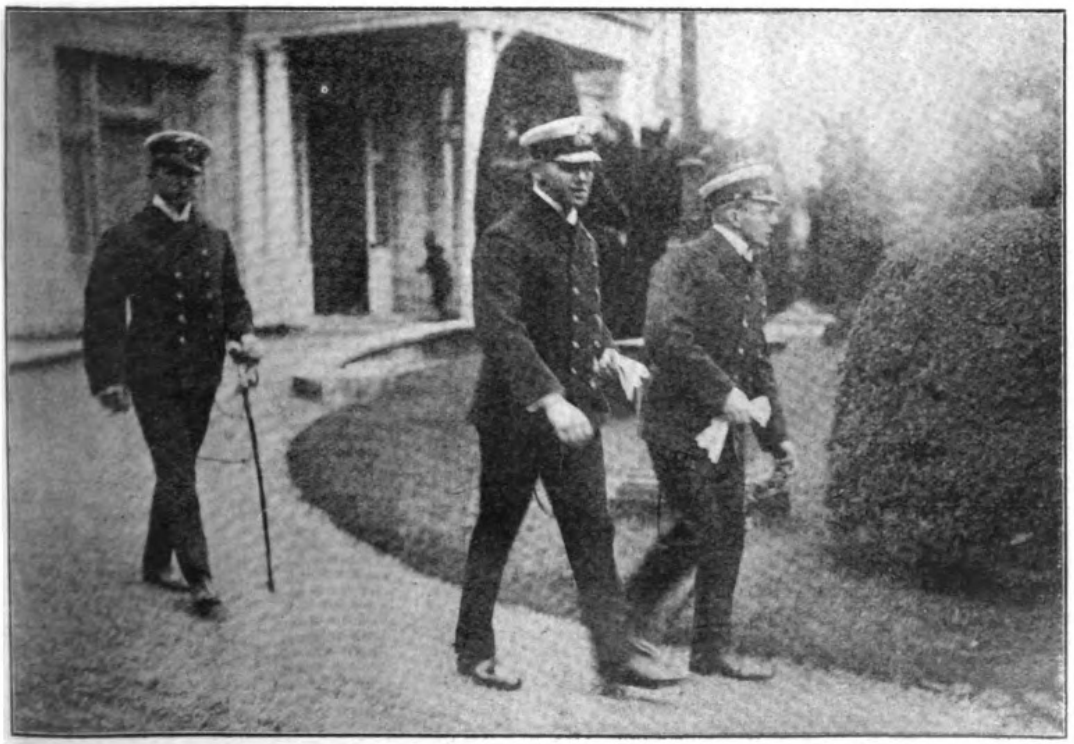


MAIN GATE OF THE GERMAN EMBASSY AND HIS EXCELLENCY COUNT VON REX, GERMAN AMBASSADOR TO JAPAN.



MILITARY AND NAVAL ATTACHES OF THE GERMAN EMBASSY. *Attachés militaires et de marine allemands. Militaer-und Marine Attaches.*

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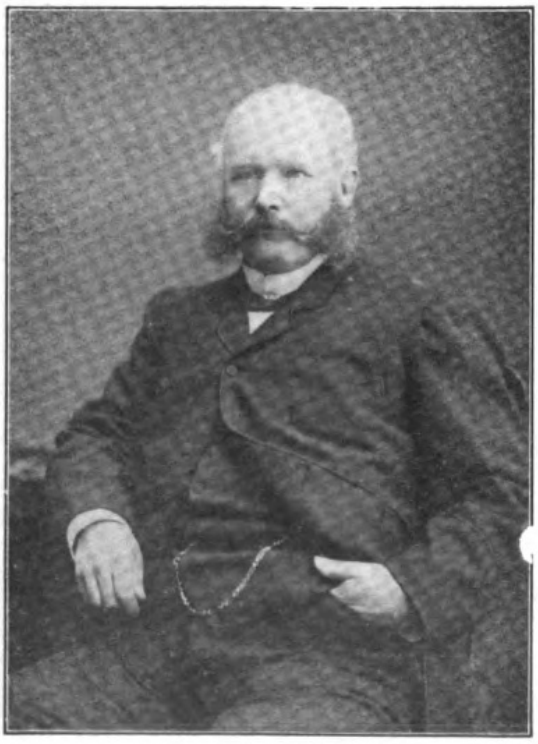
PROFESSOR JUNKER.

DR. BAELZ.



GENERAL MECKER.

THE LATE DR. SCRIBA.

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# GERMANS WHO HAVE HELPED JAPAN

By DR. J. INGRAM BRYAN

GERMANS, as individuals, have always maintained closer relations with Japan than Germany as a nation, perhaps chiefly for the reason that the political and monarchical ideals of the two countries are so alike and competitive as to be too mutually exclusive. While some may be disposed to dispute this suggestion, there is no doubt that German influence in Japan has depended for the most part on the considerable number of German scholars and merchants that from very early days have had to do with the Empire. To give any adequate conception of all that Germans have done for Japan would obviously be impossible in so brief a sketch as this must necessarily be; but the main facts associated with some of the leading characters may be stated in outline.

The Germans did not venture upon Eastern seas at so early a period as some of the neighbouring nations. When the Portuguese and Spaniards were exploiting the waters of the Pacific, the divided German states were too busy with religious and other difficulties at home to be occupied much with exploration or colonization; and when Charles V assumed control of the German territories, he left them mostly to the care of his brother Ferdinand while he confined his attention to his vast possessions in Spain, Italy and the Netherlands, as well as to his French wars. And the next century, with its Thirty Years war, left the German states so depopulated and commerce so depreciated that the people had enough to do at home without finding time to speculate in unknown seas and lands. Meanwhile Spanish and Portuguese interests in the Far East had brought their ships in considerable numbers to Manila, Japan and China, while at a later date the Dutch and English began to enter keenly into the trade of the East. Germans as individuals, however, were of too bold and inquisitive a nature to be left wholly at home, and we find many a man of German extraction or nationality among the crews and officials of the ships trading in oriental waters. Will Adams, the Englishman, was not the only foreigner found among the crews of the Dutch East India Company's ships; for some of the names sound like German. At any rate it was through the Dutch East India Company organized later, that some of the great German scholars found their way to so remote a corner of the then known world as Japan.

The first German who had any marked effect upon Japan was Kaempfer, who must be regarded as the scientific discoverer of the Far East. Marco Polo first brought the existence of Japan to the notice of western minds, and Mendez Pinto was the first European to set foot on its shores, but Kaempfer was the first to give the world any adequate idea of what Japan was. Engelbert Kaempfer was born at Lewgow, Westphalia, in 1651; and even while still a-



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youth, he traveled extensively in his own country, and through Holland and Poland. Insatiable for a sight of yet more distant lands, he entered the service of the Dutch East India Company as a surgeon, and sailed on one of its ships for the East in 1688. After touching at Ormuz and Batavia he continued his way to Japan where he arrived in September 1690. The main purpose of his sojourn in Japan was scientific; and for this reason he was the first of a long line of German scholars who have profoundly influenced Japanese scientific education, especially in the direction of medicine. To him and his successors can be traced that admiration for German medical science and university *curricula*, that is still to be seen among the educational institutions of the Empire. For it is remarkable that while most of the foreign teachers in Japanese colleges are either English or American, the system they are obliged to follow, is to a great extent German, or bears strong resemblance to German methods.

Kaempfer did not at that early time find much facility for scientific study in Japan. The Dutch among whom he lived were obliged to remain isolated on the little island of Deshima at Nagasaki, and jealous care was taken by the authorities to keep them in ignorance of all Japanese matters. Yet in the two years and two months that Kaempfer remained in Japan, under such disadvantageous circumstances, he compiled a work which, for the first time, gave the world some accurate idea of the geography, religious beliefs, manner, customs, manufactures and productions of the mysterious island Empire. After returning to Europe in 1694 Kaempfer settled down at home and occupied himself as a practising physician and in writing books about the East, his history of Japan forming one of the earliest and most standard works on the subject.

For over a century now no German of any importance came to Japan. But in 1823 arrived a man, Philipp Frans Von Siebold, who was destined to play a larger part in Japanese affairs than any of his nation before him. Von Siebold was a German by extraction, having come of an old Bavarian family, but like Kaempfer, he saw that the only royal road to knowledge of the Far East was through the Dutch East India Company. Managing to get appointed leader of a scientific expedition to the East, he sailed for Batavia; and in time got as far as Japan, landing at Nagasaki in the month of August, 1823. Before leaving his native country he had shown himself a scholar and a scientist of distinction, and he no sooner reached Japan than he set himself to work investigating the zoōlogy, botany, and language of the country. By great urbanity and force of character, as well as by his skill as a physician and his insight as a scholar, he obtained a most extraordinary hold over the Japanese, suspicious of all foreigners as they were at that time. He made his way to Yedo in company with one of the Dutch embassies that had to pay respects annually to the Shogun, and received permission to remain in the Japanese metropolis on condition that he would devote some of his time to teaching the native physicians western science and practice. His leisure he employed in multifarious scientific researches; and so affable was he that he succeeded ingratiating himself into the highest circles and came into possession of all sorts of informa-

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tion. A rumour having got around that a certain Court spy had sold the foreigner a map of the Empire, a tremendous commotion ensued; and the spy was ordered to commit *harakiri*, while Von Siebold was cast into prison. It is said that the map had been sold, not on account of friendship, so much as for the shining golden ducats with which the backers of the scientist had provided him. Whether the offending spy carried out the order to despatch himself, no one will ever know; but Von Siebold was kept confined in prison at Nagasaki for fourteen months, which was severe punishment for one who had done so much for Japan, considering the nature of Japanese prisons at that period. In 1830 the famous prisoner was taken from the dungeon and banished from the Empire, never to return on pain of death. He returned to his native land, and wrote numerous scientic and scholarly works in Latin and German on the zoölogy, botany and language of Japan, and presented rich scientific collections to the universities of Leyden, Munich and Würtzburg. To Von Siebold Europe owes the introduction to its gardens of those beautiful Japanese lilies, peonies, azalias, camelias, chrysanthemums and various plants, that are now so much admired.

And then after some twenty-nine years of scholarly labour in Europe, and receiving the highest honours from the leading monarchs of the day, a strange turn of affairs came about, and he was actually invited by the Japanese authorities to return to the Empire as an adviser. It will no doubt be said that this great man was not the first to have this experience; for it not infrequently happens that a foreigner is regarded by some Japanese as a friend of the nation, and by others as its enemy. He was now Baron Von Siebold, and he came back to Japan in 1859 as adviser to the Shogun, who gave him a portion of his palace to reside in. It was a time when the competing interests of foreigners were giving the Japanese authorities no end of trouble, and it was thought that the character of the great German would succeed in leading Japan safely through the troubled waters of initiatory foreign intercourse. He did not succeed, however, in reconciling the contending factions, and returned to Europe in 1864, admired and honoured by all.

Baron Von Siebold was a splendid example of German science, earnestness, energy and will; qualities that have made the Fatherland one of the foremost nations of the world. The Japanese were not slow to perceive these virtues in Von Siebold. When Napoleon III invited him to Paris to confer with him as to the best means of promoting commercial intercourse between France and Japan, the Shogun no doubt thought that he could not do better than place in Von Siebold a similar confidence. He was the greatest of the many Germans who have contributed so much to the world's knowledge of Japan, and left a marked influence on Japanese education and civilization.

From this time German influence began to be seen in various directions among the Japanese. In 1868 German military advisers were invited to Japan, and did much toward the establishment and modern organization of the great army that is now, in efficiency and *personnel*, second to none in the world. German influence is especially noticeable in the conscription obtaining in the Japanese military system. When Japan

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youngster in his place again. This capacity for the sterner, as well as the gentler and more domestic duties, has always been characteristic and typical of the Japanese woman. From the first it is noticeable that the overmastering motive of the true woman of Japan, is the spirit of self-sacrifice. One of the first of mortal females mentioned in Japanese mythology, the lady Oto-Tachibana, consort of Yamato-Takeru, followed her husband on his campaign through the eastern provinces for the subjugation of the aborigines; and when they were crossing the sea of Sagami, a violent storm arose, threatening to engulf the vessel. In those days it was a prevalent belief that wreck could be averted by sacrificing a life to the angry Sea-God; and so the Lady Oto-Tachibana at once threw herself into the foaming waters, to appease the wrath of the elements and save her lord alive. Thus she became for all time an object of highest veneration to the mind of Japan, and a perpetual example of wifely womanhood. It will be seen, therefore, that a combination of fearless courage and womanly gentleness has been always regarded as making up the ideal Japanese woman.

Coming down to the period of historical beginnings, the antique age, we find the same ideal and the same examples everywhere prevailing. One of the most typical women of these very early times was Obako, who followed her husband on an invasion of Korea. In the wars of the campaign she is said to have fought valiantly by the side of her lord, and to have there died. If any one imagines that this heroic spirit ascribed to the women of early Japanese history, was the outcome of *bushido*, we reply that this was before *bushido* was ever heard of. Indeed this spirit may have been the *mother* of bushido. It was in this more remote period of antiquity, too, that the Empress Jingo lived, and loved to lead her forces into battle against the nation's enemies. After the death of her husband, the Emperor Chuai, she bravely set herself to the accomplishment of his plans for national defence, and even carried the banner of victory across the sea into the land of the Morning Calm. She was the first ruler of Japan to extract tribute from a foreign country, having imposed taxes on the Koreans after their subjugation. The women of this period were not all of the warrior temperament, however. As an immemorial example of patient and gentle faithfulness and purity we have long looked back to the name of Hiketa-no-Akaiko. The story of her is brief, but penetrating into the life and marrow of our feminine ideal. The story goes that when the Emperor, Yuraku (457-479) was strolling along the banks of the river Miwa, he espied a fair maiden in the act of washing clothes by the river side. The girl was so fair to behold that His Majesty could not take his eyes from her. Addressing her at last, the Emperor asked her name; and then he told her never to marry any one, but to wait until he called her to the Imperial Court as his own. On seeing who was speaking to her, the maid humbly bowed and acquiesced. The Emperor strolled on, and the girl, much filled with the emotion of so unsual an experience, and looking happily to an illustrious future, went on with her wonted duties. Day by day, and year by year she waited for the Imperial summons. Many a suitor's hand was proffered, but none could tempt her to break her promise to the Emperor. At last, feeling that she could wait no longer without making inquiry, at the age of 80 years, she presented herself at the Imperial palace, with a gift for his Majesty. The Emperor, who had forgotten all about the incident of his youth beside the river Miwa, inquired who she was and why she had come. On hearing her story, the whole thing came back to him, and he was filled with grief and remorse over the cruelty unintended. He did all within his power to solace the disappointed woman, bestowing upon her the honour of two verses from his own hand. The aged woman could do naught but weep and wet her sleeves. This woman stands out before us for ever as an example of patient and obedient chastity, influencing the youth of all ages and times. Here, too, we

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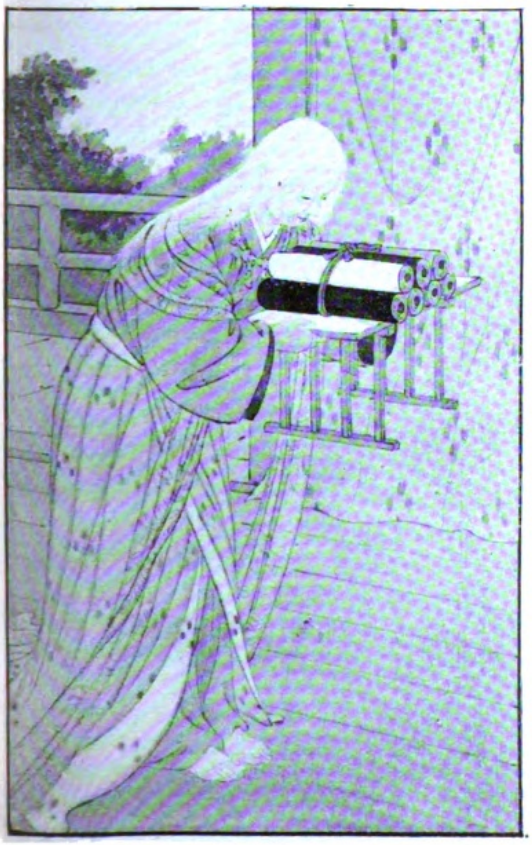

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1. LADY OTO TACHIBANA.
2. AMATERASU-O MIKAMI.
3. EMPRESS JINGO.
4. HIKEDA-NO-AKAYEKO.

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tion. A rumour having got around that a certain Count was laying down a map of the Empire, a denunciation was ordered to commit Mr. Siebold was cast into prison. It was said that the map had been sold, not on account of friendship, so much as for the shining golden ducats with which the pockets of the scientist had provided him. Whether the offending spy carried out the order to despatch himself, no one will ever know; but Von Siebold was kept confined in prison at Nagasaki for fourteen months, which was a severe punishment for one who had done so much for Japan, considering the nature of Japanese punishment at that period. In 1830 the famous prisoner was taken from the dungeon and banished from the Empire, never to return on pain of death. He returned to his native land, and wrote numerous scientific and scholarly works in Latin and German on the geography, botany and language of Japan, and presented rich scientific collections to the universities of Leyden, Munich and Vienna. To Von Siebold Europe owes the introduction to its gardens of those beautiful Japanese lilies, peonies, azalias, camellias, chrysanthemums and various plants that are now so much admired.

And then after some twenty-nine years of sole lady labour in Europe, and receiving the highest honours from the leading scientific societies of the day, a return of this affair came about, and he was actually invited by the Japanese authorities to return to the Empire as an adviser. It will no doubt be said that this great man was not the first to learn this experience; for it not infrequently happens that a foreigner is employed by some Japanese as a friend of the family, and by stealth, and

by others as its enemy. He was now born in Yedo, old, and he came back to Japan in 1859 as adviser to the Japanese government, who gave him a wealth of his native city to do in. It was a time when the competing interests of foreigners were giving the Japanese authorities no end of trouble, and it was thought that the character of the great German would succeed in leading Japan safely through the troubled waters of initiatory foreign intercourse. He did not succeed, however, in reconciling the conflicting interests, and returned to Europe in 1862, admired and honoured by all.

Baron Von Siebold was a splendid example of German science, earnestness, energy and skill; qualities that have made the fatherland one of the first nations of the world. The Japanese were not slow to perceive these virtues in Von Siebold. When Napoleon III invited him to Paris, to confer with him as to the best means of promoting commercial intercourse between France and Japan, the Shogun, in his right thought that he could not do better than place Von Siebold a similar position. He was the greatest of the many Germans who have contributed so much to the world's knowledge of Japan, and left a great influence on Japanese education and civilization.

From this time German talent began to be seen in various directions among the Japanese. In 1873 German military advisers were invited to Japan, and a path toward the establishment of the present organization of the army, in its modern, is due to them. Prussian, second to none in the world, German influence is especially noticeable in the conscientious adherence in the Japanese military system. When Japan

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began to think of constructing a pavement and commencing to look about for a model, who presently turned to Germany as the best country to follow in a monarchy of similar Imperial pleads to be own. The form motion of absolutism come specified more with that of Japan, than the adoption of Russia. The Japanese, like the Germans, are a much governed people, and they seem to like it. So the German constitution had a marked influence on the newly forming constitution of Japan. The British constitution was too free, being unwritten, to be of much practical use to Japan in the days of her novitiate; while the American constitution was of little use, by way of suggestion, to so absolute a monarchy as Japan. In the same way, too, when the codification of law began in Japan, the French code, being definite and concise and with numerical headings, was much studied by Japanese jurists; and when the great Imperial Japanese code, the Code Napoleon of the French, but with the code German version of that code. In matters of dress and social life, too, German influence has been quite apparent among the Japanese; and in the eighties of the last century, Japan used to model everything for the Imperial family from Berlin, though they have since turned to Paris.

It is in education, however, that German influence is most to be seen in modern Japan. Seen to American and British, German professors and instructors form the large portion of foreigners in Japanese colleges and universities. The College of Medicine, in connection with the Imperial University, is on the German model, and almost exclusively under German influence. Japan has also employed the Japanese in this connection. The name of Mori will long be remembered among the German scholars who have lived in Japan and written of the country. It was also a matter



years connected with medical education in Japan, and not only of immediate evolution of Japanese ideals of medicine but, as physician to the Imperial family, was a name that will forever be remembered with gratitude among the citizens of Tokyo. In the realm of surgery, the Schleiermacher surgery at the Imperial University, and long the representative of surgical science to a modern mind. Dr. Doenitz, professor of German in the Imperial University, has done much to create a taste for German literature in Japan. General Meckel taught Prussian accuracy in the Japanese army, and many Japanese officers have since been sent to Germany to study military science and German methods. Lieutenant Jacobi, who died in Tokyo, has been a marked influence in the Japanese army; and Professor Eckert, who has been a musician as he is a teacher of music, Professor Luthe has been a teacher of music at the Academy and is also a composer. His "Imperial Hymn" was selected by the Japanese Government from among many competitors, and is now sung on all public occasions throughout the Empire. Another German professor, Dr. Mitten, is in charge of the Imperial Museum at Tokyo; while Professor Dr. Wagner and Professor Wilhelm are professors of the Higher College of Commerce and the Naval College. Japanese, that could be said of what Germany has done for Japan, but enough more to call a welcome to the first would extend beyond the space we can devote to this subject.

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began to think of constitutional government and commenced to look about for a model, she naturaly turned to Germany as the European country having a monarchy of similar Imperial ideals to her own. The German notion of absoluteism corresponded more with that of Japan, than the absoluteism of Russia. The Japanese, like the Germans, are a much governed people, and they seem to like it. So the German constitution had a marked influence on the newly forming constitution of Japan. The British constitution was too vague, being unwritten, to be of much practical use to Japan in the days of her novitiate; while the American constitution was of little use, by way of suggestion, to so absolute a monarchy as Japan. In the same way, too, when the codification of law began in Japan, the German code, being definite and consistent with monarchical institutions, was much studied by Japanese jurists; and when the great French lawyer, M. Boissonnade de Fontarabie, was employed to complete the Japanese codes, he not only assimilated them with the code Napoleon of the French, but with the German version of that code. In matters of dress and social life, too, German influence has been quite apparent among the Japanese; and in the eighties of the last century, Japan used to order gowns for the Imperial family from Berlin, though they have since turned to Paris.

It is in education, however, that German influence is most to be seen in modern Japan. Next to Americans and British, German professors and instructors form the larger portion of foreigners in Japanese colleges and universities. The College of Medicine, in connection with the Imperial University, is on the German model, and almost exclusively under German influence. Names of note have been employed by the Japanese in this connection. The name of Rein will long be remembered among the German scholars who have lived in Japan and written of the country. Dr. Baelz also was many years connected with medical education in Japan, and not only did much for the elevation of Japanese ideals of medical practice, but, as physician to the Imperial family, won a name that will forever be remembered with gratitude among the citizens of Japan. In the realm of surgery, Dr. Scriba, instructor in surgery at the Imperial University, will long be remembered as having advanced the science to a modern standard. Dr. Florenz, professor of German in the Imperial University, has done much to create a taste for German literature in Japan. General Mecker taught European strategy in the Japanese army and his pupils made themselves famous in the war with Russia.

Japan's modern advance in the knowledge of European music she owes almost entirely to Germans. At the Imperial Academy of Music they have always been the leading instructors; and under them the nation's progress in this delightful art has been phenomenal. Professor Von Koeber, of the Imperial University, though a teacher of philosophy and a Russian by nationality, is undoubtedly of German origin, like so many other famous citizens of that country; and his influence on Japanese music has been great; for he is as expert a musician as he is a profound philosopher. Professor Junker, too, has long been a teacher of music at the Academy, and his pupils are to be found playing on modern instruments throughout the Empire and through him German Music has been adopted by the Japanese Army and Navy. Another Professor Junker is instructor at the First High School, Tokyo; while Professor Heise and Professor Walter are popular teachers of German at the Higher College of Commerce and the School of Foreign Languages, respectively. There is much that could be said of what German missionaries and German merchants have done for Japan, but anything more than a reference to the fact would extend this sketch beyond the space at our disposal.

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# REPRESENTATIVE WOMEN OF JAPAN

By PROFESSOR N. NAGAI

## I

IN Japan the whole theory of woman's duty had been summed up in the word obedience, as Kuribara said long ago: obedience to parents, to mother-in-law, and to elder son; but there is no country in the world where so apparently untoward a theory results in so harmonious and gentle a practice. It is true that the true Japanese woman is faithfully subject to her lord and master, a subservience that in some cases leads to abuse on the part of unscrupulous males; but, on the other hand, there is no race among whom women have wielded greater power, or shown themselves more competent as leaders of thought and action. However far back we go in Japanese history woman is always found superior to man in all the noble qualities of character and ambition. To her we have ever ascribed those forces out of which greatness comes.

The mother of Japan was a woman. On the first fair morning of creation, the stars sang together for joy as our foundress, the Sun-Goddess, brought into being the infant Empire of Japan. Thus have we always acknowledged our origin, ascribing it to divine woman, and placing her at the head of our 800 myriads of deities through whom we came to be, and whom still we honour and worship. And when the Mother of Japan descended to the material earth, she was accompanied by a heavenly retinue of female deities, Ame-no-Uzume, Ishikori-tome, and others. All these goddesses had their spouses, and of their offspring our Imperial House has come. Thus the earliest characters of our mythology were heroines—not heroes—and *so* our history has continued.

Women have figured conspicuously in all the developments of our Empire. As leaders, wives and mothers the womeh of Japan have been as much to us as they have been to any other of the world's great nations.

The habits and occupations ascribed to the women of our mythological period, indicate the nation's ideal for woman. The goddesses are represented as busy with their usual avocations: weaving, spinning, caring for the children and the duties of the home and household. From this ideal the Japanese woman has never departed. So when we talk of the womanly ideal as consisting chiefly in obedience, it is obedience to duty, to the instincts of true womanhood, which is only what true men can expect from faithful women. The history of Japan does not limit the duties of woman to the household. It is related of the Sun-Goddess that once when her son, Susa-no-o, raised a rebellion against her sway, she left domestic duties, gathered her forces, and, man-fashion, put the rebellious



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youngster in his place again. This capacity for the sterner, as well as the gentler and more domestic duties, has always been characteristic and typical of the Japanese woman. From the first it is noticeable that the overmastering motive of the true woman of Japan, is the spirit of self-sacrifice. One of the first of mortal females mentioned in Japanese mythology, the lady Oto-Tachibana, consort of Yamato-Takeru, followed her husband on his campaign through the eastern provinces for the subjugation of the aborigines; and when they were crossing the sea of Sagami, a violent storm arose, threatening to engulf the vessel. In those days it was a prevalent belief that wreck could be averted by sacrificing a life to the angry Sea-God; and so the Lady Oto-Tachibana at once threw herself into the foaming waters, to appease the wrath of the elements and save her lord alive. Thus she became for all time an object of highest veneration to the mind of Japan, and a perpetual example of wifely womanhood. It will be seen, therefore, that a combination of fearless courage and womanly gentleness has been always regarded as making up the ideal Japanese woman.

Coming down to the period of historical beginnings, the antique age, we find the same ideal and the same examples everywhere prevailing. One of the most typical women of these very early times was Obako, who followed her husband on an invasion of Korea. In the wars of the campaign she is said to have fought valiantly by the side of her lord, and to have there died. If any one imagines that this heroic spirit ascribed to the women of early Japanese history, was the outcome of *bushido*, we reply that this was before *bushido* was ever heard of. Indeed this spirit may have been the *mother* of bushido. It was in this more remote period of antiquity, too, that the Empress Jingo lived, and loved to lead her forces into battle against the nation's enemies. After the death of her husband, the Emperor Chuai, she bravely set herself to the accomplishment of his plans for national defence, and even carried the banner of victory across the sea into the land of the Morning Calm. She was the first ruler of Japan to extract tribute from a foreign country, having imposed taxes on the Koreans after their subjugation. The women of this period were not all of the warrior temperament, however. As an immemorial example of patient and gentle faithfulness and purity we have long looked back to the name of Hiketa-no-Akaiko. The story of her is brief, but penetrating into the life and marrow of our feminine ideal. The story goes that when the Emperor, Yuraku (457-479) was strolling along the banks of the river Miwa, he espied a fair maiden in the act of washing clothes by the river side. The girl was so fair to behold that His Majesty could not take his eyes from her. Addressing her at last, the Emperor asked her name; and then he told her never to marry any one, but to wait until he called her to the Imperial Court as his own. On seeing who was speaking to her, the maid humbly bowed and acquiesced. The Emperor strolled on, and the girl, much filled with the emotion of so unsual an experience, and looking happily to an illustrious future, went on with her wonted duties. Day by day, and year by year she waited for the Imperial summons. Many a suitor's hand was proffered, but none could tempt her to break her promise to the Emperor. At last, feeling that she could wait no longer without making inquiry, at the age of 80 years, she presented herself at the Imperial palace, with a gift for his Majesty. The Emperor, who had forgotten all about the incident of his youth beside the river Miwa, inquired who she was and why she had come. On hearing her story, the whole thing came back to him, and he was filled with grief and remorse over the cruelty unintended. He did all within his power to solace the disappointed woman, bestowing upon her the honour of two verses from his own hand. The aged woman could do naught but weep and wet her sleeves. This woman stands out before us for ever as an example of patient and obedient chastity, influencing the youth of all ages and times. Here, too, we

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1. LADY OTO TACHIBANA.
2. AMATERASU-O-MIKAMI.
3. EMPRESS JINGO.
4. HIKEDA-NO-AKAYEKO.

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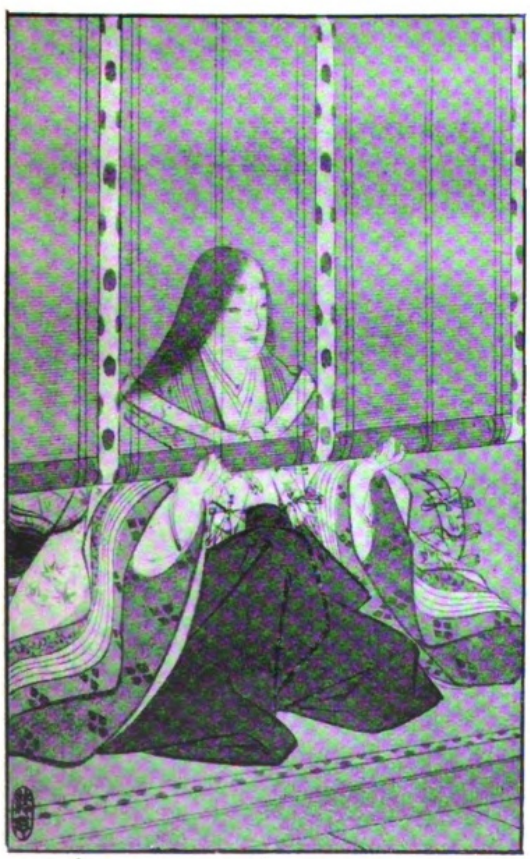

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3

1. WAGE-NO-HIROMUSHI.
2. EMPRESS KOMYO.
3. MURASAKISHIKIBU.
4. SEISHONAGON.

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have some suggestion as to the profound reverence the people had for the Emperor even at so remote a period as the middle of the fifth century.

With the advent of Buddhism the status of woman somewhat changed. But the ancient spirit could not be stifled by a foreign religion, and noble examples of what a Japanese woman could be, continued to present themselves. Buddhism began to spread among all classes of the people. The Buddhist precepts of mercy, and kindness to animals, were quickly taken up by the women of Japan, for they had always been inclined in this direction. Organized works of charity, under the auspices of Japanese women, now for the first time began to appear. The Empress Komyo, consort of the Emperor Shomu, in the Nara Period, instituted a Charity Hospital, which she called the *Hiden-in*, or *Seyaku-in*, and which was not unlike the modern institution of the same name. The purpose of this, one of the first charity hospitals in the world, was to extend mercy, and relief from suffering, to the poor and afflicted, who at that time abounded in great numbers on account of long wars. The same illustrious lady opened a public bath-house free to the poor. In Japanese history she is looked upon as the kind of woman we read of in modern times in Europe and America, much given to charity and good works.

Another famous woman of the Nara period was Wage-no-Hiromushi, elder sister of the great Wage-no-Kiyomaru, one of the most noted of ancient Japanese heroes. This lady, who was famed for her good deeds, was deeply impressed by the condition of those who had been reduced to poverty and destitution by the numerous civil wars. After the close of the Fujiwara campaign the country was left with hundreds of orphans, whose parents had been lost in the strife of blood. These were collected by the Lady Hiromushi and placed in an orphan asylum erected for them. Thus a Japanese woman had, herself, an asylum for orphans more than a thousand years ago. She was much admired for her noble deeds and her compassion, by the Emperor Konin, who said of her that while others were ever ready to hear and circulate gossip, this woman was never known to say, or report, an unkind word of anyone.

During the Heian period there was abundant prosperity and a marvellous development of fine art, accompanied by a love of pleasure and luxury. Naturally this affected the women of the time, who, as integral parts of society, could not well be immune to the imperfections of the time. Nevertheless we have many a noble illustration of women who maintained the old ideals and presented a figure amidst the corruptions of society quite as illustrious for purity as Mary Godolphin in the lewd times of the Stewart kings of England. A remarkable feature of the great names among the women of this time is their predilection to art and their love of literature. It is not without significance that one of the greatest specimens of our old classical literature is from the pen of a woman, Murasaki Shikibu, who wrote the *Genji Monogatari*. At this time all things Chinese were in the ascendancy, customs, art, literature; but the author of the Genji tales not only utilised the foreign language but was able to produce from it in pure Japanese a highly wrought piece of literary art. This grand achievement Japan owes to a woman; and it is safe to say that it is an achievement of which few women of any nation at that time would be capable. There were many other examples of brilliant genius among the Japanese wonen of the time. There were Seisho-nagon, Izumi-Shikibu, Akazome-emon, Ise-Osuke, and others, to mention only a few, all of whom were illustrious for mental accomplishments. Some of the most perfect poems of the time were from their inspiration and written by their hands. With the military rule of the Kamakura period the reign of effeminacy and luxurious ease was broken up, and women again began to show the sterner stuff of which they were made.

The civil wars between the *Genji* and *Heike* during the Kamakura period gave women many an opportunity of proving

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their mental and moral worth. Happily they did not prove unequal to the occasion nor unfaithful to the task. Not to mention a whole constellation of names, we may select such characters as those of Shidzuka, Tomoe, and Hangaku. Shidzuka was the wife of the famous general, Yoshitsune. In the days of her husband's misfortune, she faithfully followed him through all hardship and suffering, when her beauty would have made her welcome in a thousand palaces. When Yoshitsune escaped shipwreck during flight from his malignant brother, Yoritomo, he fled from his pursuers into the mountains of Yoshino; but even there did his noble wife follow him. Feeling that she could do nothing for him under the dreadful circumstances, and only expose herself to insult or death, Yoshitsune handed her a bag of silver and gold, and told her to retrace her steps to Kyoto. On the way back she was captured by the emissaries of Yoritomo and taken to Kamakura. There she was put under compulsion to make known the whereabouts of her fugitive husband; but, knowing that if caught, Yoshitsune would be at once executed, his faithful wife refused to tell anything of him. Lady Masako, the consort of Yoritomo, having heard of the fame of Shidzuka as a dancer in her *geisha* days, requested of her the pleasure of a dance. At first she refused on the plea of sickness; for real heart-sickness, in truth, she had; but finally she consented on condition that the dance be given before the shrine of the god of war, *Hachimansama*. As soon as she commenced the beautiful *odori* it was seen that she danced to a plaintive song of her own composition:

"Yoshino hills are white with snow;
Down every slope its depths I see:
One ventured toward the vale below,
And sank, immersed; would I were he!".

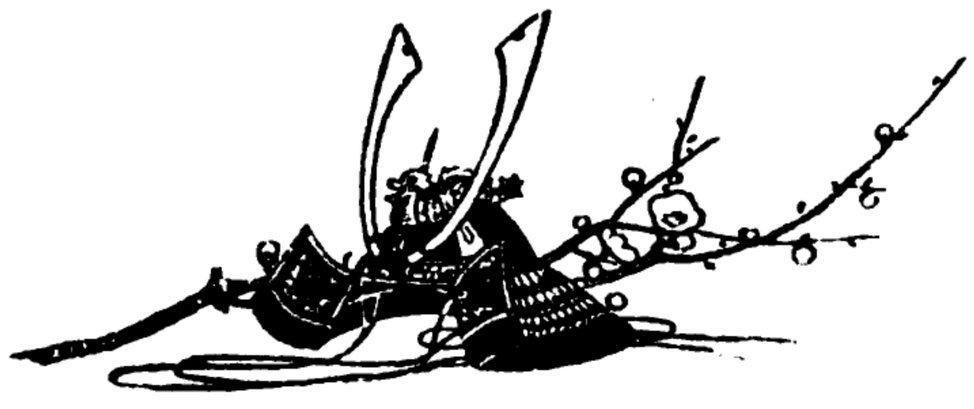
By this she meant that she was yearning for her lover far in the cold mountains of Yoshino, treading on the deep snow in which he would at last disappear. The dance was in exquisite taste and with infinite grace. So pleased was the wife of Yoritomo that she pleaded for one more dance; and Shidzuka acceded to the request with another song composed by herself:

Shizu ya Shizu
Shizu no odamaki
Kuri kaeshi
Musashi-o Imani
Nasu yoshi mo gana.

---

In girlish days of long ago,
A gaily dancing maid was I;
Would all the past could forward flow,
And bring my lover's glory nigh!

There was some doubt as to the significance of the first verse, but none as to the meaning of this. Consequently Yoritomo was much displeased, especially that she should express her love for Yoshitsune in front of the sacred shrine; and he would have punished Shidzuka, but for the intercession of his wife, Masako. Indeed Masako quite fell in love with the fair captive; and when Shidzuka was sent back again to Kyoto, the wife of Yoritomo heaped costly presents upon her and expressed grief at her departure. As an example of feminine beauty combined with purity of character and nobility of mind, Shidzuka stands out conspicuously among the heroines of Japanese history. In the next number of the Magazine we shall continue our sketch of representative Japanese women, coming down to modern times.



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# HAS THE ANGLO-JAPANESE ALLIANCE ANY REAL VALUE?

By A NOTED JAPANESE PUBLICIST

THERE is no doubt that the Anglo-Japanese Alliance occupies a place of supreme importance in the political policy of Japan. Therefore any question as to its value demands the attention of the entire nation. The Alliance was concluded February 11th, 1903; and now that ten years have passed, it is only a mere truism to state the Japanese have come to look upon the great Agreement as of increasing significance, not only in Japan's relations with the Far East but with the world. Japan can never have the ingratitude to forget the deep sympathy shown by the British people during the Russo-Japanese war, a sympathy that could hardly have been so universal but for the Alliance, which has long ago passed beyond the region of politics, and become a people's Alliance, influencing even the region of economics and trade. Of these facts no one in Japan has ever had any doubt. Yet the further fact cannot be overlooked that certain among us have begun to ask questions about the Alliance, a fact somewhat over-emphasized recently by an article to that effect published in an Osaka paper and quoted in Great Britain with some surprise and interesting comment. The cause of doubt on the part of the Osaka editor was the progress made by Russia in Mongolia, which progress he could not believe possible if the Anglo-Japanese Alliance had done its perfect work. Among the more surprising views called forth by the article in question was the one expressed by certain British papers to the effect that the Osaka paper was quite right, and that the Alliance might possibly come to naught and be discontinued. Such frank expressions of opinion suggested to us in Japan an attitude of coolness on the part of some in England, for which we were not quite prepared. Indifference is the surest way to stifle even the warmest sentiments; and there is no doubt that any large measure of such an attitude in Britain would preclude the renewal to the Compact between the East and the West. If our fear is no more than an illusion, well and good, but if it be real, then the misgiving behooves us to utter a warning to our government and beseech our people to consider.

It was understood from the first that one of the most binding elements in the Alliance was the obligation of Japan to join in the defence of British India, in case of attack from Russia, China or Germany. If Japan be in duty bound to assist in the defence of India, then we should suppose that the British in India would have shown more or less sympathy and good-will for Japan, yet we cannot say that in this they have wholly come up to our expectations. They shake hands with us, it is true, but the hand feels as hard and cold as an iron fist clothed in



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velvet. In conversation with Japanese who return from visiting India we are told that the disposition of British officials in India is to treat all Japanese as military spies. Of course we do not like to be received with so much suspicion and doubt. Japanese trade and traders in India meet with little encouragement; and this attitude of the cold shoulder we regard as somewhat oppressive. This unsympathetic policy has been more marked since the Russo-Japanese war. Perhaps British officials in India have a conviction that the tendency of Japanese influence in that country is to incite the natives to disaffection and independence. We do not deny that some of our nationals there are sometimes tactless and unwise for the sake of promoting trade. And no doubt the success of Japan in the conflict with Russia, one of the great Powers of the world, has had a revivifying effect upon Indian ambition, and encouraged orientals to have greater confidence in their own ability. Most of all has it tended to impress on occidentals the fact that we of the East are in no way their inferiors. It is only fair, however, for our British friends to remember that not the Indians alone entertain notions of independence; for the same sentiment is observable in Annam, Burma, Persia, Egypt and Turkey. Is it just to ascribe to Japanese influence what is but a natural instinct of all races and nations? Britons, who are renowned for their admirable love of fairplay, will surely not put down these Indian aspirations after freedom to the influence of the war with Russia; but they will be disposed rather to impute them to a healthy ambition after greater national efficiency. And if there is any unnatural display of discontent, is it not to be attributed more to weakness of administration than to the pernicious presence of too many Japanese? Bad government will more surely bring about revolt, than water will run downward. In such cases the instigation of outsiders is superfluous. No one would think of connecting the Egyptian disposition to plot with the few Japanese who wander there as tourists to collect relics of ancient civilization. Nor is it more likely that the few of our nationals resident in India have ever done anything to make the administration of Great Britain in that country less efficient and successful. Our only ambitions in India are for the purposes of trade and tropical study, as well as for an investigation of the sources of our religion. Why then should we be watched as spies and disturbers of the peace? So long as this goes on, the Anglo-Japanese Alliance is to that extent ineffectual: for when an ally is treated with suspicion and kept at arm's length, he ceases to be an ally.

A further step toward the extinguishment of the Anglo-Japanese Alliance is to be found in the attitude of Great Britain during the recent upheaval in China. Many of us regard Great Britain's economic policy in China as an infringement of the spirit of the Alliance. We have a similar conviction in regard to her political policy, but on this for the present we deem it wise to be silent. When our Okura Company attempted to place a loan of the paltry sum of 3,000,000 *yen* in China on the security of the Shanghai-Nanking railway, England objected on a ground which we can not admit just. It would be interesting to know the real reason why Great Britain refused to coöperate with Japan

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on that occasion. The same hostile attitude was assumed in connection with the loan to the Chinese Merchant Navigation Company. Had the British consented to join with us the loan could have been brought to a successful issue. The attitude of British capitalists was, however, wholly against Japan.

Now, as in the case of the Indian Empire, China comes within the sphere contemplated by the Anglo-Japanese Alliance. Any just and proper interpretation of the Alliance contract involves mutual coöperation of England and Japan for the promotion of mutual interests and the peaceful solution of Chinese problems. But the attitude of British capitalists and merchants is directly subversive of this important feature of the Alliance, since they inevitably put obstacles in our way in China, and interrupt our every enterprise in that country. If British subjects assume this arbitrary attitude in India and China, the central territories contemplated by the Anglo-Japanese Alliance, and if the British Government and people justify this attitude by indifference or neglect to change it, we Japanese can not be held responsible if we begin to doubt the merit of the Alliance, or despair if its continuance. The Anglo-Japanese Alliance like all such agreements, is a *mutual promise;* and the essence, especially in this case, is friendship, political and commercial coöperation, and if one party to the compact fails to keep it in its most important aspects, is it not only so much waste paper? On these considerations, therefore, is it not a question whether we Japanese do not, by observing the contract, welcome and uphold the Alliance more than our allies? If our British friends take this cold and indifferent attitude, what can Japan do?

Japan wants it distinctly understood that the Anglo-Japanese Alliance is universally popular among her people, and that the desire to see it succeed and continue is universal throughout the Empire. Any question as to its merit disturbs the central policy of our politics. If, therefore, anything should occur to militate against the efficiency of the Agreement, it would be to the profound regret of Japan and certainly not to her interests. But if our British Ally persists in permitting the temperature of the agreement to lower, what will be the duty of Japan? Well, there are various considerations, some of which may be suggested. Since the annexation of Korea and our firm establishment in South Manchuria we have become a great continental Power. This means that henceforth our paramount interests center in China, that any disturbance in that country effects us more directly and seriously than any other Power. This disposes us toward the advisability of an understanding with Russia, and attaching great importance to the attitude of Germany. Our war with Russia led us to know that country as we never knew it before, and consequently taught us a mutual respect for each other. We are now far more ready to conclude an Alliance with Russia than at any period hitherto in our history. We do not deny than many Russians are averse to such a policy, and the Russian press frequently gives vent to feelings that border on revenge that must be taken upon us for our victories over Russia. But we are convinced that such unworthy views express the minds of but a small section of the great Russian people. The wisest minds in both Japan and Russia never want to see the two countries locked in the arms of bloody conflict again. As long as wise statesmanship prevails in the two countries a Russo-Japanese Alliance is not only possible but might be eminently practicable and advisable. If the Anglo-Japanese Alliance be treated with indifference and falls into desuetude, there is in fact no other way for us to solve satisfactorily the Chinese problem. Great

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Britain and America hold the supremacy of the sea, but on land in the Far East they are hopelessly at a disadvantage. At the same time we in Japan are pretty well convinced as to the neccessity of greater naval expansion. During the last session of the Diet the Premier pointed this out, and intimated that from 1913 onwards this increase of naval increment must be undertaken even if the nation had to resort to increase of taxation. An Alliance with Russia is regarded as greatly facilitating our programme of naval expansion. It would also tend to strengthen our defences in Korea and China. Our Alliance with Russia would not in the least interfere with the Anglo-Japanese Alliance, any more than the Russo-French Alliance in any way militates against the Anglo-French understanding. If Great Britain has any real friendship for Japan she will probably welcome our alliance with Russia. If Britain should refuse to continue her alliance with us, all we could do would be to bow to the inevitable. In that case we should be forced to seek the alliance of Germany in addition to that of Russia. Germany's healthy imperialism and scientific development would have a wholesome effect upon our nation and progress, while the German habit of perseverence and frugality is just what we need. German wealth and industry are gradually creeping upwards to that of Great Britain and America, and the efficiency of the German army and navy is a model for the world. Her lease of the territory at Kiauchow bay brings her into contact with us, and her ambition to exploit the coal mines of Shantung lends her a community of interest with us. It is not too much to say that German interests in China are to-day greater than those of any other European power. If the Alliance with England should ever be abrogated, we might be very glad to shake hands with Germany.

In the revised treaty of Alliance with Great Britain the condition is specially stipulated that any country with which Britain has an arbitration treaty, must be exempt from attack by Great Britain in the case of trouble with Japan. The reasonableness of this provison we at once recognize, especially in the case of the United States, but the insertion of even this condition is an infringement of the conditions of the Alliance. We cannot get over that. Holding, as she does, a treaty of Alliance with us, how can Great Britain enter into an alliance with some other country, that distinctly provides that that country shall be exempt from the conditions laid down in the Anglo-Japanese Alliance? This question of fidelity to promise is a very sacred and important one to us. We greatly dislike anything that causes us to question it. Germany refused to enter into the arbitration treaties on the score of the Triple Alliance. This spirit we admire as consistent and just. It is not without significance that the American Senate has nullified the arbiration treaty by exempting from its provisions questions affecting American sovereignty and the Monroe Doctrine, as well as the, to us, very important question of immigration. If the British government accepts the treaty after this emasculation of it, the action must be regarded as tantamount to an abrogation of the Anglo-Japanese Alliance. Japan cannot but watch the attitude of her ally in this respect with more than ordinary circumspection. We live in times of great and sudden changes. We never can tell what a day may bring forth. The Anglo-Japanese Alliance is the centre of our political policy to-day. Whether it will remain so for any length of time, who can tell? It depends, we believe, on the people and government of Great Britain, and not on us. Some of us have a suspicion that the Liberal Party in England has not the warm attachment of their predecessors for the Compact with Japan. We can only hope we are mistaken. But the policy of the present British Minister of Foreign Affairs seems to have gradually diminished, rather than increased, the efficacy of the Anglo-Japanese Alliance.

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# THE ERADICATION OF CHRISTIANITY

By NORITAKE TSUDA.

(EXPERT OF THE TOKYO IMPERIAL MUSEUM)

IN the course of human history it always happens that when the civilization of one people begins to mix with that of another race, it carries with it the religion out of which it arose. And if the genius of the two civilizations be greatly divergent, a clash is sure to occur, and a strong reaction will set in against the new religion. With the progress of human enlightenment and the evolution of the more humane instincts of mankind, this prejudice is becoming less and less possible; but when Christianity first came to Japan, our people were almost as narrow-minded in regard to religion as Europeans of the same period. I say almost, because it is safe to say that no foreign religion would have been as generously received in Europe of the Middle Ages, as Christianity was received in Japan. In fact many of our daimyos welcomed the new religion with open arms, and its successes for the first few years were nothing short of marvellous. The converts were drawn from all classes alike. Noblemen, Buddhist priests, men of learning, embraced the faith with the same alacrity as did the poor and ignorant. In thirty years from the advent of Christianity in 1549, it is said, there were no less than 600,000 genuine converts, with 138 European missionaries, and numerous native pastors and teachers. How then did it happen that our government undertook to eradicate a religion that was at first so warmly welcomed?

The reasons are somewhat complex, but they can be understood by all fair minded persons. Expressed in the briefest possible manner the eradication of the foreign religion was undertaken because of the suspicions the foreigners had excited in us as to the intended aggression of western countries. We were led to infer that missionaries were but the advance agents of the nations from which they came; nor did we imagine this, for we were told as much by some of the foreigners that visited our shores, and when our authorities forbade the propagation of the foreign religion, they were practically defied and set at naught by the foreign missionaries and their Japanese disciples. The government of the day could not tolerate this attitude, even independently of the suspicion created as to the possibility of invasion by European fleets.

The condition of Europe as well as that prevailing in Japan during feudal times, conspired to render more acute the possibilities of antagonism and mutual apprehension. During the sixteenth century, for some eighteen years, the Council of Trent had been sitting in Europe, engaged in the one work of trying to reform European religion. The nations of Europe were themselves in



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the throes of the Reformation. The great Spaniard, Ignatius Layola, had organized his Society of Jesus for the purification and propagation of the faith. Pope Paul III heartily supported the idea, and sanctioned the entrance of the new Order on the foreign mission field. So the missionaries went out into India, China, South America and Japan. St. Francis Xavier, one of the greatest of the Jesuits, was the first European missionary to Japan. He had been engaged in evangelising India and the Sunda Islands, when he met a Japanese fugitive named Anjiro, a native of Kagoshima, who had gone to India in a Chinese junk. Anjiro was a man of character and position; and he soon embraced the new faith and was baptized. The account of Japan which he gave to Xavier, induced the great missionary to set out for our country, and he arrived at Kagoshima in 1549. He was received with distinguished courtesy by the Prince of Satsuma, and forthwith began to preach the Gospel unhindered. He stayed only two and a half years in Japan, but in that time he visited and established missions at Hirado, Yamaguchi and Kyoto. Xavier left behind him two Jesuit missionaries, who had accompanied him to Japan, Cosmo de Torres and one Fernandez. As already mentioned, the faith progressed so wonderfully among the Japanese that in 1582 the nascent church was able to send an embassy to Rome to report to the Pope. This embassy was supported by the Princes of Bungo, of Arima and of Omura, and on reaching Rome in 1585 the embassy was received with due honour by the Holy Father. In the letters conveyed by the embassy, the Japanese princes expressed gratification for the happiness of knowing Christ, beseeching the favor of the Pope on the young Church in Japan. The party had sailed from Japan by way of Goa and around the Cape of Good Hope to Mexico, and thence to Madrid and across Europe to Rome. Returning by the same route, they had to call at Manila, and did not reach Nagasaki till 1590. Another embassy was despatched in 1613 by the great feudal lord, Date Masamune of Sendai, but while the party was on the way, fierce persecution had broken out in Japan; and as word of it had got to Rome, the envoys had not so warm a reception as the first embassy, especially as Date was now a leader in the suppression of the Christians.

Such then was the happy situation of the Christian Church in Japan when peril arose, caused chiefly by the foreigners themselves. The first evil came from the jealousies of the Portuguese and Spanish traders, who in order to compass each other's ruin began to libel each other to the Japanese authorities. The condition of society in Japan at that time tended to empasize suspicion. Hideyoshi had, after much warfare, succeeded in subduing most of the Empire. But the bad feeling caused by jealousies between traders and also between Jesuits and Franciscans, tended to disturb social conditions. The invasion of Japan by the Franciscans from the Philippine Islands was the ruin of the infant Church. The Jesuits had remained in quietude after the edict of Hideyoshi against the propagation of Christianity; but the Franciscans paid no attention to the warnings, even building a church and celebrating mass right under the eyes of the *Taikosama* in Kyoto To the warnings of their friends that they were openly defying the laws of the nation, they gave no heed whatever. Some of the missionaries became iconoclasts and assisted in the destruction of Buddhist temples and otherwise disturbing the state of society. To the authorities this looked very much as if the foreigners were not going to wait for the reinforcement of European armies, but were going to take things at once into their own hands. And so there was nothing for it but a trial of blood and fire.

At this time, that is about the beginning of the seventeenth century, there were in the whole empire about one million Christians, with churches almost everywhere. To undertake to eradicate all these was no easy task, yet that was what the feudal government attempted and did. There was much hesitation at first, as the eradication of the foreign religion would probably destroy the

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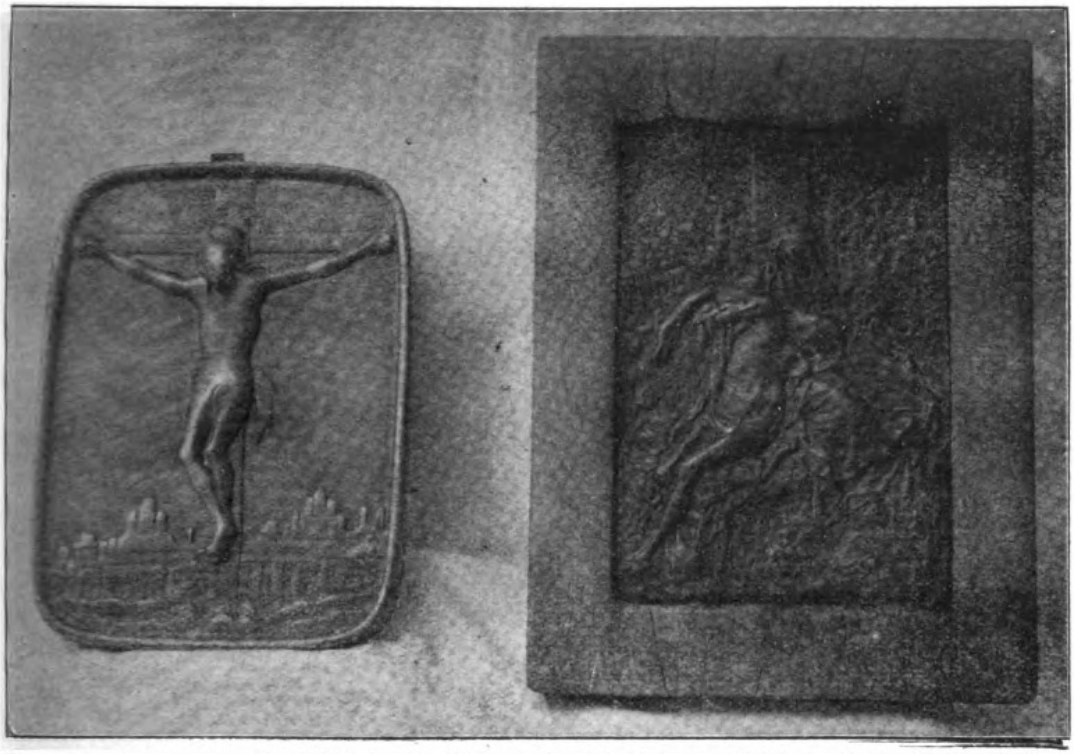
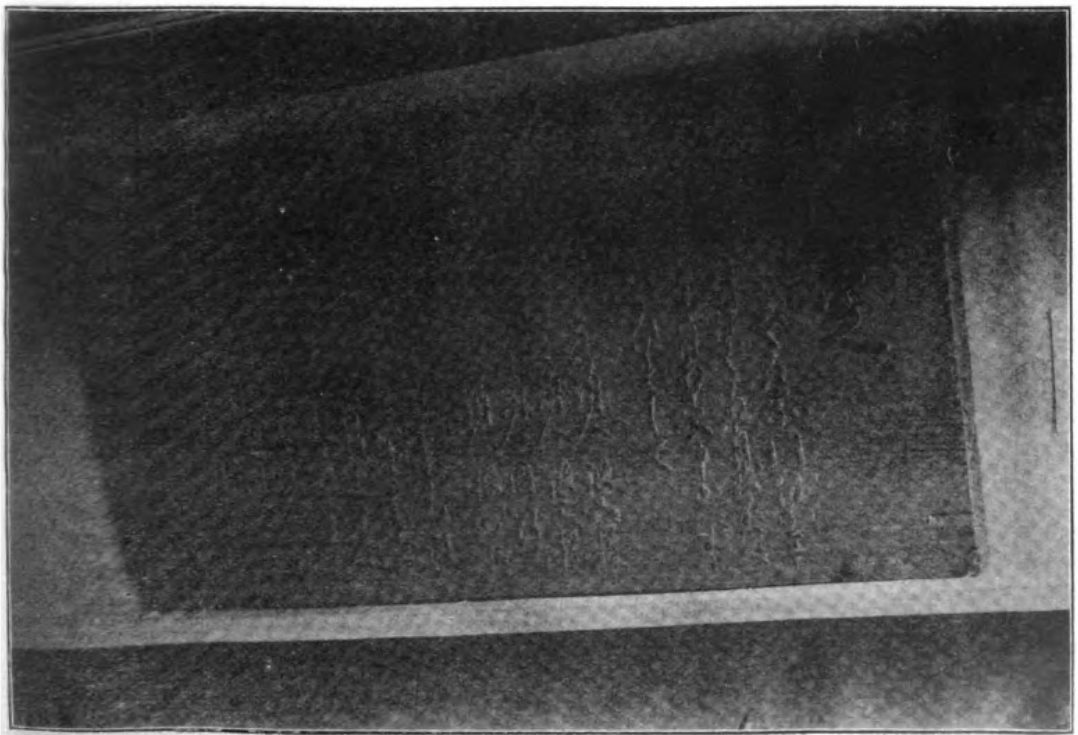


FUMI-YE : SACRED FIGURES USED FOR CHRISTIANS TO TRAMPLE ON IN THE DAYS OF PERSECUTION IN JAPAN. *Images foulées au pieds par les apostats au dix-septième siècle. Fume-ye ; welche man im 17ten Jahrhundert mit Fuessen treten liess.*



SEISATSU : NOTICE BOARD PROHIBITING CHRISTIANITY IN JAPAN AND OFFERING REWARD TO INFORMERS. *Affliche défendant le Christianisme et offrant des récompenses pour les délateurs. Oeffentlécher Anschlag mit Verbot der christlichen Religion and Versprechung von Belohnung für Angeber.*

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BELL OF THE FIRST CHRISTIAN CHURCH IN JAPAN, BUILT BY ODA NOBUNAGA.
*Glocke der ersten Christlichen Kirche, erbaut von Oda Nobunaga.*
*Cloche fondue pour la première église chrétienne bâtie par Oda Nobunaga.*

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lucrative foreign trade. Consequently the persecutions of Hideyoshi were but mild compared with those of Iyeyasu and his successors, who did not care so much for trade as Hideyoshi. As there was now a flourishing trade with the islands of the Pacific, Mexico, and Holland, as well as England, the authorities knew that the missionaries could not be kept out so long as foreign ships were permitted to come. The Dutch continued to come because they brought no missionaries, and were willing to assist the authorities in suppressing the foreign religion. During the Shimabara revolt the Dutch at Nagasaki sent ships to bombard the forts where the Christians were walled in. Now from 1611 onwards for half a century a persecution began for the eradication of the foreign religion, the annals of which are among the most terrible on record. At first it was against the leaders; and more than 200 of the missionaries suffered martyrdom. But the laity proved even more staunch adherents to the faith than the priests, and so they were included in the onslaught. Every man, woman, and child that refused to recant was put to the torture and the death. The ways and means of increasing the terror were many and of the most horrible invention. Some were crucified by being fastened to an X-shaped wooden frame and having spears thrust through them obliquely from either side, piercing the vitals. Others were suspended by the feet in deep holes in the ground, until ready to recant or die, as they usually did in three or four days. In Sendai and the cold north, some were stripped naked and thrown into icy ponds till they perished with cold. In Kyushu many were taken to the boiling springs of Unsen and suspended head first into the seething water, being dipped up and kown until dead. Others were burnt at the stake. No form of torture was thought too mild to frighten the people against the foreign religion. But amid all this, the severest of persecution, most of the Christians remained firm, preferring any sort of agonizing death, rather than deny Christ. The Christians of Kyushu, seeing that death for all of them was certain, resolved to make a last struggle for safety; and so they collected in Amakusa castle in Shimabara and took their stand. They were besieged by 160,000 government troops, and after a brave struggle, were overpowered by the government troops, assisted by the Dutch from Nagasaki, and slaughtered with great carnage.

The methods of the government for testing the Christians and persuading them to recant, are interesting. The Buddhists were asked to keep a record of all who favoured Christianity; and a religious census was taken all over the Empire. Every governor was made responsible for the religious belief of all under his jurisdiction; and he in turn made the head-man of every district or ward likewise responsible for the creed of the people under him. Every street of every town or village was divided into families of five, and one was made responsible for the belief of the other four, having to report the facts to headquarters. The method of testing was, to have officials go police-fashion from house to house, asking each member of the household to trample on the cross. The latter was a representation of the crucifixion of Christ, engraved on a copper or brass plate. Public meetings were held at temples, when the cross was laid on the floor and all present commanded to walk over it. Those refusing, or even refusing to attend the meeting, were at once placed under arrest and put to the test or the torture.

The association formed by the government for the extirpation of Christianity was known as the *Kirishitan Bugyo*; and every daimyo was ordered to establish such a bureau, and see that it was active. The method first tried was *Terauke-shomon*. This was a certifiate from the local temple showing that the holder was not a Christian. It also had to prove that the bearer was a contributor to that temple. Consequently the scheme was very successful in increasing temple revenues; but as most of the Christians refused to obtain such certificates, the scheme was not so very satis-

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factory. The plan of temple-endorsement was followed up with the one, already mentioned, of taking a religious census. It is interesting to note, by the way, that this was the origin of census-taking in Japan. In this way Buddhism became worldly and materialistic, bringing in a spiritual decadence from which, in Japan, it has never recovered. Such is the consequence of making people religious by government order.

The plan of making Christians trample on the cross was called *Fumiye*, the the latter being a figure of Christ either on the cross or otherwise represented on a metal plate. There were also *Fumiye* of the Virgin Mary and the Apostles; and the people were commanded to trample on the sacred figures as a proof of their recantation. Even if they were not Christians they had to obey the order as an oath that they never had been adherents of that faith. Persecutions over figure-treading were most fierce in Kyushu and Yedo. The leaders in refusing to obey the order were the foreign missionaries; their disciples for the most part followed their example and suffered torture and martyrdom. In Kyushu there were annual gatherings for figure-treading, superintended by the *gundai*, or governor, all the officers keeping a vigilant eye on those ordered to trample on the cross, lest the act should be performed in mere pretence. We reproduce in the illustrations some *Fumiye* used at Nagasaki. After the Shimabara revolt a new device was brought in, called *Zokutaku-kin*, or money given as a prize to all who gave information leading to the detection of Christians. The offer was placed on a notice and set up by the government in public places along the roads:—

NOTICE

200 pieces of silver will be paid for the apprehension of a *padre*.
100 pieces of silver for a deacon.
50 pieces for a common Christian.
The above reward will be paid even to Christian informers, if they at the same time renounce their creed and appeal to their neighbors to do the same.

From this time even books containing the name of Christianity were prohibited from circulation in the Empire.

Another plan used was known as *kisho-mon*, or swearing letter, and something quite different from *terauke-sho-mon*, as it consisted of an oath in the name of the gods, whereas the chief point of the former was as a certificate from the Buddhist temple. According to *kisho-mon* Christians had to swear by their own God, and others by the gods of the country, that they had renounced Christianity or never had any connection with it.

But in spite of all these attempts at the eradication of the foreign religion, the roll of martyrs increased, and there seemed no way of keeping out the missionaries except by the absolute isolation of the country from foreign intercourse. They thought that a religion so difficult to eradicate, and which made people so defiant of authority, was dangerous; and, much as they wanted foreign trade, they were willing to sacrifice it, rather than run the risk of the country being controlled by the foreign religion. Consequently from 1641 every door of the Empire, except Deshima with its Dutch merchants at Nagasaki, was closed to foreigners, until Commodore Perry made his famous entrance in 1853.

The history of Christianity in feudal Japan shows how bravely and firmly the Japanese people can face all danger and pain, even to death itself, for the sake of what they believe to be sacred and true. After the centuries of seclusion had passed away and the missionaries were given permission to preach Christianity again in Japan, it was found that many of the descendants of the former Christians still adhered to the faith of their fathers. In and around Nagasaki were discovered several Christian communities who had survived the ruin of the church of two centuries before.

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# TRADE WITH CHINA SINCE THE REVOLUTION

By HIS EXCELLENCY, BARON MAKINO,

(MINISTER OF AGRICULTURE AND COMMERCE)

For some time I have taken much interest in the progress of internal affairs in Europe and America, and it has required no very great accuracy of observation and judgment to be convinced that the mainspring of activity in all countries to-day is commerce. It is even the underlying *motif* of all modern diplomacy, influencing politics, fiscal questions and even social life. One is loath to believe that the drift of civilization is altogether toward utilitarianism or materialism, but if what everybody says be true it would seem that such is the case. Commerce and industry make up the prime factor in all the greatest and most far-reaching movements of our time. Such universal and close application but results in consummate achievement. Consequently the progress of commerce and industry during the present century, young as it yet is, has been nothing short of marvellous To say that often this progress has been made at the expense of peace and human life is to aver what is simply obvious. The main causes of the war between Spain and the United States, as well as the war in South Africa, were economic and commercial. The whole attitude of the Powers toward China during her present period of adversity is dictated by commercial considerations. The parties to the Anglo-Japanese Alliance, the Franco-Japanese Alliance, the America-Japanese Agreement, the Anglo-German understanding, are all meditating on their commercial treaties with China, with little or no regard to the moral and social aspects of the new republic. There is a unanimous agreement as to the necessity of preserving the integrity of China; and the various Powers have declared willingness to stake their all on its maintenance; and all for the sake of the almighty dollar; for they say China is their best customer. China has people, and population is what makes trade. No other country in the world offers so vast a field for trade. With the growth of education and the development of material progress, possibilities of commercial enterprise in China are simply unlimited. The anxiety of the Powers to enter into more and more intimate tradal and political relations with China cannot but excite intense interest in Japan; for China is our nearest neighbour, our best customer; and our commercial and political relations with that country are superior to those of any other nation. It is therefore a matter of infinite importance what course China takes in dealing with the numerous applicants for her patronage at this or any other time.

It is true that Japan enjoys a profitable trade with many countries of the west. Our exports to America are of increasing volume and value; while the various nations of Europe welcome what we can supply; but this occidental trade at its best is difficult for us to handle with any satisfactory degree of achievement; for it is always more difficult to deal with highly developed commercial nations than with those less advanced in modern progress. Trade with peoples of lower social standards is always more easy and profitable. There was a time when Japan hoped to find her chief field of commercial enterprise in the west; but to-day the mind of Japan is all toward China as the commercial hope of our future, not to say anything of our geographical and racial advantages with that country. It



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is our ambition to be to the East what Great Britain is to the West. Separated as Britain is from the continent of Europe, she neither interferes with nor is effected by the various continental changes and movements. While any or all of these continental nations may be in a state of commotion, Great Britain, secure on her island shores, remains in undisturbed prosecution of her vast industrial and commercial enterprises. Now, China is to us what Europe is to Great Britain. Therefore let the history of England in relation to Europe be borne in mind as I dwell on the relations of China to Japan.

We have left no means untried in making a thorough investigation of the present conditions in China, so as to arrive at as accurate an estimate as possible of what is to be expected in the commercial relations of that country with Japan in the near future. The *data* obtained is vast, and will require a great deal of consideration. The revolution went on for more than three months, and the results upon trade and commerce have been great beyond calculation. Whether the trouble is even yet over, no one seems to be quite sure. As for myself I confess inability to foresee clearly the ultimate outcome. If one is to judge the future by the past, more or less disquietude is to be expected for some time to come. But if the government becomes fully and perfectly established we may expect commerce to resume its wonted activity and show even more rapid progress than in the past. With the outbreak of the revolution our trade with China at once began to fall off, especially in the matter of exports. The volume of our exports to that country last year was about 68,570,000 *yen* in value, but during the first three months of the revolution a decrease of no less than 6 per cent was manifested. We are now facing a revival with the restoration of peace. But the new demand will not be exactly like the old. The revolution has wrought radical changes, which are affecting taste and necessity in various ways. Whether the demand for new lines of export will remain permament we cannot say with certainty. As a considerable portion of the new demand is in the nature of wearing apparel, it is not unlikely that in this respect at least the demand will continue. We know that mental changes have a far-reaching effect upon material demands in trade. When feudalism began to break up in Japan and western thought commenced to permeate the country, the change of thought produced a corresponding change of taste and demand in the material things of life; so that new industries in the manufacture of foreign houses, foreign furniture, leather boots, and woolen clothing in European style, at once arose and had an important and lasting influence on national commerce. The results of the revolution in China cannot be expected to have a less radical effect upon the millions of that country; and what a field of new trade this will open up? Already the abandonment of *queues* by the Chinese has resulted in an unprecedented demand for woolen caps; so that our manufacturers were cleaned out in short order. That is only one thing. When the *queue* is given up, however, an almost universal adoption of European clothes is likely to follow. Even if a change in this direction becomes merely moderate, the difference in trade among 400,000,000 of people will be no small matter in the realm of commerce. All these possibilities have to be taken into consideration as we ponder our commercial future with China.

Another matter of no small importance is, as to how our trade with China may best be promoted and carried on. Hitherto we have done a good deal of it through strangers: that is through *baiben*, or middlemen; but, as everyone knows, the more hands a transaction has to go through, the more complicated and expensive does it become, and the better way is to make it as simple a matter as possible. This simplification of tradal transactions we have been calling "direct trade," though it is nothing more nor less than the proper way to trade. In the matter of direct trade with China, the merchants

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of Japan enjoy a considerable advantage, as they are more familiar with the language and customs of China than their foreign contemporaries. There is nothing of course, to be said against the middleman *per se*, be he foreigner or Japanese; it is simply a matter of the cheaper and better way. If any one finds it more advantageous to deal through a middleman, he needs no advice as to how he ought to act. We find, however, that the people of the great commercial nations are disposed more and more to come directly into contact with those whom they buy from or sell to; and this will be particularly the case in the matter of Japanese trade with China. We think we know a good deal about commercial conditions in China, because we know a little more than the merchants of the west; but we really know nothing as we ought to know; and I would advise all those who hope to share in trade with China, to make careful and constant investigation into the conditions prevailing there; for I am sure there is much yet to be learned, if our trade with China is to achieve its best. Instead of our business men staying at home and waiting for orders, let them go or send representatives into central China, and they will find a more remunerative field of demand and consumption than they ever dreamed of, reclining in their offices at home. Even the Chinese do not know what they want until they see something that appeals to them. We know that a live mannfacturer of a good article can create a demand for it; and even useless things have had a vogue just because the commercial management was so successfully carried on as to create temporary demand for them. Now is the time to explore China commercially; and any demand we create *now* for useful articles, will in all liklihood become permanent.

In promoting trade with China the morale of our methods must be as carefully inquired into and made right as our general system of supplying the demand. Trade with China depends upon winning the confidence of the Chinese, just as it does in other countries. Many of our merchants have not yet got over the mistaken feeling of a *sense of temporariness* in regard to foreign trade. This may the result of our isolation from foreign countries during the ages of feudalism; but such a feeling is a serious menace to a full development of commercial relations with other countries. We should look forward to creating custom and holding our customers permanently. Japanese merchants must treat their customers abroad with the same consideration as those at home, and do all in their power to hold them. This, even apart from the ethical duty of it, would seem necessary to a country whose merchants must ultimately depend more on the foreign than the home demand. This means that greater care must be taken in producing articles up to sample, and treating all customers with justice and impartiality. Price and quality of goods must agree absolutely. These things have often been said before; but there are always a few who fail to profit by the warning; and those who try to be honest and trustworthy suffer from the bad reputation created by the defections of the few.

It is not too much to say that a great part of our hope for future financial rehabilitation in Japan depends upon how we can further develop trade with China. In this matter we cannot afford to be beaten by our foreign competitors; for the very welfare of the nation depends upon it. I would have all Japanese regard it as the foundation of our national prosperity. Should we lose China as a customer it would mean the ruin of our commercial prospects. We have to remember it is not a danger that is purely imaginary. Some time ago by strenuous exertion our knitted cotton goods made great headway in China and the outlook was very promising, the demand for the products of our cotton mills extending even to India. Too highly elated with their success, some of our manufacturers began to slacken precaution and to place inferior goods on the market, indulging in excessive production; and so our reputation fell, while another nation came in and took the field. This habit of opening up fields for others to exploit, and

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all for want of right method, is a futile course of action; and it is time that warning with regard to it was unnecessary. Our commercial men should combine to keep up the reputation of our products, and place Japan in a position to satisfy all markets open to her. The Imperial Government of Japan is extremely solicitous for the good reputation of national manufactures and commerce, and all who interfere with this laudable ambition must be accounted disloyal to their country, as well as their own real interests. The government, however, can do little of itself. The greater part of the duty lies with our merchants and manufacturers themselves; and if they respond with a will, there is no reason why Japan should not enjoy her proper share of the new demand for trade with China.

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## TO A FRIEND

Japan is not a land where men need pray,
For 'tis itself divine:
Yet do I lift my voice in prayer, and say,
"May every joy be thine!"

"And may I too, if thou those joys attain,
Live on to see thee blest!"
Such the fond prayer that, like the restless main,
Will rise within my breast.

—*Hitomaru, in the Manyoshiu* (737 A.D.)
Tran. by B. H. Chamberlain

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BARON MAKINO,
MINISTER OF AGRICULTURE AND COMMERCE.
*Le Ministre d'Agriculture et du Commerce.*
*Der Minister für Landschaft und Handel.*

DEPARTMENT OF AGRICULTURE AND COMMERCE, TOKYO.
*Bureaux du ministère d'Agriculture et de Commerce.*
*Regierungsgebäude für Ackerban und Handel.*

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DR. NAGAYOSHI NAGAI,
Professor, the Tokyo Imperial University.

DR. BARON DAIROKU KIKUCHI,
Privy Councillor.

DR. HISASHI TERAO,
Astronomer, the Tokyo Imperial University.

DR. KENJIRO YAMAKAWA,
President, the Kyushiu Imperial University.

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# SOME JAPANESE SCIENTISTS

"N"

THE dawn of modern science in Japan was somewhat late, but when the sun of knowledge once began to rise, it shone with a brilliance unprecedented among the nations. During the past fifty years Japan has made more progress in science than the whole world had made during the previous two thousand years. True, Japan cannot claim to be the mother of the scientific system she has acquired, for she received it readymade from the nations whose investigators had through long ages arrived at the sum of modern knowledge: but Japan's ready reception of the scientific attainments of the west, and her immediate utilization of them as to the manor born, place her on a plane far above China and other nations who in spite of opportunity have remained for the most part ignorant of modern knowledge.

The tiny loop-hole through which the first rays of occidental light began to peer into Japan was the little Dutch settlement of Deshima at Nagasaki. As soon as the Japanese began to realize that the strangers were possessed of a knowledge much to be desired, the eager youth of Japan commenced to flock thither to investigate; and it is surprising how much of scientific fact these typical Japanese minds were able to elicit from mere merchants who laid no claim to be teachers of science. There were, of course some men of intelligence and scholarship among the Dutch traders at Nagasaki; men like Von Siebold, who were capable of imparting to inquiring minds most of what was then known of science in the west. But the knowledge acquired by the Japanese from the Dutch amounted to little more than certain isolated but important truths, which served more to excite still greater curiosity than to be of much practical value.

These young Japanese pioneers of knowledge had to learn the Dutch language before they were in a position to acquire even the modicum of science then at their disposal. When one remembers that at that time there were no dictionaries and other facilities for the acquirement of foreign languages, the perseverence of these young men is altogether worthy of admiration. They were but the forerunners of that ever increasing number of minds hungry for knowledge, which for half a century or more have been the leaders in Japan's progress. Among the earliest of these men, so representative of Japan, was Aoki Bunzo, whose eager thirst for knowledge led to his mastery of the Dutch language and his knowledge of the science of Botany as then known to the West. Some time about the year 1734 he cultivaied a small garden of foreign plants in Koishikawa, Tokyo, and gave himself up to their study in a manner thoroughly representative of the Japanese scientist. Later, Hiraga Gennai, a man of Sanuki, came in contact with the Dutch at Nagasaki, and obtained a sufficient knowledge of natural science and physics to be able to conduct successfully experiments in electricity, and to make electric machines and thermometers. These are but examples of many, that in early days made independent attempts to acquire a knowledge of western science. The whole system of western science did not come to Japan until about the year 1877, when teachers began to be imported from abroad and Japanese students were sent to foreign universities and seats of



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learning in England, America and Germany. When these men returned to Japan they were able to utilize their pre-existing knowledge of the country in connection with their newly acquired attainments in science, and so they became the first regular instructors of the rising generation in a systematic form of modern knowledge. With their advent the rise of universities and colleges become so sudden as to be phenomenal. In this sketch but a few of the leaders can be mentioned, and these must be taken as typical of a large number to whom Japan owes her present eminence among intelligent nations.

One of the greatest of Japan's pioneer scientists was Ito Keisuke, born in Nagoya in 1803, the son of a doctor of the old school. Even from childhood young Ito had been fond of making botanical collections, with a truly Japanese love of flowers. In 1827 he journeyed to Nagasaki to pursue his studies there under the instruction of the great Von Siebold. On completing his studies he travelled all over the Empire, exploring the highest mountains and penetrating the most remote places in search of botanical specimens; and after 28 years of this sort of study, he was appointed professor of Botany in the Imperial University. Is there another example of a teacher who could claim to have gone through so long and practical a preparation for the work of an instructor in his special field of knowledge? The discoveries Ito made were considerable, and so attracted the attention of the scientific world that at the International Geographical Conferrence held at Rome, he was awarded a medal for his book on the Plants of Japan, and his own university gave him the degree of doctor of Science. After a long life devoted wholly to his favourite science, he passed away at the age of 100 years.

Another name that will stand out for ever among the scientific leaders of Japan is that of Yamakawa Kanjiro, who was born in Aizu in 1854, studied engineering in Russia in 1870, and graduated in physics at Yale University in 1875. Yamakawa became a professor in the Imperial University on his return to Japan, and did so fundamental a work there that he is now regarded as the father of physical science in this country. He finally became President of the University, from which he was recently transferred to a similar position in the new University of Kyushu, the young institution needing a name of this eminence to start it on its way; for, among the more intelligent Japanese students, the name of a great teacher has more influence than the University, just as used to be the case in Europe and America.

Another name of illustrious merit among the scientists of Japan has attained eminence in the realm of mathematics; we refer to Kikuchi Dairoku, now Baron Kikuchi, late President of the Imperial University of Kyoto and recently made a member of the Privy Council. Baron Kikuchi was born in Tokyo in 1855, the son a Dutch scholar. He entered Cambridge University, England, in 1867, where, after five years, he graduated with the degree of B. A., taking a first class in mathematics. Upon his return to Japan he wrote many text-books in mathematics, which are widely used in the schools of the Empire. He received his M. A. degree from his Alma Mater in 1881, and has since been elected member of many learned societies, such as the British Association for the Promotion of Science, the Mathematical Society of London; and in 1882 he was sent as a delegate from Japan to the International Conference of Scientists held in the United States, to consider the Zero Point of the Meridian and the measurement of Time. Baron Kikuchi was at one time Minister of State for Education, and was transferred from the position of President of the Tokyo Imperial University to the same position in Kyoto for the purpose of advancing the interests of the smaller institution, having been created a Baron by the Imperial Government for his scientific services to the nation.

Nagai Nagayoshi, the great Japanese pharmacoligist, was born in Awa, 1845, educated in Germany, and afterwards appointed a professor in the Medical

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Department of the Imperial University, Tokyo. Another scientist of more than national fame Terao Hisashi, whose research work in the department of physical science is worthy of notice. Dr. Terao's most noted achievements are in the realm of Astronomy. As he had studied in France he was sent out with the French expedition for observation of the planet Mars on the island Martinique; and after his return to Japan he made informing reports of his work, and was placed on the commission for the determination of the Meridian. He is at present professor of Astronomy in the Imperial University, Tokyo. Sakurai Joji studied at the University of London where he won a scholarship of £100, and on his graduation was appointed a professor in the Tokyo University. His special field is Chemistry, in which he is regarded as the highest authority in Japan. Kato Bunjiro is a noted specialist in Geology. He is a distinguished graduate of the University of Leipsic, and at present a professor in the Imperial University, Tokyo. His geological theories, as to Japan, have attracted the attention of the world's scientists.

In the Department of Zoological science the name of Mitsukuri Kikichi will be ever long and favourably remembered. A younger brother of Baron Kikuchi, he studied in America, where the first to offer him hospitality was the celebrated humourist, Mark Twain, at whose house he stayed, in company with Professor Kojima, now professor at the First High School, Tokyo, when the two young men first went to the United States. Mitsukuri took his bachelor s degree at Yale University, and a post graduate course at John Hopkins University later. He further prosecuted his studies in zoology in Great Britain at Cambridge, after which the University at Baltimore made him a doctor of Science. His achievements in the realm of zoology were of world-wide repute, and when he died last year, the Imperial University lost one of its most noted men.

The name of Kuhara Mitsuru is wide and favourably known in the work of organic chemistry. Dr. Kuhara was educated in Johns Hopkins University, with post graduate courses in Germany, where he made great advances under the famous Professor Remsen. In an article published by him in the Chemical Journal of Johns Hopkins University, he pointed out mistakes made by celebrated chemists, and not only astonished the world by his knowledge, but added much light by explaining his experiments in the field of organic chemistry, especially in relation to bismuth and sulphur. His thesis for the degree of Doctor of Philosophy was on the subject of Mineralogy, with Chemistry for a major. He has recently been appointed President of the Imperial University, Tokyo.

Sasaki Chujiro received his first inspiration toward science when he was a student in the Tokyo Imperial University under the American, Professor Edward Morse. Later he took up the study of sericulture and prosecuted his studies in Germany and France, and he is to-day one of the greatest Japanese authorities on silk culture. At the International Agricultural Conference held in Vienna Professor Sasaki delivered a lecture in the oriental department, which demanded instant recognition as one of the ablest presentations of the subject ever heard by the scientists present. After exhaustive studies of his subject in Europe, including research in the department of fisheries, he returned to Japan and took up the work of an authority on aquatic products.

Dr. Sekiya Kyokage has become an authority on seismic and volcanic phenomena in Japan. He studied in England as well as in the Tokyo University, and after taking up work at the latter institution, he invented a seismometer, and established the first college of seismology the world has seen. At the British Association meeting for the Advancement of Science a Swiss Professor declared that Sekiya's work in the realm of seismology exceeded all that had been done in other countries. The museums and colleges of the world are indebted to him for

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models showing the effect and course of earthquake vibrations. Since his lamented death his work has been worthily carried on by his scarcely less famous pupil, Dr. Omori.

In the field of Botany the name of Matsumura Ninzo has won deserved fame. Dr. Matsumura studied in Italy; and in Germany, he won a name for high scholarship as a student of professor Fitzel. On his return to Japan he became a teacher in the Imperial University; and his books on the science of botany have won wide attention. Yokoyama Matajiro is a great authority in the department of Geology and Archeology. He was educated in the Imperial University of Tokyo and in the University of Munich. After an extensive study of the various districts of Europe he came back to his native country where he has since been a noted teacher in his special field.

Iijima Kwai is another brilliant son of the Imperial University, Tokyo, who owes his first inspiration to Professor Morse. As an undergraduate he wrote a dissertation on his experiments with the leech, which attracted much attention and was thought worthy of publication in foreign journals. He went to prosecute his studies further in Germany, where he won the esteem of many great names in science, and received a gold medal from the King of Saxony. He is now a leading authority on ornithology in Japan.

In the realm of physics and acoustics the name of Tanaka Schohei holds an honoured place, not only in Japan but in Europe. During his studies in Berlin he invented an apparatus for upright pianos, for which he received a patent from the German Government and was accorded an audience by their Majesties, the Emperor and Empress of Germany; and the Prussian Government requested him to affix his invention to the great organ in the cathedral at the capital. When Prince Ito was in Germany he was much surprised to be asked by the German Emperor about the health of Dr. Tanaka, about whom Prince Ito had not heard much; after that the name of Dr. Tanaka became better known in his own country, and he is now among the leading Japanese authorities on acoustics.

Dr. Tanakadate, the noted authority on electrical science, is a graduate of Glasgow University, where he had the honour of being elected president of the Philosophical Society. After post graduate work in Germany he returned to take up duty in the Tokyo University. He is now an authority on the art of dying and barometric pressure. There are many other names in the realm of science among the Japanese, but as we said at the outset, space forbids even the mention of them. It will be seen that most, if not all of them, owe their distinction to the impetus lent by education abroad, Great Britain, the United States and Germany being the countries affording most of the facilities for study and the inspiration to prosecution of scientific attainment. To those men Japan owes a debt of untold gratitude in the field of practical knowledge, and material as well as moral progress. Certainly, without them Japan would not be in the line of advance that she occupies to-day. Their names are not blazoned abroad, like her warriors, but they are in far more real sense the foundations of her greatness. Think of the thousands of young men these Japanese scientists, representing every department of physical research, have sent out to instruct the multitudes of the Empire in modern knowledge! Some day Japan will accord them a place equal to the Elder Statesmen, and call them the Empire's Elder Scientists, the fathers of modern progress, the sources of the nation's knowledge.

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# TOILERS IN THE RICEFIELDS

One April evening, after longing search
Among the lonely mountains of Japan,
I lit upon a lawn of English grass
And violets born in sand. Words may not tell
The rapture of my heart when I beheld
This homely scene. Then as I laid me down
In silent gratitude, a sudden lilt
Of maiden's laughter carolled through the brake,
Like innocence made musical; such joy
As little Lady Greensleeves may have known.
Whose can the sweet voice be? I wondering thought—
What spirit of delight dwells in these hills?
Or is it but on echo of long since
Invading memory? No, once again,
The laughter rang, and with it mingled more,
Rousing the sunny glades with frolic mirth.
I looked around: no Dryad stirred in view;
But far below, where tiers of ricefields rose,
Three girls, straw-kirtled, knee deep in the mire,
Were cheerily at work. And as they smote
New life into the winter-saddened earth,
They sang in turn some simple ballad-tune
Whose chorus broke in glee. This Sabbath eve,
Though they had trod defilement since the dawn,
They held the clue to life's bewilderment,
Prizing no fevered hope. They sang themselves
Above their fate; they gave festivity
And grace to all that grows: the crest of pines,
Symbol of sturdy life; the weeping moss
That stores a cooling draught; the little bamboo,
Lashing aside the storm; but most of all
They sang the song of ripe, deep-bending grain,
The wealth whose merry ministers they were.
And as they sang the valley took their song,
Rolling it over narrowing terrace plots,
Until the high winds, roving uncontrolled,
Bore it abroad to challenge discontent
And urge on all who heard some service meet



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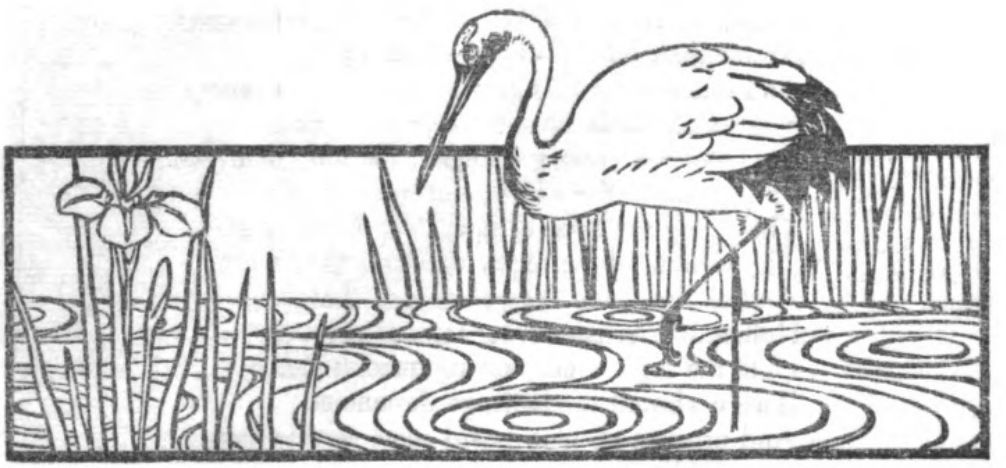
Their laughter, born of will at war with want,
Gave to that scarred ravine a kindred soul
With strand and meadow in yon land afar
That speeds the setting sun. In England dear
Such glee of children blesses village street
And storied house; by primrose banks in spring,
By moorland stream at heather-time, in woods
Merging on pastures where the solemn kine
Give fragrance to the breeze; by still lagoons
That hear the heron scream at eventide;
By grassy ways, the gift of ancient foes,
Where velvet bees go buzzing high content;
By holm and grange, and bustling market-stead
Such laughter have I heard, and known my heart
Uplifted like a sea-bird in the gale.

Sing on, sing on, and let your song not cease,
Ye island-daughters, through long years ahead,
Brave years of struggle and of happy sleep!
Then to far ages of a listening world,
As to a humble wanderer this day,
Such fountain-rain of maiden gladsomeness
Shall seem a beauteous utterance of the truth
That guides the sunward progress of Japan.

E. E. SPEIGHT.



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# KOYA-SAN

By ONZAN

KOYA-SAN is the name of a mountain in the land of Kii, on which stands the great *Kongo-buji* monastery and temples, one of the greatest national shrines, and one of the oldest religious foundations, in the Empire. This enormous institution was established by the famous Kobo Daishi, the founder of the Shingon sect of Buddhism, in the year 811 A. D. Kobo Daishi had studied in China; and when he returned to his native land, filled with all the lore of Buddhism, he determined to set up a monastery of his own, that would teach a purer form of the faith than was commonly known. Of course the new center of light would have to be set up on a high place; so the great teacher traveled through various mountain ranges on the lookout for a suitable site. As he made his way up the heights of Koya-san, he soon discovered that the formation of the elevation was exactly in the shape of the sacred lotus, hill rising upon hill, peak upon peak, in a vast circle, with a flat-bottomed depression in the center; and here in the heart of the lotus-shaped eminence he resolved to build the greatest religious foundation of the world.

Legend has it that on his way up the steep recesses of the mountain he had a vision of the local god, Kariba Myojin, accompanied by two dogs; and the Shinto divinity promised assent and protection to the new monastery. This is the explanation given as to why dogs are the only animals permitted to enter the sacred enclosure. Other prohibitions in old times were musical instruments, as being conductive to frivolity; and the planting of the bamboo tree, as being an incitement to money-making, that tree being much used for making various utensils of daily use. Up to 1906 no woman was allowed to enter the temple grounds, the whole business of the place being given up to men. Among the numerous legends of Kobo Daishi himself is one attributing to him the invention of Japanese script writing, a belief sufficient to associate with his name all the mystery which most ancient peoples connect with the transference of thought to writing.

Eight years from the commencement of the work the first great temple was completed, and in time all around it on the beautiful plateau other temples, on a more or less elaborate scale, began to rise, the gigantic central structure being given the name of *Kongo-bugi*, Diamond-Summit Temple. It is said that much of the exquistive carving and wood sculpture in the great edifice is the handiwork of the founder himself. The new foundation attracted numbers of students and soon became a mecca for pilgrims. In time it grew to a position of national importance, under the patronage of various Emperors, and an Imperial chapel was erected. Kobo Daishi died here in the month of March, 835, and a shrine to his memory occupies the center of the innermost temple. He was undoubtedly a man of magnificent character and splendid genius, and it is not to be wondered at



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that he won the confidence of so many of his countrymen and the Imperial House. The Emperor, Uda, visited Koya-san in 900 A. D., and the Emperor Shirakawa in 1023, the example being followed by several subsequent occupants of the Imperial Throne. Some of the rulers of Japan are known to have paid visits to the great shrine no less than thrice during their lifetimes. The historic place has suffered disastrously from fire, the most destructive conflagrations occurring in 1843 and 1888, the great pagoda perishing on the former occasion and never since restored. One of the most priceless treasures of the temple is the 8,000 rolls of Buddhist scripture, written in letters of gold and beautifully illuminated in various designs. These scrolls are valued at more than half a million *yen*.

The approach to Koya-san is magnificent in the extreme. One leaves the little way station of Koya-guchi, with its small inn for the accommodation of pilgrims for Koya-san, and makes one's way by *kago* or on foot up the steep wooded heights, up hill and down dale, for over ten miles; but the eye is so charmed on every hand that all fatigue is forgotten. Moving on and up, one passes through village after village, gazing down on beautifully wooded valleys, and upwards over densely wooded hills, with numerous streams worming their sinuous way down rock-strewn ravines. Higher up one passes under magnificent timber, trees as old as time; for no axe is permitted to enter here. The forest grows thicker and more dense until the monastery gate is reached, and one enters the temple grounds. Lodgings can be had in any of the temples, but the fare is strictly vegetarian, neither fish nor flesh being permitted to enter the holy place. No regular charge is made, but the fee should be equal to that of a first-class inn. The guests are all awakened before dawn, and are expected to attend the service held in the hall of a thousand tablets where prayers are offered for the souls of all whose entablatures are therein.

One now takes a priestly guide and pursues one's way through the various historial buildings of the enclosure. The most important is the *Kongo-buji*, or main temple. This is an unusually fine specimen of Japanese architecture, adorned with gold sliding-screens by Kano Tanyu, Sesshu, Tanzan and other classical artists, the beautiful Plum-tree Chamber having scenes by Kano Tanyu, and the Willow-tree Chamber scenes by the same master. It was in this latter room that Hidetsugu, nephew of the great Hideyoshi, committed *harakiri;* and the chamber has been kept ever since as he left it. In the center of the temple is a huge chimney around which the monks gather to keep warm while reciting the *sutras* in winter. To realize the enormous size of this building one has to bear in mind that it is some 210 feet long by 180 broad.

Coming next to the *Kondō*, or Hall of Gold, one is convinced that the structure well deserves its name, for the interior is ablaze with gold and glorious colouring. The building is of *keyaki* wood and roofed with copper. The huge beams and pillars of *keyaki*, and the magnificent carvings adorning the exterior, are most impressive. The structure is really three buildings, one inside the other, the most gorgeously decorated one being the shrine in the center. Here is a sixteen-foot seated image of *Yakushi-Nyorai*, the "Buddha of Medicine and Cure," carved by Kobo Daishi, the whole image glittering with gold. There are several other noble specimens of the founder's work in this apartment, all of which are now registered among the most valuable of national treasures. The paintings of angels and Buddhist deities and the coloured carvings of birds are very fine, while the ceiling above glows with rich representations of dragons with a phoenix amongst them. The *mandara* hanging on the pillars signifies, as usual, the two halves of the Buddhist universe. Another interesting scroll is in memory of all who died in the Russo-Japanese war, including friends and foes alike!

Immediately below the main temple

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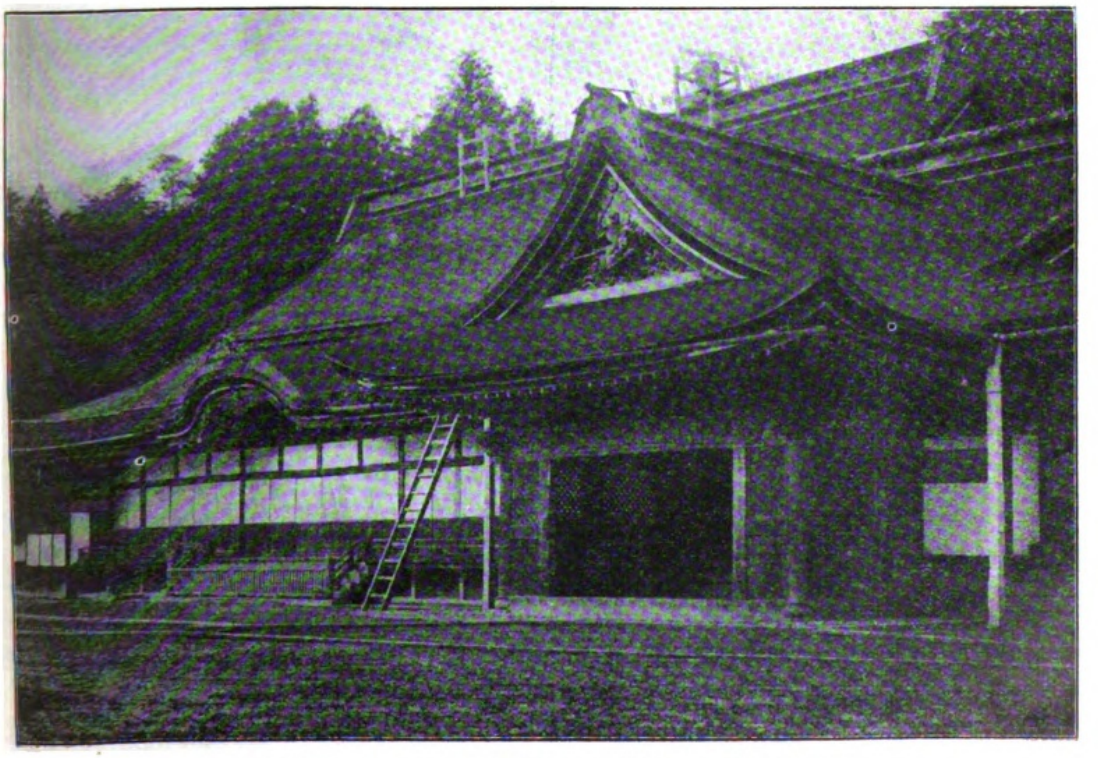
MITSUMON YUHAN, CHIEF PRIEST : KOYASAN.



THE KONGOBUJI, OR MAIN TEMPLE : KOYASAN.

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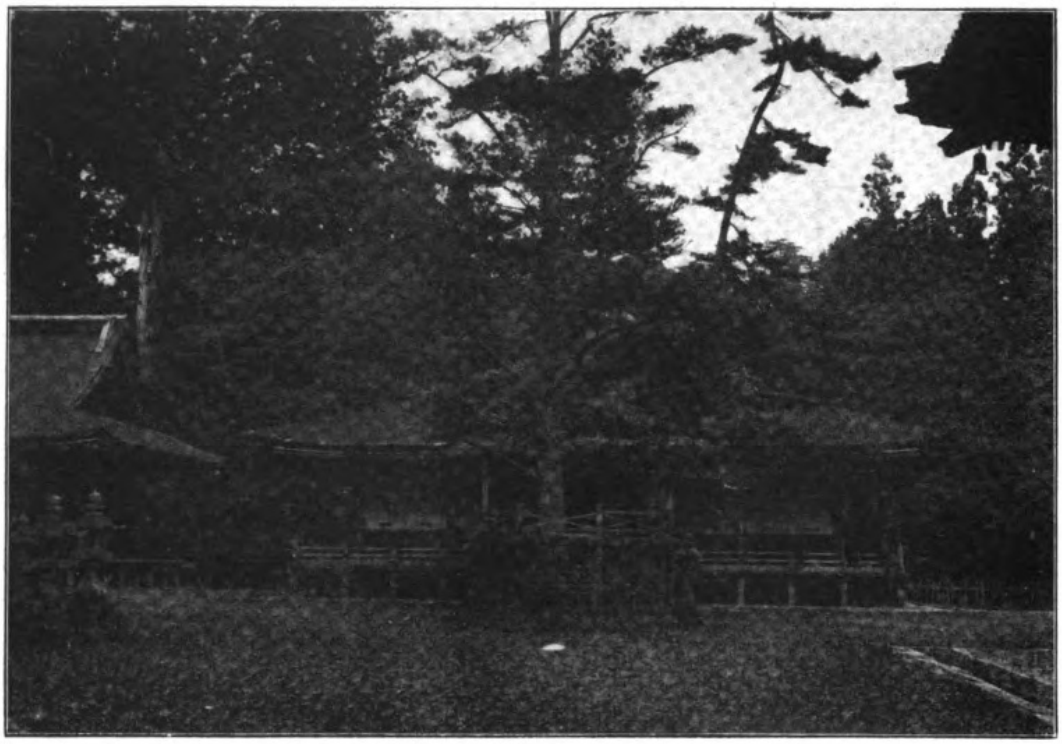
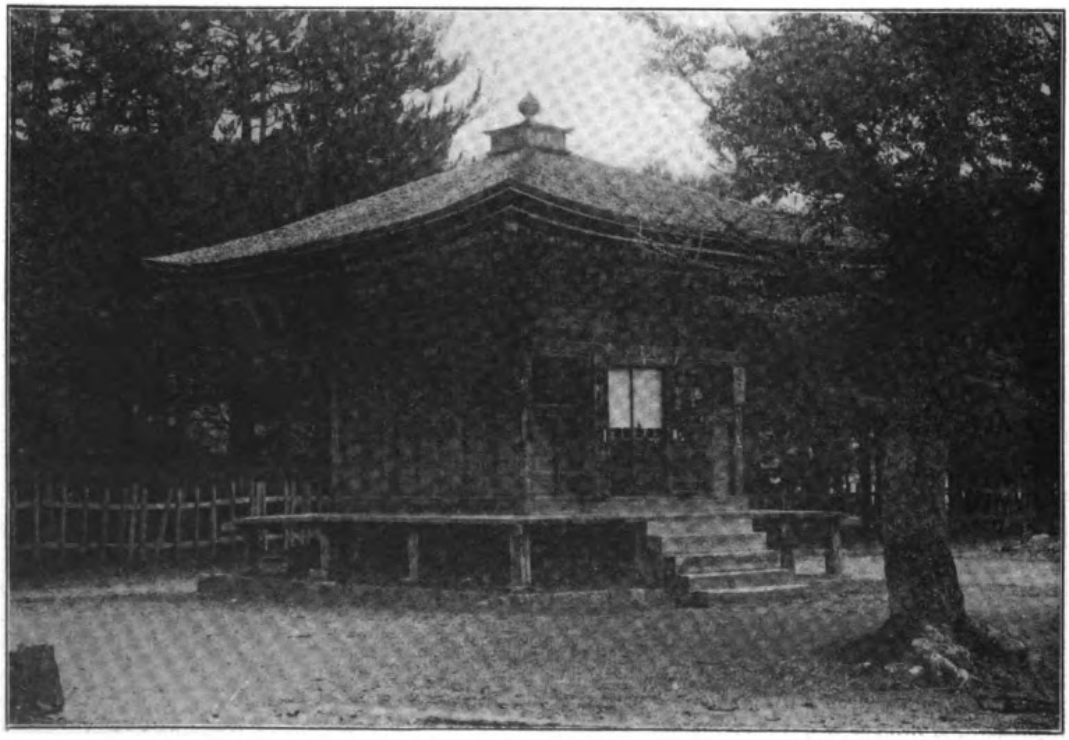


THE MIYEI-DŌ AND SACRED PINE TREE.



THE SANMAI-DŌ.

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ANCIENT MANUSCRIPT AND PIECES OF SACRED ART PRESERVED AT KOYASAN.

THE ROKKAKUKYODO IN WHICH THE MANUSCRIPTS ARE KEPT.

SEI-TO, OR WEST PAGODA.

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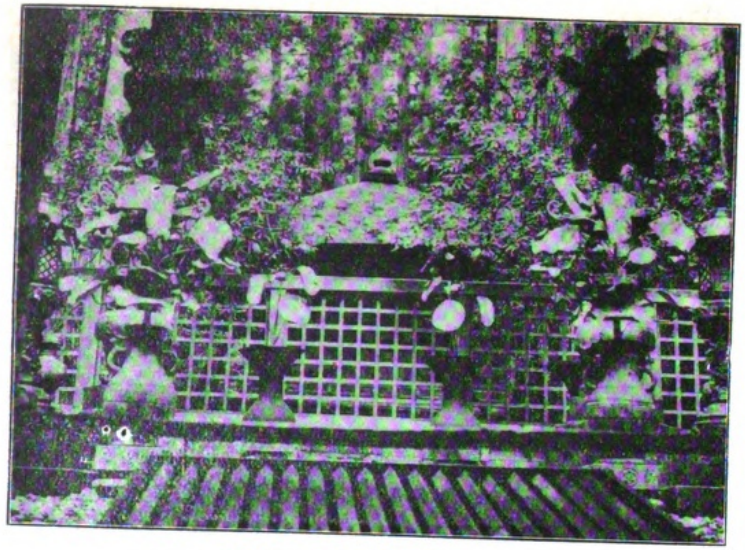
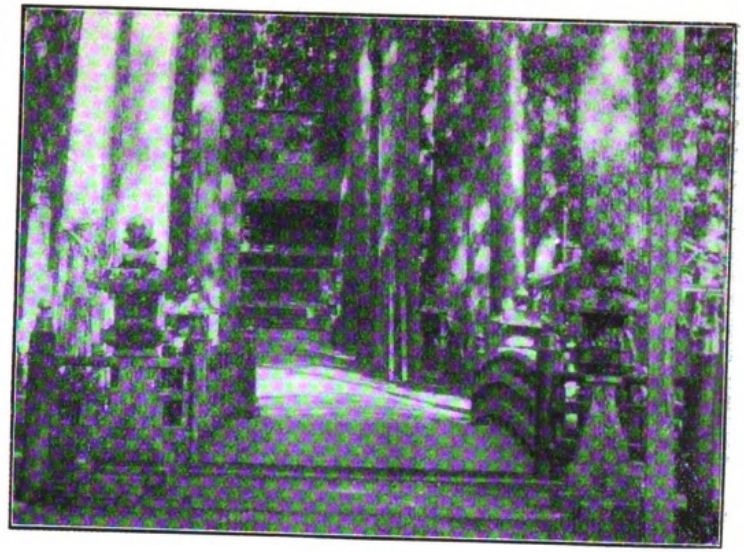
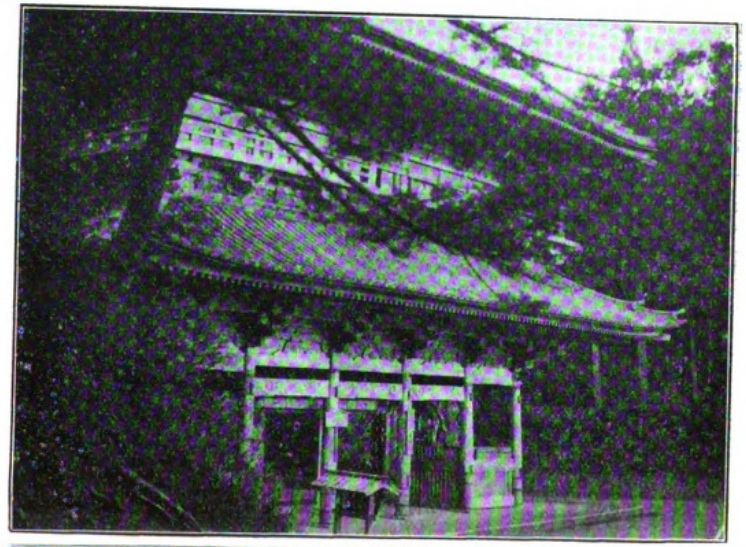


TOMB OF KOBODAISHI.



OKU-NO-IN.



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are the subordinate temples, some 130 in number, each a beautiful edifice in itself, and set amidst the most entrancing natural scenery.

Turning east from the great temple and crossing the *Ichi-no-hashi* bridge we come to the Field of the Dead, a vast cemetery where we follow an avenue of great cryptomerias 18 cho long. Every one of the numerous tombs here does not mean the actual burial of the body, but simply a monument in memory of the person, who, by this nominal burial in the same ground with Kobo Daishi, obtains the spiritual privilege of re-birth into the *Tosotsu* Heaven, the pure land of perfect bliss. If the family be too poor to secure the privilege by the erection of a monument, it may be obtained by sending the Adam's-apple and some of the teeth to be placed in the Hall of Bones. In any case the tablets are kept in the hall of prayer and masses are said for them daily. This vast collection of monuments is an impressive sight; tombs, they are, of all classes, from every corner of the Empire: tombs of Daimyos with their five stones, of famous heroes like Atsumori and Kumagai Naozane, Takeda Shingen and Ii-Kamon-no-Kami, not omitting one to the traitor Akechi Mitsuhide whose monument has been riven from summit to base by a thunderbolt, a warning to faithless servants. Space forbids a more detailed reference to the inumerable monuments of this enormous necropolis. On the left of the avenue of the dead there are the famous 'snake willows,' which once were real reptiles, but having been turned into trees by Kobo Daishi, for harming pilgrims, now return to their original forms only when visitors sacriligiously venture into forbidden places, such as shrines and sacred precincts. In the cemetery is also a shrine containing one thousand gilt images of Amida, and another beside it has a statue of Kobo Daishi carved by himself at the age of forty-two. Immediately beyond is a little bridge called *Mumyo-no-hashi*, which no one can cross who happens to be unacceptable to Kobo Daishi. It is said that the great hero, Hideyoshi, made a special pilgrimage to Koya-san to cross this bridge in order to find out if the saint approved of his bloody wars for the subjugation of the Empire to his rule. A separate enclosure on the left brings one to the *Toro-do*, or Hall of Ten Thousand Lamps, where numerous lanterns perpetually burn over the ashes of the dead. The building is over 180 feet deep, and as far as one's eyes can penetrate into the dim recesses of the interior, countless brass lamps can be seen arranged in long lines. On account of poverty, since the disestablishment of Buddhism, only about 100 lamps are now kept perpetually burning. Nothing can be more acceptable to Buddhist piety than to keep these lamps always in trim. They tell the story of the Buddhist window's mite to encourage the practice. According to this legend, on a great occasion a rich man presented many lamps to the temple and a poor widow who could not afford money, cut off her hair and sold it to buy one lamp; and when the lamps were lighted, a blast of wind came and extinguished all the rich man's lights, leaving the lamp of the poor widow burning brightly alone. Accordingly the largest lamp in the hall is called the Poor Widow's Lamp. The lamp lighted by the Emperor Shirakawa during his visit in 1023, is called *Shirakawa-to*, and has been kept burning ever since, and will remain forever unextinguished. The Poor-Widow-Lamp has also not been allowed to go out for some hundreds of years.

Close by is the Hall of Bones where, as already mentioned, the bones of those who cannot afford sepulture, are cast, so as to share the soil in which rests the remains of Kobo Daishi. It is an octangular structure about six feet a side, originally built by the Emperor Sutoku (1124-1142). In the innermost shrine is the tomb of Kobo Daishi, which is never opened save on the 21st day of the 3rd moon, old style, when the saint is presented with new garments. It is said that after the burial of Kobo Daishi it was found that the body did not decay, but simply dried

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up like a mummy. For centuries the tomb used to be opened for the chief priest to make obeisance before the withered form of the saint, but this created so much curiosity among the faithful that it was thought unsafe to allow the tomb to be opened at all; so that it was finally sealed up, being opened only to make an offering of new clothes once a year.

It would be impossible to enter into all the legends and traditions that surround this sanctum sanctorum of Buddhist faith. One interesting legend assures us that in the dense forest surrounding the holy place, the voice of a wonderful bird can be heard, saying "*Bu-po-so*," that is: Buddhist-law-priest, these being regarded as the three greatest treasures of the state. In the forest there is said to grow a certain kind of moss, which, when taken and dried, preserves is bright greenness, and if placed floating on water, will tell the fate of friends in distant lands. If the moss turns a very bright green on touching the water, the friend is still alive; but if the moss does not revive, the person is dead. This moss is regarded sacred, and is called *Man-nen-so:* myriad-year-plant.

As already intimated, for centuries from the foundation of the great monastery, no woman was allowed to enter the sacred precincts, on the score of a Buddhist notion that females were not on the same level with men. So at the foot of the mountain there used to stand a building called the *Nyonindō*, or women's hall, where all pilgrims of the inferior sex were obliged to stop, and make their respectful bow at a distance. In relation to this custom various legends have arisen, one of the most pathetic and interesting being that about Ishidomaru. According to tradition, a long while ago there lived in Kyushu a *daimyo* named Kato Shigenji, who had the unusual experience of possessing a wife and concubine that lived together in harmony. In time he discovered, however, that the peace was more in appearance than in reality, and his knowledge of the burning jealously that actually prevailed between the two claimants of his heart, so disgusted him that he abandoned interest in all worldly things and decided to enter monastic life. Naturally he selected the greatest foundation known, namely Koya-san, and set out on his journey thither. But after a time his only son, the little Ishidomaru, was so lonely for his father that he persuaded his mother to take him for a visit to Koya-san. The weary journey passed, the mother and child arrived at the base of the mountain only to be told that no woman could proceed further. Not to be defeated, the heart-broken woman decided to let the child proceed the rest of the way alone. As pilgrims met the tiny boy climbing up the heights through the dense forest all alone, they were moved with pity for him, but could do nothing. The pathos deepened when the child met his father, but on account of the years that had passed since their separation, did not know or recognize him, especially in the garb of a priest. But the father recognized the child as his son, yet refrained from making himself known to the child, lest the ensuing scene should upset his resolutions and cause him to break his vows. The boy appealed to the priest to take him to his father, but the father stoically put him off, with the advice that it was better for him to return to his mother than to make further search for his father. Thus failing in his mission the child returned crestfallen to his sorrowing mother, who, not being able to bear the grief, soon fell sick and died. The boy never gave up the quest of his father; and after his mother's death, he had himself educated for a priest so that he could join the fraternity at Koya-san, and be with his father. This is one of the most popular tales of Japan, and has been dramatized, under the title of "Koya-san," and always attracts a large audience when put on the stage.

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# A GREAT JAPANESE UNIVERSITY

ANON

THE Keiogijuku University is undoubtedly one of the greatest institutions of learning that Japan has produced. And its greatness consists more in its rather unique character than in the number of students it attracts, though the number is by no means small. The Keiogijuku took its character from the great man who was its founder, Yukichi Fukuzawa, known as the sage of Mita, on account of his homely wisdom and simple life. Through many years of penury and struggle, in the days when Japan had no modern schools, this man secured for himself an education, becoming proficient in foreign languages and modern knowledge. When he saw how much his country had to learn before it could understand the modern world, and achieve the progress that marked the history of occidental nations, he at once set to work to impart to his countrymen the knowledge he had himself acquired. Visits to America and Europe made him familiar with the world abroad; so that when he organized his system of education he knew what he was doing. And he did it all, be it remembered, *himself*, independently of the national system of education, and to some extent in spite of the ridicule which authority often tried to heap upon private schools. His basic principle was that young men should be taught to cultivate a spirit of manly independence and have an ambition to achieve. Next he believed that young Japan must have a thorough knowledge of the English language if she is to have the inspiration that comes from western knowledge and literature. His aim was not to attract the poor and the outcast, but to educate the better classes, the men who were to be the future politicians, merchants and leaders of thought and industry. Fukuzawa did not wish his school to turn out a host of impractical politicians, as some other private universities are doing; nor did he intend to produce an army of officials as the national universities appear to be doing. He determind to reach and educate those who were to be the backbone of the nation. It is freely admitted that he not only achieved his aim, but that the Keiogijuku has had a more far reaching influence upon the making of modern Japan than any other institution of learning in the Empire. Its graduates are to be found in every walk of life. They are among the great merchants, politicians, and other professional men of the nation. Not only so, but they take such a personal interest in their *alma mater* that its finances largely come from them; and they are on its board of directors and management.

The founding of the Keiogijuku was a period of thrilling history. Fukuzawa set up his school first within the compound of his former master, Okudaira Teppozu, in Yedo in the winter of 1858.



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As he was at that time most familiar with Dutch books, that language was the chief foreign language of the young institution, but he soon saw the superior advantage of English, and that language was introduced in 1862. From this time all the learning of the west began to pour into Japan through the Fukuzawa school. About the year 1868 the school had outgrown its former quarters and was moved to a more convenient site in Mita, Tokyo, and named the Keiogijuku, meaning, a private school of the Keio period. While the school was going on in its new quarters, the students were being daily called out to take part in the stirring scenes of revolution that went on at the time of the Restoration and the fall of the Shogunate. At last only eighteen men were left. It was like Fukuzawa that on the very day when the battle of Uyeno was fiercely proceeding, and the forces of the Emperor and those of the Shogun were locked in deadly struggle for the supremacy, the sage of Mita was calmly lecturing to his classes at the Keiogijuku on a new book just introduced into Japan: "Wayland's Political Economy." But as the lecture proceeded it became so interspersed with the echoing of cannon, that some of the more curious members of the class slipped out and mounted the roof to get a glimpse of the battle on Uyeno hill. Soon the peace of the Meiji period ensued, and then the Keiogijuku again outgrew its quarters and moved to the present position on Mita hill where it was opened in 1871. The college soon grew into a university with three faculties: Economics, Law and Literature.

During his lifetime Mr. Fukuzawa governed the university according to rules of his own devising, but he never made it a school of his own. By the time of his death the institution had grown to such an extent that it was found necessary to form a regular corporation under a constitution. So representative was the governing body made that it included some 3,000 of the alumni. The eldest son of the founder, who took a great interest in education, was appointed head of the corporation, and a council of 30 directors was elected to assist him. These directors meet once a month and transact all business connected with the university. A special council of five members from among the directors is appointed for the transaction of special or routine business, and the president of this private committee is the president of the university, the Hon. Eikichi Kamada, Member of the House of Peers, being the present President, or *jikucho*, as they call him.

The work of the Keiogijuku has now so extended that it has branched out into all kinds and grades of education. There is a Primary School, with dormitories; a Middle or Secondary school, with dormitories; and the University department. The success of this feature of the institution will be easily understood when it is remembered that the National school system of Japan does not begin to provide accommodation for all who seek education. There are numerous private schools, most of which are filled to overflowing; and the Keiogijuku has been among the more efficient of these schools. However, its dormitory system, whereby boys of tender age are cared for by matrons as well as if at home, lifts the *Keio*

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system far above other systems in Japan. The boys take a course of six years in the Primary department; and if they matriculate to the Middle School they take a five year course there; and they finally may enter the University where they take two years in the Preparatory department and three in the Arts department for graduation. In addition there is a Technical School and a Commercial School, which provide an education in commerce and industry without obliging the student to take a regular college course. The present number of students enrolled at the Keiogijuku is 4,574, which is almost as many as the Imperial University.

The supreme importance of the Keiogijuku, however, is the stamp which Fukuzawa ineffacably impressed upon it and consequently upon the thousands of young Japanese that have graduated from it. Perhaps the chief feature of the institution, if only one be mentioned, is its sane liberalism. Here a scholar may prosecute his studies freely, and proclaim to the world any truth he discovers, however unpalatable it be to prejudice, ignorance or authority. The importance of this will be understood when one remembers that this cannot be done in other schools without endangering the position of the teacher. Moreover it is largely through the influence of the Keiogijuku that the English language, and therefore English civilization, has become so universally known and appreciated in Japan. In fact it was Fukuzawa who made the Anglo-Japanese Alliance possible. Next to the tie of blood the bond of language is the strongest agency for common thoughts and deeds. Fukuzawa aimed that his school should be more than a mere lecturing machine; he gave it a personal factor which it has ever since preserved. His weekly sermonettes to the students moulded the lives and characters of many young men. His principle was: 'common sense as against theory and mere book knowledge.' Fukuzawa's ideals of education have been ably upheld by the present president, Dr. Kamada, a pupil of the Founder. With him is a large staff of professors, fellows and instructors, including seven foreigners who teach English and Economics. On the whole it may be said that the Keiogijuku is more on the model of an American college than any others, although the the form in some respects resembles the German schools. The students of the Keiogijuku take a keen and intelligent interest in atlhetics, and are better base-ball players and foot-ball players than the students of any other college in Japan. Keio teams visiting America have more than held their own on the diamond with some of the foremost universities of the United States.

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# A GREAT JAPANESE MINING HOUSE

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# A GREAT JAPANESE BUSINESS HOUSE

JAPAN has many great business houses which so well illustrate the individual industry, perseverence and achievement of a certain type of Japanese citizen, that a brief review of the progress of one great business house will serve to show the kind of men that are now leading the nation toward modern progress. In 1869 Mr. Denzaburo Fujita commenced business as a government contractor in combination with civil engineering, mining and other enterprises, and by 1895 the undertaking had so prospered as to become a powerful company with his three sons as partners and a capital of 6,000,000 *yen*. The Fujita company is now one of the largest private companies in the Empire, its principal occupation being Mining, Land Reclamation and Forestry.

The work of land reclamation carried on by the Fujita Company is interesting to record, and has had a most beneficial effect on the prosperity of the country. The reclamation work at Rojima bay in Okayama prefecture has been going on since 1885. More than 13,200 acres of foreshore have been rescued from waste and are being turned into fertile land, about 3,600 acres being already utilized as rice land. On this land work is carried on by the most approved methods of cultivation, and it may be regarded as one of the most model farms of the Far East. For its products the Company received as an award the First Prize from the Osaka Exhibition of 1903.

The Company's lumber mills at Nagaki-mura, Akita prefecture, have an increasingly extensive output of timber of all kinds, from which the Kosaka Mine is supplied with timber and the general public as well. The exploitation of the Rantaizan forest in Formosa was taken over by the Company in 1907 and now yields a large amount of fine lumber, chiefly cypress wood. The demand for this lumber is growing, and the wood is highly spoken of by those who have used it. At the Kwansai Industrial Exhibition held at Nagoya in 1910 the Fujita Company received a Gold Medal for the excellence of the work done by the Rantaizan Mills.

The Fujita Company was among the first to take up mining operations in Japan, and is now in possession of 30 mines, with five in active operation. At all these working mines the most modern machinery and mining appliances have been installed. Of these mines, the Kosaka copper mine is the largest and most successful. The extent of the Company's mining operations can be better understood when it is realized that at present the Fujita mines produce over 30% of the total output of silver in Japan; over 19% of the copper output, and over 12% of the gold produced.

The vast scale on which the work is carried on at the Kosaka copper mine would compare favourably with that done in any part of the world. The mine is situated at the extreme north



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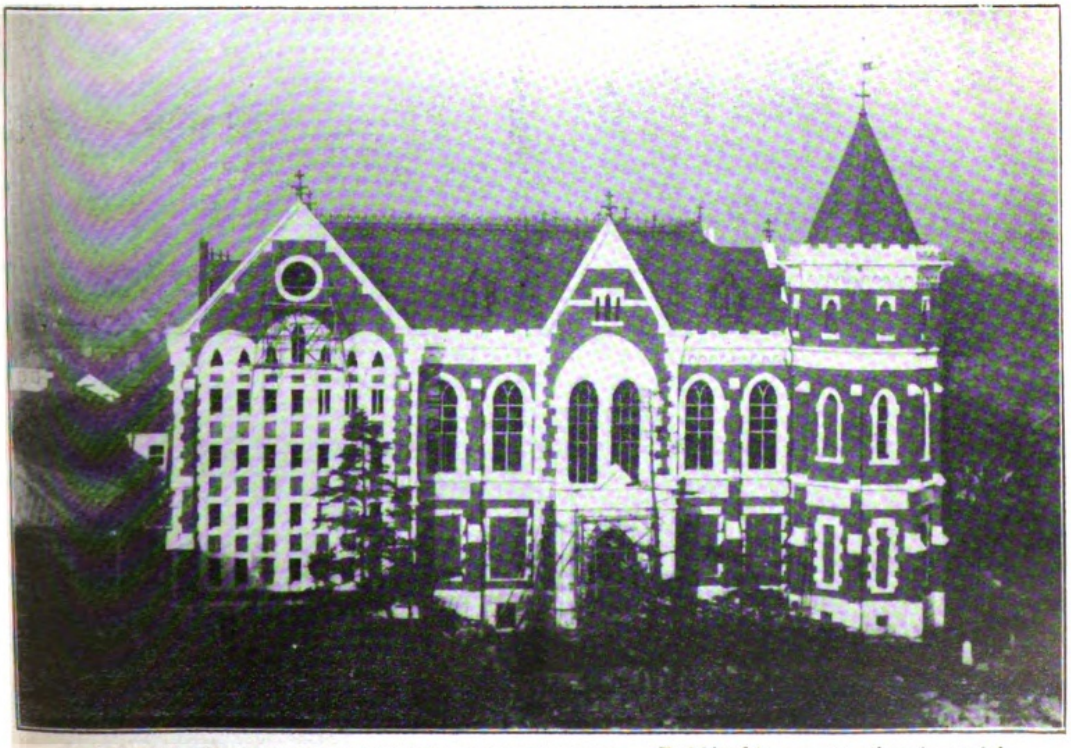
MR. YUKICHI FUKUZAWA.

MR. EIKICHI KAMADA,
PRESIDENT OF THE KEIOGIJUKU



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HEITARO FUJITA, ESQ., PRESIDENT OF THE FUJITA-GUMI.

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end of the Main Island, and is connected with the Government railways by a private line. Originally the mine was worked for its silver, but in passing below the line of oxidization, the ore proved to be an enormous mass of mixed sulphides, which at first were found to be very difficult of economic treatment. The difficulty of smelting with profit, however, was finally overcome by the investigation of the Metallurgical Department of the Company, and now the mine is one of the largest and most profitable in Japan.

At first the work was altogether underground on the sluice and filling system but with the progress of excavation the ore is now taken out by open works, and when the present undertaking is completed and the final mass of overburden is removed, the excavation will form a U-shaped trough, which will greatly facilitate operations. The smelting works are situated on the hillside about a mile from the pits, the ore being transported thither by electric tramway. Trolley lines are laid all over the mine and its vicinity, and connect with the Kosaka railway. Fuel for the works is carried on aerial lines by cables. The three ores now found in the mine are treated by the cold pyritic system. There are seven furances, the largest of which is 60 feet in length, and these furnaces are capable of handling 1,000 tons of ore daily. After leaving the smelter the ores are treated by a Bessemer plant completely equipped with two sets of turbo-compressors of the Brown Boveri Rateau Type. In 1908 the mine produced 10,900 ozs. of gold; 1,127,000 ozs. of silver; 7,572 tons of copper; and 378 tons of lead. Electricity is the only motive power used at the mine, being transmitted a distance of some ten miles, with a total of 6,000 horse power. There are at present 8,295 workmen occupied at the mine. For these the company provides electric illumination, two well-equipped hospitals, and schools for the children of the miners. The Kosaka Mine has received awards and prizes from both domestic and foreign exhibitions at various times.

The Omori copper mine owned by the Fujita Company is situated in the province of Iwami. It was reopened after a space of 600 years by the Fujita company in 1872. The veins are parallel, from 3 to 7 feet in thickness, and sloping at an angle of from 70° to 80°. The veins are about 2,000 feet in length. The ore is raised through shafts by means of a skip driven by water power. The ore, after being cobbed and picked is mechanically prepared by breakers, rolls, etc., and with the necessary quantity of limestone and coke is *matted* in a water-jacketed furnace after the partial pyritic smelting process. Then the *matte* is roasted and converted into blister copper by the "Japanese Mabuki Hearth." In 1908 the mine handled 22,500 tons of ore, which produced 1,694 ozs. gold; 96,764 ozs. of silver; 315 tons of copper and 4 tons of lead.

Soon after Formosa came into the possession of Japan the Fujita Company opened up a gold mine at Zuiho in the north of the island, about 8 miles from Keelung. Between a zone of tertiary and andesite, gold veins were discovered, six in number, from two to three feet thick, some 3,000 feet long, and 900 feet deep. All the latest processes are in operation at this mine. After being treated with Blake crushers it is ground in Huntington mills, amalgamation being effected at the same time. Sand and slime are separated either by hydraulic cone classifiers or Wilfley tables. The sand is treated by the cyanide percolation process in steel vats, and slime by decantation. In 1908 the mine handled 28,411 tons of ore and produced 9,047 ozs. of gold and 4,177 ozs. of silver.

Indeed such eminent benefits have the Fujita Company rendered to the cause of industrial progress in Japan that His Majesty the Emperor conferred decorations of a high order on Mr. Denzaburo Fujita, the president of the Company whose death the whole Empire is lamenting. He was undoubtedly one of the most prominent figures among the leaders of Japanese industry. Notwithstanding the enormous amount of business devolving upon Baron Fujita,

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in connection with his own interests, he always found time to assist in matters of public and national welfare. He had been the founder and promoter of numerous enterpises and companies, and the director or adviser of several. Through him the Imperial Government was enabled to raise large sums necessary during the course of the war with Russia. In September 1908 His Imperial Highness, the Crown Prince, paid the Fujita company the unusual honour of visiting the Kosaka mine. Baron Fujita was the founder of the Osaka Chamber of Commerce, one of the greatest in the Empire. His contributions to public charity have been frequent and generous. His eldest son, Mr. Heitaro Fujita, now in his father's place as a leader of industry in the same company, was educated at the Keiogijuku University and in England. Upon entering the Fujitagumi, he was soon appointed Vice-president, as it was seen that he had inherited all his father's business acumen and enterprise. He also holds many public and honorary positions, and has rendered distinguished services to the nation in the floating of debentures during the late war.

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## FORSAKEN

Ariake no
Tsurenaku mieshi
Wakare yori
Aka-tsuki bakari
Ukimono wa nashi.

---

As the cold moon of morning,
Unpitying he left me,
My fond desires scorning;
And since he breft me
Of life's one joy and stay,
I hate the break of day.

—*Tadamine*

Tran. by J. Ingram Bryan

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# THE TAKETORI MONOGATARI

THE Taketori Monogatari is a work of great interest, being the earliest form of pure Japanese prose. It is not the earliest specimen of literature in Japan; for the Kojiki, a history of ancient matters, appeared some 300 years before, about the year 712 A. D., but it must be borne in mind that Japanese literature and literature in Japan are two different things. During the eighth and ninth centuries various writings appeared but they were too trivial or too Chinese to be regarded as specimens of national prose. Japan's first knowledge of letters came from China, probably with the advent of Buddhism; and for more than five hundred years Chinese was to Japanese writing, what Latin was to Mediæval English. But with the beginning of the eighth century a script was invented for the purpose of writing Japanese speech, and with the use of this, pure Japanese literature was made possible. With the maturing culture of the nation at the opening of the ninth century an era of literature began, expressing the life and thought of the people in their own language; and the Taketori Monogatari is among the earliest of these works. The Tosa Nikki, which has already appeared in the pages of the JAPAN MAGAZINE, is partly prose and partly verse: it is simply a diary; but the work now under review is the first specimen of the Japanese *monogatari*, romances in fiction, which marked the culmination of the classical period.

As the name implies, it is the tale of an old woodcutter. *Taketori* means a bamboo-hewer, and *monogatari* means a tale; so might be called the Bamboo-hewer's Romance. Like many of these old stories, love is the central theme and the consuming passion. One day the bamboo-cutter went into the forest as usual to cut wood, and while plying the hatchet in a grove of bamboos, he was suddenly attracted by a tall stem, whence streamed forth through the gloom a dazzling light. Drawing near he spied a diminutive little elf-maiden in one of the internodes of the tree; and as she was a creature of rare loveliness, he took her up tenderly, and carried her home to his wife to care for and bring up. From that time good fortune attended all the old man's undertakings; he became rich and great, and the enchanted maiden grew up to be the most beautiful creature man ever laid eyes upon. From far and near men came to sue for her hand, but the choice was limited to five princely suitors, whom she refused unless they could perform certain somewhat impossible exploits she set them to do. Finally she was wooed by the reigning Emperor; but she really belonged to Heaven and could not betroth herself any one on the earth. At last she returned to her celestial home, from which, it appears she had been banished for the space of twenty years for some small offence she had committed.

It will be seen, therefore, that the story belongs to the species of fiction known as fairy tales. It is perhaps less comprehensive and definite than the fairy tales of the west, but it is a sweet and tender story, delightfully told, with none of the vulgarities or obscenities of later fiction; and it gives a real insight into the life and customs of ancient Japan. The date of its composition is not exactly known; but as it is mentioned in the *Genji Monogatari*, written about 1,000 A. D., as the model from which most of the *Monogatari* take their rise, it must have been written long before. The author of the *Genji Monogatari* also mentions that the *Taketori Monogatari* was illustrated by paintings from the brush of Kosen Omi and Ki Tanyaku, two artists who lived at the end of the



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ninth century. This would, of course, set the date before the beginning of the tenth century. But as the *Hiragana* writing appears at about the beginning of the tenth century, when Japanese literature was just entering upon its most flourishing period, we may be quite sure the present work appeared at that time. The style of the *Taketori Monogatari* is sufficiently different from the *Genji* to indicate that it was written a considerable time previously, certainly long enough to allow for such a change in style and language.

Just who the author was is a mystery. It has been attributed to Minamoto Shitago, the compiler of the *Wamiosho* lexicon, but this is no more than a guess. The writer must have been well acquainted with the folklore of India and China, as well as the older historical annals of his own country. The *Manyoshu* anthology mentions an old bamboo gatherer who was teased by nine celestial maidens he chanced to meet; but it is improbable that the reference is to the *Taketori Monogatari*. The language of the tale, compared with modern Japanese, is somewhat like comparing the language of Chaucer with the English tongue of to-day. There are few Chinese words, and even Chinese ideographs are used very sparingly. The chirography is what is known as *grass* hand. It has to be admitted, however, that the text has been handed down in very bad shape, having been from the first very carelessly and often inaccurately copied. The Poetess Seishonagon, in her book *Kusazoshi*, written about the beginning of the eleventh century, complains of this carelessness in the copying of the various *monogatari*. It is only by comparing various editions and copies that some fair guess can be made at the original narrative. One of the best translations that has been made is that by Mr. F. Victor Dickins. Hereafter follows the opening portion of the tale, which we hope to continue in successive numbers until concluded.

"In ancient times there lived an old bamboo-hewer, who subsisted by cutting bamboos on the shady hillsides, and manywise he wrought them to serve men's needs. His name was Sanugi no Miyakko. One day he saw among the bamboos a stem that was bright and shiny at the lower end; and upon examining it more closely, he perceived that a glory issued from it. Looking again he beheld a tiny creature of unrivaled loveliness, about a palm's breadth in stature, standing amidst the splendour. So the old man said to himself: 'As day after day I toil among the bamboo-reeds from morn till eve, surely it was intended that this little one should be a child unto me.' So he put forth his hand and took the tiny being, which he carried home and confided to his wife and her women to be nourished and brought up. Passing fair indeed was the child, but so frail withal that it was necessary to place her in a soft basket to be reared. And it so happened from the time of finding the child, frequently as he ceased not to hew among the bamboo trees, he found in the internodes a grain of gold; and so ere long he became a rich and prominent man. Meanwhile the child, daily tended and cared for, grew at such a rate that by the time she was three months old she had attained the stature of a maiden of full years. Then her tresses were lifted and bound up; she assumed the robes of maidenhood and came not from behind the curtain.* The greatest of care was bestowed upon her education, everything improper being kept away from her as from the gods; and now in the bloom of her womanhood, she was so fair of form and figure that the world knew not her like. Even the house of her foster parents she filled with light till no spot of darkness was seen in it; nor did the old man ever fall into a mood of sorrow or perplexity but the gloom vanished at the sight of the maiden, not even an angry word being heard under his roof as the days went by. Long did the old man continue his work of hewing bamboos and gathering gold till he flourished exceedingly in the land. And now the girl being full grown, the old man named her Mimuroda Imube no Akita, but she usually went by the name of Naotake

* Women of adult age were obliged to sit behind a screen and not be seen by strangers.

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Kayugahime, the Lady Kayuga, the precious slender bamboo of the field of autumn. On the occasion of naming the maiden a great feast of three days was held, when neighbours one and all were invited; and as they came in merry crowds there was a great time of mirth and revelry.

Now all the men of high and low degree living in these parts, once having got a glimpse of the maiden, fortwith fell desperately in love with her, and thought of nothing but how to win her to wife; and so distracted were they over their passion that they even let it be plain to all the world. Around the fence and about the entrance of the house they lingered vainly for a glimpse of her; and at night they slept not, but wandered about in the darkness making holes here and there in the wall through which they peered, straining their eyes to no purpose, for never a sight of her did they get, longing as they did to gaze on her; and thus sped the time of their wooing from the twilight hour of the monkey onwards. No sign having been vouchsafed them, they were well-nigh beside themselves with love and woe; and though they besought the family to intercede for them, they got little sympathy. And so it came to pass that many a noble suitor hung about the place of her abode day and night the long hours through, hoping for a sight of the maiden; and though some in time, thinking it vain to pace up and down thus fruitlessly, abandoned their quest, there were five faithful ones who tarried in spite of all discouragements, men in whom love died not down; and these pressed their suit to the bitter end. These noble lovers were Prince Ishizukuri and Prince Kuramochi, the Saidaijin Dainagon Abe no Miushi and the Chiunagon Ōiomo no Miyuki, and Morotada, the Lord of Iso.

It is customary, of course, for men to long greatly to gaze on a woman of exceptional beauty; and how much more then on one such as the Lady Kayuga, whose rare loveliness kept these five lords from even tasting food, and had them so unable to wean their thoughts from her that they continued to pace up and down finding no ease for the bitter-sweet of love. They incribed to her pressing supplications, but of them she took no account; plaintive love-poems, too, were sent, but these also she disregarded. Though persuaded it was useless to press their suit they still persisted, caring not for the ice and snow of winter, nor for the thunderous heat of mid-summer. As the days thus passed in weariness and suspense the bamboo-cutter came out one day, when the lords pressed about him, bowing and rubbing their palms together supplaintwise as before a god, each one beseeching him to bestow upon him his daughter. At last the old man answered and said: "The child, you know, was not begotten by me, and she cannot be constrained to bend her will to mine." Again the days and months passed and the lords, sad and dispirited, returned to their mansions to contemplate their disappointment in love. They prayed the gods for help to forget her, but yet found it impossible to cease thinking on the object of their adoration. Knowing that some day the maiden was likely to be mated with some man, hope revived within their breasts, and they returned to present their piteous supplications more assiduously than ever.

Finally the old man approached the maiden and said: "My little idol, by the grace of Buddha you have come to us through the cycle of changes, and from infancy to maidenhood we have nourished you; so I pray you hear the words of an old man."

So the Lady Kayuga made answer and replied: "I shall certainly be careful to listen to all that you say. Though I came to you through the cycle of changes, yet you are my own dear father."

"Ah," said the old man, "how happy do your words make me, my daughter. But consider, I am now an old man of over seventy, and each day I know not whether I shall live to see another. And it is the way of the world that man shall cleave to woman and woman to man, for thus doth the world of men increase and mankind continue; nor are things otherwise ordered."

Then Kayuga said: "Oh my father,

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what words are these you utter? Must it be with men as you suggest?"

"Ay," replied the old man, "though mysteriously you have come to me in the cycle of changes, yet you have the nature of a woman; and as I cannot much longer tarry in this world to protect you, I pray you listen to the supplication of those lords who have sought you for long months and years."

"Ah," said the Lady Kayuga, "I am not so beautiful and fair that I can be certain a man marries me for love and love only; and were I to mate with one whose heart were fickle and he should afterwards lift his eyes to another, how miserable a fate were mine! Noble lords, indeed, they may be; but I think a woman should not wed a man whose heart she has not well tried and known."

"Yes," the old man acquiesced, "my heart echoes true to what you say. But tell me, I beseech you, what manner of man he is that you have set your heart on to wed. Assuredly these noble lords would not have come here as they have done, if there were any doubt as to the genuineness of their love."

"I fear I cannot regard this alone as sufficient evidence of the character of their passion," replied the Lady Kayuga. "Besides, they all claim to love me equally well, and how should I know which to choose? So alike are most men that one may not easily know the better from the worse. I would fain know the quality of their constancy. Go and tell them that your daughter will give herself to him who proves himself the worthiest to mate with." The old man nodded, saying it was well. Then the night came on, and the lords assembled as usual and began to serenade the maiden, with the music of the flute and the pipe, the chanting of tender songs and the tap and clap of the fan, in the midst of which the old man went out and thus spake to them: "My lords, for months and years you have deigned to linger about my mean abode, and I offer you my best thanks for your honoring my humble hut with your constant visitations. But the time is not far off when I shall be no more; and on this wise have I spoken to the maiden, and prayed her to choose one among your lordships for a husband; but she is determined to marry none till she know which of you be the worthiest. Her words seemed wise to me, and perhaps your lordships, too, will not disdain them."

As the noble lords nodded assent, saying "It is well," the old man went in and asked the damsel to express her will, when she spoke as follows:

"Of Prince Ishizukuri I ask that he go to India and bring me thence the beggar's bowl of stone that Buddha himself bore. As to Prince Kuramochi, I beg to say that on the mountain, Hōrai, that towers over the Eastern ocean, there grows a tree with roots of silver and trunk of gold, with fruitage of pure white jade, and I wish the prince to fare thither and bring me a branch thereof. The Dainagon I ask to go to the land of Morokoshi and bring me a fur coat made from the skin of the fire-proof rat. Of Chiunagon I require that he place in my hand the rainbow-hued jewel that hides its sparkle deep in the head of the dragon; and from the hand of the Lord of Iso, I ask the cowry shell that the swallows bring hither over the broad sea-plain."

"But," exclaimed the old man, "the tasks you set, my daughter, are impossible. What you ask cannot be found within the four seas. How can I have the face to ask the noble lords to depart upon such quests?"

"Nay," quoth the damsel, "these be no tasks beyond stout men's strength."

The old man seeing there was nothing for it but to obey, went out from her and told the suitors all she had said, adding: "Thus hath she said, and thus you must do that your worth may be known."

*(To be continued.)*

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# Around the Hibachi

## A BORROWED SWORD

Here is a tale of old Japan; and one of the most interesting we have come across. In the Yedo period there was a farmer in the province of Kodzuke, who had a servant named Kyusuke. The lad had been forced to leave home owing to the indiscretions of his elder brother, Kyutaro. This wayward brother had borrowed money on the security of the old homestead, without his father's notice, having stolen the family seal to legalize the transaction. With the money thus obtained he fled from home and was never seen again. The old man was so grieved over the conduct of his elder son, and so unhappy at thus being plunged into poverty, that he fell ill and died.

Kyusuke with a brave and filial heart did all in his power to keep the remainder of the family together. He made up his mind to earn enough to redeem the inheritance and restore the family honour. His mother and sister went to live in the home of a relative, and Kyusuke found remunerative employment with a wealthy farmer, named Gonemon. The farmer had picked him up on the streets of Yedo, whither the youth had gone in search of a job. Kyusuke frankly told Gonemon that he intended to stay only until he had saved 100 *ryo*, when he would return to reinstate his mother and sister in the old home.

As soon as the worthy farmer learned of the boy's ambition, he did all he could to encourage him, saying, "All right; go ahead and do what you can. In addition to your regular wages, I will buy from you at the usual price all the straw sandals you can make in the evenings." So with a grateful heart the boy laboured early and late to save the sum on which he had set his mind.

When the amount was made up and he was ready to depart, Gonemon advised him not to carry so large a sum of money on his person, but to leave it on deposit with him until it was to be paid over for the mortgaged farm. But the boy, eager to have the precious fruits of his labour and toil to show his mother, would not hear of it; and, placing the cash in his leather belt, he set out for his native province of Noto. Before leaving, his master presented him with a *domaki* (sack-belt), clothes, purse and tobacco-pouch; and these he carried with him on the way home. The gift he prized most, perhaps, was a new sword, which his master thought might be useful to him along the way; but Kyusuke was more expert with the shovel and the hoe.

As he proceeded along the weary road, darkness began to settle down, and he wondered at what inn he should put up. So anxious was he to reach home as soon as possible, sleep did not bother him; and he pressed on far into the night, and at last lost his way. It was a night of blackest darkness, and he knew not whether to keep on in hope, or retrace his steps. As he trudged up a steep hill he met an



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object barely visible in the darkness. It proved to be a man who accosted him and asked him where he was going at such an hour. Receiving directions from the man Kyusuke continued on, till he came to house which had a light in the window. The boy approached the house and found a woman there, with no signs of repose, but busy sewing as if doing her daily task.

"I have lost my way," said Kyusuke, addressing her politely, "and I shall be most grateful if you can give me a corner to rest in until daybreak." The woman consented at once, and the boy entered and sat down.

After some introductory conversation, the woman surprised him by saying: "I don't suppose you know the house to which you have so unsuspectingly come! Well, it is the home of the most famous highwayman in this region."

"Indeed," replied Kyusuke, with a look of astonishment and misgiving. "I thought it might be a hunter's hut, but I never dreamed I was falling into the arms of a robber."

"Young man," continued the woman, "how did you happen to lose your way?"

"A man I met on the road at the hill on the Usui *toge* directed me this way," answered the boy.

"Ah, that was no doubt the master of this house," explained the woman. "It is a habit of his to catch victims by directing travelers the wrong way. Nor is it a bit of use your trying to escape him. He is outside waiting to receive you. It is safest for you to remain where you are."

Hearing a noise outside, the woman hid Kyusuke in closet. Soon the master of the house, accompanied by a number of companions, came in and asked the woman where the stranger was. The woman pretended not to understand, but it was of no avail, for the robber spied Kyusuke's hat hanging by the door. The robber was extremely wroth, and commenced to pummel his wife. Kyusuke could not endure this; so he came forth from his hiding place, saying: "If you are abusing the woman on my account, you may let up; for I am here."

The robber immediately laid hold of the boy, stripped him naked, and wound him up with ropes as a spider does a fly. Everything he had, including the 100 *ryo*, went into the booty. After considerable entreaty for the barest rag to cover his nakedness, Kyusuke was thrown a dirty old cloth, to enable him to travel and get himself out of the way as quickly as possible. As the sword was a present from his master, the boy asked if he might not have it, in case he met a wolf or a wild boar. The robber, taking up the weapon, examined it carefully, and then said to Kyusuke: "I see this sword is a new one. I like it better than my old blade; so I will just keep it and let you have the old one." So saying, the fellow produced a number of old blades, most of them of crude workmanship, and he handed the boy one of them.

Kyusuke's limbs were now unshackled, as he showed no fight; and with much fear and trembling he set out in the darkess to get away from the scene of his misfortune as fast as his legs could carry him. At first he thought the best use to make of the sword would be to do away with himself and be saved from facing dishonour. He cursed his carelessness in not heeding the advice of his master with regard to leaving the money safely with him. He thought, however, it would be ungrateful on his part, were he not to let his master know how he had fared; so he resolved to make his way back and tell Gonemon all about it.

Gonemon received the unfortunate boy kindly; he expressed regret that Kyusuke had not taken his advice with respect to depositing the money, but told him that if he cared to work and earn it again, he was quite ready to employ him. Kyusuke was overjoyed at this, and began work at once.

One day, as it was a festival, most of the family had gone out to the shrine, and Kyusuke was making rope in a room. Happening to notice the sword he had received from the highwayman, ornamenting the wall in front of him, he had such unpleasant recollections of

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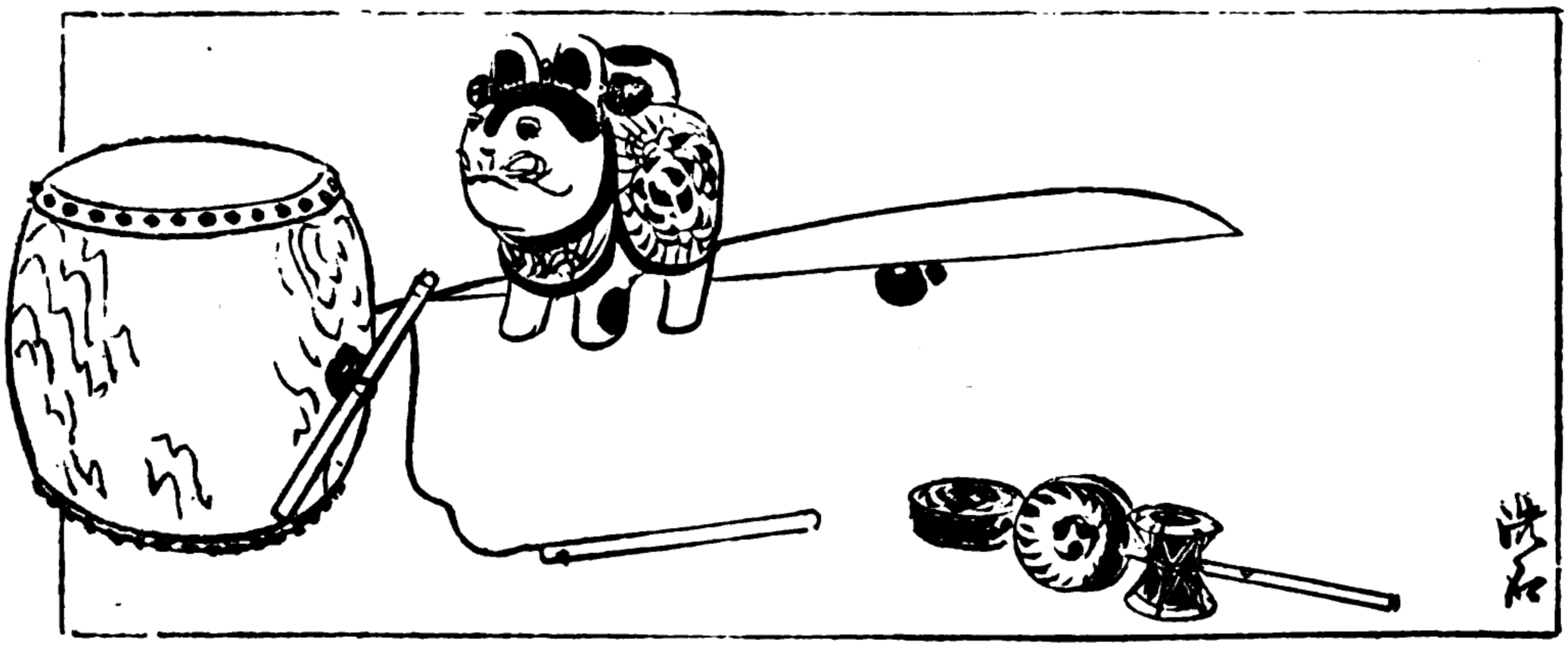
his sad experience, that he took down the weapon and brought it to his master to put away for him. The latter would have nothing to do with it, so the boy took it to a sword dealer and offered it for sale.

The dealer eyed the weapon curiously for a moment, and then remarked: "In appearance this sword seems worthless, but, of course, it *might* be a good one. I will take it up to Yedo with me and show it to an expert. Kyusuke consented to this; and when the dealer returned from the capital, the boy eagerly sought him to learn how much he would get for the weapon. What was his surprise when he was told that the sword was a blade manufactured by the famous maker, Bizen Nagamitsu, and that at any time it would bring at least 300 *ryo*. Kyusuke let it go for that at once, and returned in great spirits with the money. He was so set up now that he hardly knew what to do. Two hundred *ryo* he sent home, one hundred to redeem the farm, and the other as a present to his mother. The remaining hundred, he resolved to give to the robber who had brought him the good luck. Gonemon tried to persuade him against this, as it seemed wholly unnecessary to be so generous to one who meant no good to the boy. But Kyusuke claimed that he could not satisfy his conscience unless he did as he proposed. He had a sort of conviction that such a kindness might reform the robber.

When Kyusuke reached the old hut in the woods on the Usui *toge*, he found the robber lying critically ill. But when the wretch saw Kyusuke's face he recognized him, and thinking the boy had returned to take vengeance, the robber started up and seized his sword. "You need have no anxiety" said Kyusuke, lifting the hand of peace. "I have good news for you. Kindly listen to me." When he handed out the money the robber's feelings can better be imagined than described. Then Kyusuke told the robber the whole story of his life: how he had been treated by his elder brother Kyutaro, and went off to get enough money to redeem the homestead, and so on, to the robbery of the sum he had saved for that purpose. When Kyusake mentioned his elder borther's name he noticed a tear in the eye of the dying highwayman. When he told the story of selling the sword of the robber and getting 300 *ryo*, the old villian's eyes glistened with interest. The story of Kyusuke's life and his generosity in apportioning the 300 *ryo* moved the heart of the highwayman mightily. He was now in tears, and said at last. "It is no use to disguise myself longer: I am your elder brother Kyutaro."

The wicked prother of Kyusuke now earnestly repented; and though he did so with strong crying and tears, it could not restore to him the years that the canker-worm had eaten. In a few days he died, and was laid to rest in a woodland patch, by the hands of Kyusuke. The latter, with his sister-in-law, now returned to the old homestead; and the four lived happily as one family together ever afterwards.



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# CURRENT JAPANESE THOUGHT

**The Ruthless Reaper**

Again the hand of death has been laid upon some of the more prominent citizens of Japan. Baron Denzaburo Fujita, of Osaka, one of the great merchant princes of the Empire, has passed away, to the regret of the whole nation. Baron Fujita was a model of temperance and integrity to all who knew him whether in business or social life, and in his demise Japan loses one whom she delighted to honour. General Baron Ishimoto, too, has gone to his reward. The late Minister of War had a brilliant career as a soldier, and on the executive staff of the War Office; and his death at the early age of 58 leaves a gap that will be hard to fill. In the death of Dr. Yoichi Honda, the first Christian bishop of Japan, the cause of religion loses one whose life was exemplary in more respects than one. A man of brilliant parts, of great force of character and profound scholarship, he stood as a light amid the darkness and doubt of the nation. He knew whereof he believed; for, like Paul of old, he had sacrificed all for the cause, and for the truth on which he had set his heart

**Excessive Imports**

It is well known that for some time the policy of the Imperial Government has been to encourage an increase of exports over imports with a view to maintaining the balance of trade and retaining the specie reserve. The imports, however, have up to the present exceeded exports to a very considerable extent. It is said that this does not altogether mean a defeat of the government policy, as the excess is chiefly in raw materials, such as cotton, iron, machinery, and fertilizers, the ultimate result of which will be an increase of output and export. Notwithstanding the depressing results of the Chinese revolution it is reported that matters of trade in Japan are looking up, and the authorities appear to be satisfied with the prospects.

**Taft and Roosvelt**

The people of Japan are taking a good deal of interest in the race between Mr. Taft and Mr. Roosvelt in the approaching presidential campaign in America. It cannot be said that the Japanese regard the spectacle as wholly dignified, seeing that such political manoeuvres would be impossible in this country; nor is Japan without misgiving as to the results on the history of her erstwhile mediator of the Portsmouth Conference, should the split-up of the Republican party mean Mr. Roosvelt's defeat. Japan has always looked upon Mr. Roosvelt as eminently her friend; and President Taft has always maintained toward Japan an attitude of cordiality and justice; so that the contemplation of two such friends in an episode of keen rivalry leaves Japan a silent but none the less thoughtful spectator. The Tokyo *Nichi-Nichi*, however, ventures the opinion that Mr. Roosvelt is playing too risky a game.

**China**

Though the Powers have not yet recognized the new republic of China, the old dynasty seems to have passed away as a song, and the new régime appears to have come for good and to stay. That so colossal an event should have happened so quietly is only another of the ironies of history, though doubtless the revolution was quite lively enough for those who suffered from it. Matters are not yet wholly at rest; and what a republic will do for China remains to be seen. There is no doubt that large numbers of the Chinese love a Throne with its monarchy representing the will of Heaven, and it is not yet too late for some bold soldier to restore the Throne and wield the vermillion pencil. It matters little, of



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course, whether President or Emperor rules in China so long as there is an end to cunning, treachery and corruption. The rapid rise of Japan has taught the world that the East can move faster than the west; but few believe that such expedition is likely in China, so vast is the volume and so raw the mass.

**Is Japanese Labour Cheap?**

Students of the labour question have recently been making investigations in Japan as to the cheapness of labour in comparison with occidental countries; and they have come to the conclusion that, although the individual labourer in Japan can do with less wages than his western contemporary, he is not ultimately cheaper, since the time he takes to produce is longer and the quality of the product less satisfactory, than is the case with the same class of labour in the west. In fact it takes from three to five Japanese to do the work of one American labourer; and in addition the Japanese require more careful and expensive supervision. In a cotton mill it takes four Japanese to look after looms that one Englishman can attend to. The report made by the investigators goes on to give numerous examples showing that in Japan lower wages do not mean a greater capacity for competition with countries where wages are higher.

**Lieutenant General Sir G. Paden-Powel**

Much regret was felt in Japan, by both foreigners and Japanese alike, that the brevity of Sir G. Paden-Powel's stay in Tokyo did not permit the distinguished visitor's accepting any great proportion of the numerous invitations that awaited him in the Imperial capital. Ten days in the whole Empire, including a flying trip to Nikko, with one or two dinners in Yokohama and Tokyo, represented the most of what could be seen of one whom all Japan had looked forward to welcoming with more than ordinary enthusiasm. Japan loves a hero; and the hero of Mafeking no less than others has a warm place in the admiration of the nation. Nor was Japan less disappointed in not hearing more of the Scout movement of which General Sir G. Paden-Powel is the founder and head. The statement that such a movement is uncalled for in Japan is by no means justified. The main principles for which the Boy Scout movement stands are as necessary in Japan as elsewhere.

**Japan and Magdalena Bay**

That any considerable portion of the American people could have given the report that Japan had sought a lease of Magdalena Bay from Mexico even a modicum of credit, is very difficult for Japan to understand; and yet the absurd rumour appears to have been regarded as sufficiently important to require an interpellation in Congress. The Tokyo Press is unanimous in declaring that the idea of Japan's having designs upon any part of the American continent is too ridiculous for serious consideration. It is claimed that Japan's unchanging policy has been to do nothing that would even tend to cause misunderstanding or uneasiness among her American friends. In any case, say the Tokyo editors, what possible use could Japan make of a base so many thousand miles from her main coasts. Indeed the suggestion is so entirely absurd that Tokyo is marvelling how any newspaper in America could have given it hospitality.

**The Anglo-Japanese Alliance**

There is a good deal of talk just now in Japan as to the further utility of the Anglo-Japanese Alliance, the side of the doubters being well set forth in an article on the subject in the present issue of the JAPAN MAGAZINE. We are in no way responsible for the views of this or any other of our contributors. The columns of the Magazine are open to the advocates of both sides on all important international questions, that the truth may prevail. It is hardly necessary to say that the vast majority of the Japanese people are earnestly anxious that nothing shall impair the Alliance or in any way weaken the bonds that now bind together the island empires of the East and West. It is to be expected that as time goes on the Anglo-Japanese Alliance will have difficulties; but real friends are not

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those who pull together only while the sun of prosperity shines upon them. Both Great Britain and Japan will doubtless feel it their duty to keep in closest possible touch in the face of all dissentients. In connection with the Fukamen railways, the problem of Manchurian neutralization and in the Four Power Loan, England has given ample proof of her faithful allegiance to the interests of Japan. The prime purpose of the Alliance is the Peace of the Far East; and, as the *Japan Mail* well says, "neither of the Allies can possibly show too much assiduity in cementing the bonds of the union."

**The Sinking Fund**

It is very generally known among foreign investors that for some time Japan has been maintaining a National Loan Bonds Redemption Fund; but recently the advisability of maintaining this fund has been questioned. The opponents of the Sinking Fund argue that for the government to be annually redeeming fifty million *yen* worth of National Bonds, while at the same time raising an equal if not larger amount of new loans, is a policy wholly futile. Those who hold this view desire the government to devote the money now put into the Sinking Fund, to a reduction of taxation. It is probable, however, that the government will adhere to its financial policy, and do everything possible to hasten a greater reduction of the National Debt.

**The Titanic**

The wreck of the White Star liner, Titanic, with its appalling loss of human life, caused a shock no less awful in Japan than elsewhere throughout the world. After the shock comes a feeling of outrage at the gross criminality that could wink at danger for the sake of gaining a reputation for high speed, thus plunging more than two thousand souls into a watery grave. That such a want of regard for the elementary principles of human conduct could have been evinced under the management of one of the most civilized nations, is something the Japanese cannot well understand, though in Japan, too, there is often displayed an indifference to human safety that is deplorable. But better things are expected of British enterprise than that the way should be left open for so dreadful a disaster. The Japanese press appears to be unanimous in condemning the action of the officers of the Titanic in ignoring the warnings with regard to icebergs, in not making sufficient provision in the way of boats, and in not utilizing the boats available, to save a greater number of passengers.

**Japan and the Four Power Loan**

Though the Japanese government has ostensibly consented to share in the big loan China is now floating among the Powers, some far-seeing politicians of the Empire regard the step as a mistake, since it is hardly possible for Japan to join with other powers in this way without placing her interests in China on a level with theirs, whereas Japan's interests in China are said to be superior and more permanent than those of any other nation. Mr. Inukai, one of the leading publicists of Japan, holds that the loan is a political move pure and simple, planned for the purpose of securing political advantage in China; and he insists that in this respect Japan cannot afford to admit any other power to a basis of equality in China. Therefore to join the other powers is but another way of lowering her position so hardly bought, menacing her rights and risking her whole future in China. To participate in the proposed loan on equal terms means that Japan must give up claim to all advantages and rights superior to other powers in China. It is thought, however that Japan will keep a close eye upon Russia and be largely guided by her action in the matter.

**A New Religion**

Mr. Izawa, Ex-Vice-Minister of Education and one of the leading educationsists of the Empire proposes for his countrymen a new religion in which the Emperor will be the central object, as the representative of the creator of the world. The nation is to form a community around the Imperial family, and to cultivate loyalty and good morals. Mr. Izawa is said to have

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presented his proposal to the leading princes and potentates of the Empire and to have received their approval. To most foreigners, however, there will appear to be little or no difference between the new religion proposed, and that now known as Shinto and accepted by the vast majority of the people of Japan.

**Improvements in Education**

The Minister of Education has recently been making timely remarks upon the needed improvements in national education. The outline he suggests seems eminently wise and practical, if it be only carried out. Great stress continues to be put on the necessity of laying more emphasis on the moral side of Japanese education, and giving more attention to personnel than to equipment, a thing hitherto neglected. The normal schools are to be rendered more efficient and teachers of primary schools given greater facility for culture and general education. Middle schools, too, are to be reformed, and a general increase in the amount spent on education has been decided upon. A greater use is to be made of pictures, kinematograph shows and magic lantern slides. The Minister of Education says that out of 450,000 children leaving the primary schools annually, no more than 250,000 proceed to a higher education, and that the education of those left behind must be supplemented. No mention is made of the fact that thousands of ambitious youths are left behind in the race simply for lack of school accommodation. The Secondary and higher schools of the nation do not yet even begin to accommodate the number of applicants for admission. On the other hand there are those who think that young Japan is being overeducated, and that the higher schools are turning out far more graduates than can find occupatious congenial to their education and equipment. There is no doubt, however, that education is good for a man, even though he cannot always find employment consistent with his tastes and ability. If overeducation be dangerous, it is dangerous only no those whose education is morally inferior to their mental development. Mental power is an instrument which may be put to good or bad uses, according to the character that wields it; and this character depends on moral education. What Japan needs, therefore, is not less education, but a more practical emphasis laid on the proper and scientific method of education. A system of education that promotes mental development without teaching the student to think ethically, and giving him a profound emotional reason for choosing the right, is fatally defective. Feudalism with its supremacy of the family as the unit of society, was eminently superior to this new tendency to set up a selfishly developed mind to be a law unto itself. Modern education demands that, side by side with the development of the mind, shall proceed the equally important development of moral character.

**Japanese Elections**

No event draws out certain aspects of national character more conspicuously than an election. How people can take so deep an individual interest in the candidate and the occasion, as is evinced in England and America, is somewhat difficult for the average Japanese votor to appreciate. That the suffragette movement in Britain is an outcome of the intense value set upon the vote seems rather incredible to the constituencies of Japan. In a remarkable article on this subject in the *Kokumin Zasshi*, Mayor Ozaki, of Tokyo, complains of the general indifference of his countrymen to this important subject. This celebrated Japanese politician and publicist thinks that the average Japanese sets very little value on the franchise and takes even less interest in the character and policy of the candidate. He avers that he has information to the effect that the election law is very generally violated and that votes are bought as a general commodity. The authorities excuse themselves by saying that the laws cannot be perfectly enforced, as it is very difficult to secure ample evidence against the corruptionists; but the Mayor of Tokyo is con-

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education is mainly inferior to their mental development. Mental power is an instrument which may be put to good or bad uses, according to the character that wields it; and this character depends on moral education. What Japan needs, therefore, is not less education, but a more practical emphasis laid on the proper and scientific method of education. A system of education that promotes mental development without securing the student to think ethically, and giving him a profound emotional reason for choosing the right is fatally defective. Feudalism with its supremacy of the family as the unit of society, was eminently superior to this new tendency to set up a selfish developed mind to be a law unto itself. Modern education demands that, side by side with the development of the mind, shall proceed the equally important development of moral character.

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vinced that the selling of votes could be put a stop to if the representatives of the law were sincere in the matter. Because of the general tendency to corruption and the prevalence of indifference, Mr. Ozaki thinks elections in Japan mean very little. Most of the people vote without knowing why. And it is this lack of intelligent interest that opens the way for the unscrupulous to trade upon the holders of the franchise to a scandalous extent. To be elected a member of the Lower House costs each candidate about 15,000 *yen*, says the *Nichi-Nichi Shimbun* in an editorial on the same subject. As the salary of a member is only 2,000 *yen* a year, the member, in the four years, is out of pocket to the exent of 7,000 *yen*. The journal does not believe this sacrifice is due to pure patriotism, and has much misgiving as to how the loss is made good with interest. The paper seems somewhat doubtful whether it is altogether an honour to be a member of the Imperial Diet, when the letters M. P. after a man's name simply mean that he is a slave to selfish interests and completely bereft of manly independence. How much truth there is in these opinions we cannot say; but there is no doubt some ground for the complaints, or they would not be made by men of such eminent integrity as the Mayor of Tokyo. To a foreigner the situation where the government party is always sure of election, must seem rather extraordinary, to say the least.

**The Shoso-in at Nara**

We regret that in an article on this subject, appearing in our May number some inaccuracies inadvertently occured. Our attention is called to the fact that there is but one Shoso-in now remaining in Japan, the one at Nara. The style of the architecture is said to be that known as the *Kurogi-zukuri*, and not "*Kuroki-zukuri*." The Japanese name of the old musical instrument mentioned, is *Wagōn* or *Yamagoto*, and it has *five* strings, not "three," as mentioned in the article. The ancient folding screen, *kamoge-no-byobu*, is not made of wild duck's feathers, but has the feathers of these birds pasted on the characters as a decoration of the paper ground. There is said to be no 'helmets' in the Shoso-in. The stick of incense referred to, is called *Kojiku-ko*. It is also denied that "for centuries" it was the custom of Emperors to visit the Shoso-in, and that "many of the shoguns followed the Imperial example."

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# THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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PROPRIETOR
Seishin Hirayama

MANAGER
V. Bryan Yamashita

EDITOR
Dr. J. Ingram Bryan

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H. E. J. H. VAN ROYEN, MINISTER PLENIPOTENTIARY TO THE NETHERLANDS, TOKYO.
*Son Excellence J. H. van Royen, Ministre plenipotentiaire des Pays-Bas à Tokyo. Seine Excellenz, Heer J. H. van Royen, holländischer Gesandter in Tokyo.*

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THE JAPAN MAGAZINE

VOLUME THREE JULY, 1912 NUMBER THREE

# THE NETHERLANDS LEGATION IN TOKYO

By "J"

THE Dutch, as is well known, were among the first Europeans to open up intercourse with Japan. The first Hollander to set foot on Japanese soil was Derrick Gerritson, who, says Will Adams in a letter to his wife, arrived in Japan on a ship of the Portuguese East Indja Company in 1585. Gerritson so prospered in the Portuguese service that he was finally able to equip a vessel of his own, on which he returned to Europe in 1589. There he spread the knowledge that in Japan there was a good opening for the sale of woolen cloth, the article being held in high esteem on account of the severity of the Japanese winter. Consequently when the Dutch East India Company was established in 1602, it was decided to include Japan in the sphere of exploitation.

The entrance of the Dutch upon Far Eastern commercial enterprise was on this wise. A large colony of Hollanders had settled in Lisbon where they enjoyed almost a monopoly of the trade in spices. But when Philip II became king of Portugal in 1580, to revenge himself upon the Netherlands for rebelling against him two years before, he expelled all the Dutch from Portugal. The port of Lisbon being now closed against them, the Dutch merchants lost their immense profits as distributors of spices through Europe, and the only thing to be done was to organize an East India Company of their own, and established direct trade with the Far East. After appeals to their wealthy compatriots they succeeded in forming a trading company about the year 1602, a movement that led to the establishment of the Dutch Empire in the East and the presence of the Dutch in Japan.

The Netherlands had been so ruthlessly pillaged by the Spanish mercenaries after the revolt of 1578 that the only hope of the nation was on the sea, whence the thrifty people began not only to repair their shattered fortunes but to lay the foundation of the immense wealth that finally was theirs. During



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the last ten years of the 16th century there was a steady increase of prosperity, and when the Dutch East India Company was formed the merchants of Holland were in a position to prosecute an efficient and thriving enterprise. Their safety depended on a strong navy, but they had little or no material for constructing ships, neither timber, pitch nor tow, all these having to be brought from Norway. The ships were built and the hardy sailors trained on the Dutch fishing grounds manned them, and so these armed traders sailed forth into all lands in search of commerce. Organized with a capital of some £565,000 the Dutch East India Company was in a position to justify its position as the first legally chartered company, and to become, as it did, the model of all subsequent companies of the kind. Previously there had been four or five small companies trying to begin trade with the Far East, and it was in the service of one of these that the Englishman, Will Adams, first saw Japan. These earlier attempts finally failed and left a free field to the Dutch East India Company.

Of the Dutchmen that arrived on the shores of Japan with Will Adams, there is little to be said. One of them, Jan Yoosen van Lodenstein, or Yan Yosu, as the Japanese called him, was as well known in Japan as Adams himself, and the Tokyo district known as *Yaesu-cho*, called after him, marks the place allotted him by the Shogun to reside in. He was for a time popular as an interpreter between the *bakufu* and foreigners, but he finally fell into debt, and being banished by Iyeyasu, fled the country. The first Dutch ships that came to Japan were welcomed and given permission to trade anywhere. This permission was first formally accorded on the 5th of September, 1608, when Iyeyasu, on the advice of Will Adams, issued an edict to a Dutch captain to visit any part of the Empire for purposes of trade. From the year 1608 to 1638 there was unrestricted trade between the Dutch factory at Hirado and the Dutch East Indies. But in the year 1638 the Governor, Matsudaira Izu-no-Kami, taking alarm at the size and increasing prosperity of the Dutch settlement at Hirado, destroyed it, and the Dutch were ordered to reside in Nagasaki, where they were exiled on the little island of Deshima, a lot about 600 feet by 240. In 1641 nine Dutch vessels entered the port of Nagasaki, and for some time from seven to nine ships came annually to Japan. It may be said that for the next thirty years, till 1671, there was unrestricted trade between Japan and Holland. During the year 1664 the Dutch made a good deal by purchasing the gold *koban* to the amount of 81,000, which aroused some suspicions. The chief article of trade at this time seems to have been in imported piece silk. On the 14th of February each year the Manager of the Dutch factory at Deshima had to make a pilgrimage to Yedo to pay his respects and make presents to the Shogun, a more inconvenient and expensive way of paying duty than at present. The value of the gifts offered the Shogun yearly was not to be less than 21,500 *me*, those to the heir apparent 10,750 *me*, and to the higher officials presents to the value of 33,020 *me*. By the year 1716 suspicions regarding foreigners had so far gained ground that the number of Dutch ships

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allowed entrance to Japan were but two annually, and the value of imports yearly was fixed at 30,000 *kwamme*. The main export at this time was copper, and the limit was now set at 1,500,000 *kin* a year. In 1744 the imports were reduced to 600 *kwamme*, and the export of copper to 650,000 *kin*. In 1646 imports were again raised to 1,000 *kwamme* and copper exports to 1,100,000 *kin*, while not more than 1,000 *ryō* of gold could be taken out of the country. By the year 1690 only one ship a year was allowed to come, and the imports were reduced to 500 *kwamme*, and exports of copper to 600,000 *kin*. But at this time the Dutch captains were let off with a visit to Yedo only every five years, and the value of the presents reduced to one half, presumably in order to prevent foreigners gaining a knowledge of the interior of the country.

In 1797 when the British and Dutch were at enmity, the Dutch ships trading in the Far East were subject to seizure by British captains, and in order to escape this fate the Dutch vessels began to try the plan of having American crews, who, as neutrals, would not be exposed to capture. In this way a New York ship, named the *Eliza*, was sent to Japan, but the captain had much difficulty in persuading the Japanese to accept her as a bonafide Dutch trader. In 1813 after the surrender of the Dutch settlement in Java to the British, the governor, Sir Stamford Raffles, thought the Dutch factory in Japan should be included in the surrender, and he sent an expedition to Nagasaki to make this demand. The Japanese thought the visitors represented a Dutch ship having an American crew, as in the case of the *Eliza*, and they were received. But Herr Doeff, the manager of the Dutch factory, refused to believe the story of the Dutch East Indies, and as he had the Japanese in his confidence, he threatened to make trouble for the English if they persisted, so they gave up the quest. So for the time being Deshima in Japan was the only Dutch territory in the world. In 1814 Sir Stamford Raffles sent Herr Cassa back to Japan to renew the demand for surrender, but with no better success than the year before, and the attempt was finally abandoned. In 1817 Herr Blomhoff was sent to take charge of the Dutch factory at Nagasaki in place of Herr Doeff.

Up to the middle of the 19th century this Dutch settlement at Deshima was Japan's only means of communication with the outside world. At the same time it was the only channel through which foreign ideas could penetrate the seclusion that surrounded the land of the Rising Sun. In spite of official prohibitions to the contrary many a brave Japanese youth risked all to gain a working knowledge of the Dutch language, in order to read foreign books and gain familiarity with the science and civilization of the west. The records of these efforts and consequent successes is a story of heroism worth relating in a separate chapter. At this time the Netherlands was regarded as the source of all western knowledge. Thither proceeded Tsunejiro Uchida, Tarozaemon Sawa and Genpaku Ito, the first students ever sent to a foreign country from Japan. This new thirst for knowledge had been created by the Dutchmen at Deshima. Among them had always been scholars, such as

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allowed entrance to Japan were first two annually, and the value of imports yearly was fixed at 3,000 *kwan*. The main export at this time was copper, and the limit was now set at 1,500,000 *kin* a year. In 1715 the imports were reduced to 300 *kwan*, and the export of copper to 300,000 *kin*. But at this time the Dutch captains were to sell with a visit to Yedo only every five years, and the value of the presents reduced to one half, presumably in order to prevent foreigners getting a knowledge of the interior of the country.

In 1797 when the Dutch and Portuguese at once, the Dutch ships were only in the bay but were unable to obtain for British captains, and in order to escape this fact the Dutch vessels began to try the plan of leaving Nagasaki as crews, who, as usually, would not be exposed to capture. In this way a New York ship, named the *Eliza*, was sent to Japan, but the captain had much difficulty in persuading the Japanese to accept her as a bonafide Dutch vessel. In 1813 after the surrender of the Dutch settlement in Java to the British, the governor, Sir Stamford Raffles, thought the Dutch factory in Japan should be included in the surrender, and he sent an expedition to Nagasaki to make this demand. The Japanese were unable to resist, but on the arrival of the British ship they refused to allow the Dutch to land their cargo, and the British were obliged to leave without it. In 1817 a second attempt was made by the British, but with no better success than the year before, and the attempt was finally abandoned. In 1819 the Netherlands Trading Company was established in Batavia, and the Dutch factory at Nagasaki was placed under its control.

Up to the middle of the 19th century this Dutch settlement at Deshima was Japan's only means of communication with the outside world. At the same time it was the only channel through which foreign ideas could penetrate into the country, and the Dutch scholars in Deshima were required to make translations of all western books that were brought to Japan. In spite of the difficulties of the position many of the Dutch factors became deeply interested in the study of the Dutch literature, and a number of Japanese in consequence learned to read and speak Dutch with great fluency. Many of these scholars in a number of instances would bring their knowledge of the Dutch language to bear in solving problems relating to a separate branch of learning. At this time the Netherlands were regarded as the source of all western knowledge. Further progress in Japan was largely due to the influence of the Dutch factors, and Japan is very much indebted to the Dutch for the first students ever sent to a foreign country from Japan. This was the beginning of the Japanese

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Kaempfer and von Siebold, who commanded great respect in Japan. It was this influence of the Dutch at Nagasaki that made the opening up of the country by Commodore Perry much easier than otherwise it would have been.

In the year 1860 a tragic event took place in Yedo when Mr. Heusksen, a Dutch subject in the employ of the American Legation, was cut down and killed by one of our fanatical samurai, in support of the anti-foreign agitation then at its height. The Japanese authorities deeply lamented the affair, and did everything in their power to make all possible amends, sending to the mother of the murdered man the sum of 10,000 *yen* as a mark of the nation's sympathy. In 1868 Herr von Vorsblok, the first Dutch Counsul-General came to Yedo, aud he was followed by Herr von Doerfen in 1871, who also acted as representative of Norway and Sweden. He was the first foreign Minister in Tokyo to make an official call at the Imperial palace to offer New Year congratulations, a friendly custom subsequently adopted and since continued by all other foreign representatives in Tokyo. After America and Great Britain had succeeded in obtaining treaties from Japan the Netherlanders concluded similar conventions, the first one in 1856, another in 1857 and again in 1866, the latter being replaced by the treaty of 1866 in which consular jurisdiction was abolished and Japan's rights as a sovereign power fully conceded. Two new conventions to take the place of the treaty of 1896 are now under negotiation and will be concluded shortly. Thus it will be seen that from the beginning of intercourse with Japan the relatious with Holland have been most cordial. The present Minister Plenipotentiary at the Netherlands Legation, Mr. J. H. von Royen, has worthily maintained the reputation of his predecessors ; while the Councillor of the Legation, Mr. Leon van de Polder, has been so long and popularly known at the Legation and in Tokyo, that the capital could not regard the Legation as the same place without him.

---

## SUMMER

O lotus-leaf! I dreamt that the wide earth
Held naught more pure than thee,—held naught more true:
Why then, when on thee rolls a drop of dew,
Pretend that 'tis a gem of priceless worth?

Henjo—(830-890 A.D.)
Tran. by B. H. Chamberlain.

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LEON VAN DE LOLDER ESQ COUNCILLOR
TO THE NETHERLANDS LEGATION, TOKYO.
*Conseiller de legation des Pays-Bas à Tokyo.*
*Holländischer Gesandtschaftsrath in Tokyo.*

THE NETHERLANDS LEGATION, TOKYO. *La Legation des Pays-Bas à Tokyo.*
*Die holländische Gesandtschaft in Tokyo.*

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H. H. PRINCE KANIN,
HON. PRESIDENT, THE JAPAN RED CROSS SOCIETY.

H. H. PRINCESS KANIN,
HON. PRESIDENT, LADIES AUXILIARY, THE JAPAN RED CROSS SOCIETY.

MARQUIS MATSUKATA,
PRESIDENT, THE JAPAN RED CROSS SOCIETY.

VISCOUNT HANABUSA,
VICE-PRESIDENT, JAPAN RED CROSS SOCIETY,

*Officiers de la Société Japonaise de la Croix Rouge.* *Beamte des japanischen Vereins vom Rothan Kreuz.*

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# THE RED CROSS IN JAPAN

By DR. J. INGRAM BRYAN

THE origin and progress of Red Cross Society work in Japan forms one of the most remarkable and interesting records in the history of modern philanthropic enterprise. Like all great movements it has been associated both in its origin and history with names that stand for greatness of moral force and natural compassion. One of these was the late Count Ogiu, whose lamented death took place in 1910 at the age of seventy-two. Count Ogiu had been feudal governor of Okudono in the province of Mikawa, and he was a scion of the great Tokugawa family. From early years he had been much interested in all altruistic movements. During the Satsuma rebellion in 1877 he was deeply impressed by the sufferings of the wounded on the battle-field, and at that time set about organizing measures for relief. Count Ogiu had in mind some such organization as the Knights Hospitalers of old; and he was determined that his new society should render assistance to all wounded soldiers independently of the side on which they fought. It chanced that just at that time, and for the same reason, another great-hearted Japanese, Count Sano, was contemplating the advisability of establishing a relief association to be called "The Voluntary Relief Society". These two lovers of humanity happened to meet one day, and naturally fell into a conversation upon the evils of war; and as their views were found to cöincide exactly, they resolved to join forces and put their cherished enterprise into full operation. The result was the inauguration of the *Hakuai-sha*, or Society of Philanthropy.

The new society had no sooner come into existence than it entered upon the work of relief, and members were at once despatched to the front to care for the wounded and ill, whether friend or foe. After the suppression of the civil strife and the resumption of peace, it was decided to continue the Society of Philanthropy as a permanent institution. In 1887, however, the society decided to come into line with the world-wide organization known as the Red Cross Society, and that name was then duly adopted, with Count Sano as President and Count Ogiu as Vice-President, and thus they remained for more than twenty years. Indeed the marvellous success that has attended the efforts of the Japan Red Cross Society is in no small measure due to the deep wisdom and tireless energy of those two great officials. To-day the Red Cross Society in Japan has the enormous membership of over 1,500,000 with an endowment fund of over 15,000,000 *yen*, and is, in fact, the most popular organization in the whole Empire.

It is freely admitted by all that much of the prosperity of the Japan Red Cross Society is due to the incessant and careful interest and sympathy of the Imperial Family. His Majesty, the Emperor, confers an annual donation of 10,000 *yen* upon the central organization, and in addition gives 5,000 *yen* for charity patients. Nor are the interests



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# THE RED CROSS IN JAPAN

BY DR. J. INGHAM BRYAN

THE origin and progress of Red Cross work in Japan and the formation of the Japanese Red Cross Society are interesting records in the history of modern philanthropy in the Orient. Like all great movements it has been associated both in its origin and history with names that stand for greatness of moral force and natural compassion. One of these was the late Count Oyama, whose lamented death took place in 1916 at the age of seventy-two. Count Oyama had been lieutenant-governor of Okinawa in the province of Satsuma, and he was one of the great Daimyos formerly. From early years he had been much interested in all altruistic movements. During the Satsuma rebellion in 1877 he was deeply impressed by the sufferings of the wounded on the battle-field, and at that time set about organizing measures for relief. Count Oyama had in mind some such organization as the Knights Hospitalers of old; and he was determined that his new society should render assistance to all wounded soldiers indiscriminately of the side on which they fought. It chanced that just at that time, and for the same reason, another great hearted Japanese, Count Sano, was contemplating the advisability of establishing a relief association to be called "The Voluntary Relief Society." These two forces of humanity happened to meet one day, and naturally led into a conversation upon the evils of war; and as their views were found to coincide exactly, they resolved to join forces and put their cherished enterprise into detail operation. Count Sano, as President, and Count Oyama as Vice-President, and then they remained for more than twenty years. Indeed the name Count Oyama is always associated in Japan with the Red Cross Society in its most glorious days. His name, as the founder of the Society, is held in the highest esteem by all the people of the Land of the Rising Sun, and his memory is cherished as that of a great benefactor of humanity.



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of the Empress of Japan in this work is less keen than it. Judging not yet possible to say with any certainty what the ultimate effect of the Revision of the Treaties by the General Conference, which assembled at Washington, will be upon the Empire; but there can be no doubt that the Japanese Government has made many concessions to the Powers in the hope of obtaining in return the abolition of the Extraterritorial Jurisdiction of the Consular Courts, and the admission of Japan to the full rights of an independent State. The Japanese Government has also made many concessions to the spirit of the age in the matter of Religious Toleration, and the Edict which prohibited the profession of the Christian religion has been abrogated

of the Empress of Japan in this work less keen than His Majesty, nor yet confined to her own country; for this year she has graciously signified her world-wide interest by sending a grant of 100,000 *yen* to the International Red Cross Committee, whose conference recently took place in Washington. Her Majesty not only furthers the general work of the organization by time and money, but she attends the annual meetings and opens them in person. These annual gatherings of the Japan Red Cross Society are among the most remarkable features of its history. No such meetings can, perhaps, be seen in any other part of the world. The annual meeting is held in Tokyo, and is so largely attended that no building can be found to accommodate the crowd, which often represents from forty to sixty thousand delegates, from every corner of the Empire; and consequently the meeting has to be held in the open air, usually in Hibiya Park in the center of the Japanese metropolis. The Crown Prince and the Crown Princess of Japan also take a deep interest in the welfare of the Red Cross Society; and the efforts of the Imperial Family are ably seconded by the nobility and other important personages of the Empire. Prince Kanin, Honorary President, and Princess Kanin, Honorary President of the Ladies' Auxiliary, never spare themselves in promoting the good of the cause, going even to the remotest sections of the Empire to preside at meetings of the Red Cross Society. Her Majesty the Empress is so keenly interested in works of philanthropy that she visited the Red Cross Hospital and showed a personal interest in all the patients there, among whom at the time happened to be one of Japan's most illustrious subjects, General Baron Nogi, who had been suffering from an affection of the ear. The President of the Japan Red Cross Society at present is Marquis Matsukata, one of the Elder Statesmen, and the Vice-Presidents are Viscount Hanabusa and Baron Ozawa, gentlemen who have done much to make up for the loss suffered in the death of Count Ogiu, the founder.

The head office of the Japan Red Cross Society is in Tokyo, where all business pertaining to the central organization is transacted; but there are now branches of the Society in all the prefectures of the Empire, including the colonial possessions, territories and Japanese settlements in Hawaii, San Francisco and other places. Of course the first aim of the Red Cross Society is to keep in readiness for war emergency, but in Japan works of charity and relief in time of peace are energetically prosecuted through its good offices. The cause of the Society is furthered by subscriptions, lectures, literature and the bestowal of an Order of Merit on those who distinguish themselves in Red Cross service. The readiness of the Society to relieve the afflicted in time of national calamity has done much to establish it permanently in the hearts of the people. In order to prepare for war emergency the Japan Red Cross Society gives much attention to the training of nurses. The women accepted are carefully trained for their duties, in mental and moral culture, no less than in scientific and medical requirements bearing upon their profession. The Society maintains a relief corps of two hospital ships, one hospital train and 124 relief detachments and transportation columns, always ready for action. Under the auspices of the

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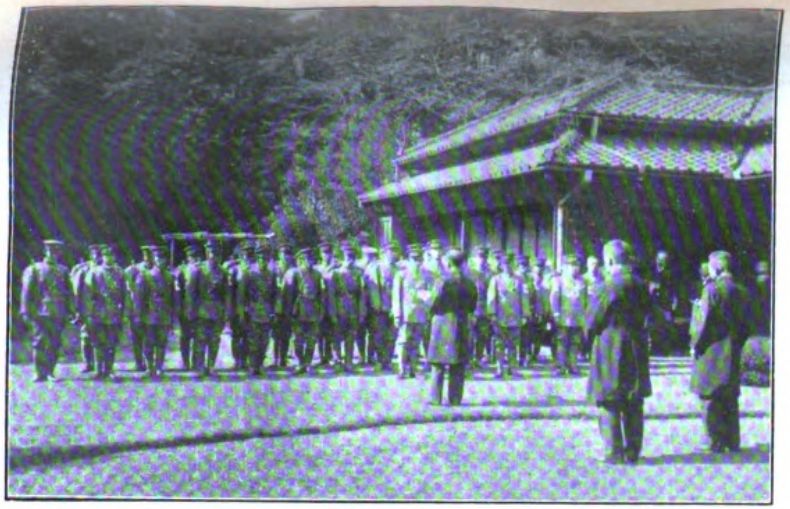

BARON OZAWA ADDRESSING THE RELIEF PARTY SENT TO HANKOW, CHINA. *Le Baron Ozawa S'adressant le corps de assistance partant pour la Chine. Baron Ozawa Anrede an die nach Chine entsendete Hiefsableitlung.*

OPERATING ROOM AT THE TEMPORARY RELIEF STATION, HANKOW, CHINA. *Salle des operation. Operationszimmer.*

CARRYING IN THE SERIOUSLY WOUNDED, HANKOW, CHINA. *Transport des blessés. Weberführung der Verwundeten.*

WARD AT THE TEMPORARY RELIEF STATION, HANKOW, CHINA. *Hospital Provisoire, Hankow. Provisorisches Hospital.*

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RED CROSS STATION IN WILDS OF FORMOSA.

SHINTO MEMORIAL SERVICE FOR FLORENCE NIGHTINGALE. *Célébration Shintoiste pour honorer Florence Nightingale. Shintoistische Gedächtniss feier für Florence Nightingale.*

RELIEF STATION DURING FLOOD IN TOKYO. *Abri de la Croix*

H. H. PRINCE KANIN CONFERRING ORDERS OF MERIT AT HIS MANSION IN TOKYO. *Le Prince Kanin donne des membres de*

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Red Cross Society well equipped hospitals are supported at the following centers: Tokyo, 276 beds; Hyogo, 114 beds; Shiga, 118 beds; Miye, 86 beds; Nagano, 191 beds; Toyama, 92 beds; Wakayama, 100 beds; Kagawa, 199 beds; Taiwan, 69 beds; Kwantoshu in Manchuria, 42 beds; in all 1,533 beds. All these institutions attend to charity patients in addition to the regular hospital work.

With regard to measures of relief in time of national calamity the Japan Red Cross Society finds plenty to occupy its time. In a country where earthquakes, fires, tidal waves and terrific storms are so frequent, the opportunity for philanthropic enterprise is extensive. During the gales that rage off the Japanese coast, rescued fishermen are often in great need of medical attendance, and sometimes the families of those lost at sea are left debilitated and destitute. The Red Cross Society sends doctors and nurses to look after those thus affected, and every effort is made for their relief. After a big fire, too, many ailing ones are found among those left homeless, and the officers of the Red Cross Society are always on the ground to render assistance. From time to time Japan has been visited with extensive and destructive floods on account of torrential rains, and the thousands of people suffering at such times have greatly appreciated the relief measures of the national Red Cross Society. During the Tokyo flood in 1910 the Red Cross Society treated no less than 10,000 patients, keeping 29 doctors and 122 nurses busy night and day for several weeks. The provincial branches carry on a similar work as occasion requires.

The Japan Red Cross Society has long had the distinction of having to keep continuously engaged in war relief measures, year in and year out; for on the island of Formosa war with the savage tribes has unremittingly gone on since Japan's occupation. The aim of the government is to reclaim the savages to civilization, but for the most part the desire of the authorities to replace savagery and outrage by civilization, has met with stubborn resistance, and almost every day sees Japanese soldiers and policemen wounded or laid low. This happens as frequently from being on the defensive as on the offensive. Consequently the Japan Red Cross Society has to keep active in the region of conflict in Formosa. The extent of the work there may be appreciated when we say that in 1910 the Red Cross Society treated no less than 7,500 patients in Formosa, and last year as many as 4,400. In a city like Tokyo accident is so frequent that the Society keeps aid stations in various wards of the metropolis, the number of patients receiving aid in 1911 being 7,530.

The services of the Japan Red Cross Society in connection with international relief measures have been no less conspicuous than at home. As soon as the revolution broke out in China, the Society sent a relief corps to aid those Japanese suffering from the results of the destruction of Hankow, and the outcome was that the corps did as much, and more, for the wounded soldiers as for Japanese nationals. In addition the Tokyo central organization sent Dr. Ariga to Shanghai to assist in organizing the Red Cross Society of the Middle Kingdom for the purpose of rendering aid to the wounded. The result was

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Red Cross Society well equipped hospitals are supported at the following centres: Tokyo, 2,760 beds; Kyoto, 1,118 beds; Nagano, 191 beds; Wakayama, 100 beds; Hiroshima, 900 beds; Tsiu-ga, 69 beds; Matsuyama, 42 beds; in all 5,535 beds. All these institutions attend to civilian patients in addition to the regular hospital work.

With regard to measures of relief in time of national calamity the Japan Red Cross Society finds plenty to occupy its time. In a country which is continually subject to earthquakes, floods, tidal waves and landslips as this is, and has been for centuries, the opportunity for philanthropic endeavour is extensive. During the years that rage of the Japanese coast, causing fishermen to perish in great need of medical attention, and sometimes the families of these left debilitated and destitute. The Red Cross Society is always ready to help in such cases, and every doctor and nurse in the Japan Red Cross Society has been trained to render first aid to the victims of earthquakes in Tokyo, Yokohama, Kobe, Osaka, Kyoto and other towns. The extent of the work done may be appreciated when we say that in 1923 the Red Cross Society treated no less than 72,000 patients in Tokyo, and last year nearly 50,000 in Osaka by the Red Cross Society's doctors and nurses.

The Japan Red Cross Society has also been in the vanguard of progress in the matter of providing trained nurses for the sick poor. Its nursing school in Tokyo is the largest in the world, and has been responsible for the training of many thousands of nurses who are now practising in all parts of the country. The Society has also been responsible for the training of midwives, and has done much to reduce the appalling infant mortality which has been a feature of Japanese life for many years. The Society has also been responsible for the training of many thousands of nurses who are now practising in all parts of the country. The Society has also been responsible for the training of midwives, and has done much to reduce the appalling infant mortality which has been a feature of Japanese life for many years.

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that Dr. Mori not only succeeded in getting the Shogunal branch into shape for practical work, but was the means of having the Chinese Red Cross Society incorporated in the International Red Cross Federation through the good offices of the Japan Red Cross Society.

Japan's interest in the International Federation has been from the first keen and loyal. There was no hesitation to adopt the red cross as a symbol of the society, as in the case of Turkey. The Japanese delegation to the International Conference at Washington this year represented some of the nation's distinguished citizens, including ladies, this being the first time that the gentler sex have been appointed as delegates. When the Empress's magnificent donation of 100,000 yen to the International Federation is remembered, it will be seen that Japan takes no small interest in the worthy object of humanity. Prince Komatsu had an audience with the Emperor and Empress, to present to them the message of appreciation adopted by the Ninth International Red Cross Conference, and to express his sovereigns' appreciation of the action taken by the Washington meeting and of the cordial message delivered by the Ambassador.

The adopted resolutions were as follows:

Washington, May 9, 1912.

The Ninth International Red Cross Conference at Tokyo's second centenary celebration, having received with deep appreciation the message of their Majesties the Emperor and Empress of Japan, in creating an international foundation to be devoted to the encouragement of the relief work in time of peace, and with the certainty that we but voice the sentiment of the societies of the Red Cross of all the world, the Central Committee of the American National Red Cross has the honour of presenting for the consideration of the Ninth International Red Cross Conference the following resolution:—

"The memorandum that their Gracious Majesty, the Empress of Japan, inspired by motives of the highest benevolence, has established a foundation whose income shall forever be devoted to the encouragement among all nations of the world of relief in time of peace, arouses the strongest sentiments of gratitude and admiration on the part of the delegates from all the Governments and Red Cross Societies now assembled in the Ninth International Red Cross Conference.

"In this generous and significant act, the Conference sees a powerful demonstration of that brotherhood among all people of the earth which in practice recognizes no differences of race or station, but only sympathy and a universal spirit of helpfulness."

"The donation thus generously bestowed upon the Conference by Her Majesty, the Empress, is accepted in the spirit in which it is given, and will be administered with the utmost effort to realize all the wishes of the Imperial donor."

The International Red Cross Conference at Tokyo's second centenary celebration

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that Dr. Ariga not only succeeded in getting the Shanghai branch into shape for practical work, but was the means of having the Chinese Red Cross Society incorporated in the International Red Cross Federation through the good offices of the Japan Red Cross Society.

Japan's interest in the International Federation has been from the first keen and loyal. There was no hesitation to adopt the *red cross* as a symbol of the society, as in the case of Turkey. The Japanese delegation to the International Conference at Washington this year represented some of the nation's distinguished citizens, including ladies, this being the first time that the gentler sex have been appointed as delegates. When the Empress's magnificent donation of 100,000 *yen* to the International Federation is remembered, it will be seen that Japan takes no small interest in the worldwide significance of this movement for the benefit of humanity. Marquis Matsukata had an audience with Their Majesties, the Emperor and Empress, to present to them the resolution of appreciation adopted by the Ninth International Red Cross Conference, cabled to the American Ambassador, expressing gratitude to Her Majesty the Empress for the generous donation to the Red Cross Society. After the Imperial audience, Marquis Matsukata made a call of acknowledgement at the American Embassy to express his Sovereigns' appreciation of the action taken by the Washington meeting and of the cordial message delivered by the Ambassador.

The cabled resolutions were as follows:

Washington, May 9, 1912.

The Ninth International Red Cross Conference at to-day's session unanimously adopted the following resolution:

"With weighty appreciation for the generous thought and act of Her Gracious Majesty, the Empress of Japan, in creating an international foundation to be devoted to the encouragement of the relief work in time of peace, and with the certainty that we but voice the sentiment of the societies of the Red Cross of all the world, the Central Committee of the American National Red Cross has the honour of presenting for the consideration of the Ninth International Red Cross Conference the following resolution:—

'The announcement that Her Gracious Majesty, the Empress of Japan, inspired by motives of the highest benevolence, has established a foundation whose income shall forever be devoted to the encouragement among all nations of the world of relief in time of peace, arouses the strongest sentiments of gratitude and admiration on the part of the delegates from all the Government and Red Cross Societies now assembled in the Ninth International Red Cross Conference.

'In this generous and significant act, the Conference sees a powerful demonstration of that brotherhood among all people of the earth which in suffering recognizes no differences of race or station, but only sympathy and a universal spirit of helpfulness.'

"The donation thus generously bestowed upon the Conference by Her Majesty, the Empress, is accepted in the spirit in which it is given, and will be administered with the utmost effort to realize all the wishes of the Imperial Donor."

The international aspect of the good work was further emphasized in Japan by the attention given to the death of

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Florence Nightingale, who has always held a warm place in the heart of Japan. Her death in August 1910 sent a thrill of sorrow through the ranks of Red Cross workers in Japan, and left a sense of personal loss similar to that felt among other nations of altruistic sentiment. The Japanese revere her memory so much that a special religious service was held according to Shinto rite, attended by the leading workers of the Society and distinguished citizens of the Empire. At this service the portrait of Miss Nightingale was placed over the altar and her spirit was invoked in the interests of humanity throughout the world. Offerings were made and the liturgy for the dead was recited. Then Surgeon General Hirai delivered a eulogy on the character and career of this great lover of mankind, and afterwards Dr. Hagiwara read an address before her spirit, all present bowing with deep reverence. A similar service was recently performed by the medical societies of Tokyo in connection with the death of Lord Lister. Nothing could be more touching and human than these simple but profound Shito memorial services in honour of those believed not dead but gone before. And when such a service takes places in honour of those not of Japanese race, the occasion is worthy of worldwide remembrance; for nothing could be more indicative of Japanese greatheartedness.

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## FUJIYAMA

Where the border land of Kai
Touches hand with far Suruga,
There between them rises high
The god-like form of Fujiyama.
The very clouds of heaven are shy,
Nor do the fowls of air approach
The heights where snows do melt and die
In fires the quenching snows encroach.
The fittest words are all too cold
To tell what all men feel about thee,
O goddess, wonderful of old!
The lake of Se is still within thee,
Whence flows the pure, pellucid river,
Men, in crossing, well call Fuji.
Thou are the spirit, the peace-giver
Of Yamato, the sunrise land;
Thou art, too, our priceless treasure!
On thee across Suruga's land
I gaze with unwearied pleasure.

From The Manyoshiu.
Tran. by J. Ingram Bryan.

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# NATIONAL RECONCILIATION AND ECONOMIC PRESSURE

By ICHIOKU HAYASHI

The [illegible] depression of Asia [illegible] the [illegible] upon Europe and America for [illegible] and [illegible] the [illegible] and [illegible] the [illegible] and [illegible] the

# RACIAL RECONCILIATION AND ECONOMIC PRESSURE

By KIROKU HAYASHI

THE increasing dependence of Asia upon Europe and America for financial backing is bound to have an important bearing on the future relations of East and West. Indeed we are now so in the hands of the West from a financial point of view, that we can hardly dare call ourselves free. Situated, as we are, on the further extreme of the continent of Asia, we have neverthless been quite unable to escape pressure of some sort from the Occident. It began with the coming of the Spanish and Portuguese in the 16th century, was backed up by the Dutch and English, and at last the Americans forced us to open up to the mercy of the outer world. China has been subjected to similar pressure, but has on the whole remained insensible to it; whereas the rapid awakening of Japan has led to her apprehension of the danger and the putting forth of efforts to deal with it. But the pressure of the past must be reckoned as nothing compared with the stress of financial obligation to which Japan and China are alike exposed at the present time. What the outcome will be is one of the most important questions that oriental nations will have to solve in the next few generations.

To many of us out here in the East the new phase of the situation brings us face to face with a financial combination of Europe and America before which we may well hesitate and tremble. When it comes to fighting, we can fight and hold our own. But when the weapons are gold and silver we are at an immense disadvantage, as we have only just begun to practice the use of these, and our armament is the most meagre. So long as the money loaned us by the West was ostensibly for our commercial and industrial development, we could only be grateful and regard the influence as for our good; but as we feel ourselves gradually being drawn into the coils of financial obligation to the Occident, and realize the disappearance of the right to call ourselves our own, we naturally begin to doubt whether after all our financial dependence on strangers will prove ultimately for our welfare. Up to the present we could keep up a survey of the situation, but the circumstances are now getting so complicated that prophecy is difficult. The only thing about which we have no doubt is the fact that the financial pressure of the West upon the East is increasing steadily with the months and years, and that the East will have to be more than wide awake if the ensuing difficulties are to be obviated. Things cannot be allowed to go on with the hope of some happy chance that they will right themselves. Pressure is bound to bring irritation, and this will lead to collision if not alleviated. We must, therefore, face the situation frankly, and call upon the West to consider with us the responsibility created by the circumstances.



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The political pressure that for some years was increasingly brought to bear upon Japan, she settled, or at least checked for a considerable time to come, in the great conflict with Russia; so that probably no other nation would care to repeat that pressure and force us to the same attitude. The failure of Russia may or may not have taught the West the futility of the squeezing-out policy. Still we never can be quite sure that some other Power will not attempt at one time or another to subject us to political pressure. We have a sort of conviction, however, that the political ambitions of Europe and America are to some extent made secondary to financial interests; and the question before us now is whether financial pressure is not just as irritating and even more dangerous than political ambitions. The solution of the difficulty will turn on the query whether the people of the West will be able to assist us financially without enslaving us economically. This, of course, depends on how far the West will try faithfully to promote our intrinsic good and leave us free to answer our obligations. If they do all in their power to enable us to use their money for the peaceful development of our resources and the payment of our debts, the results will be just what we hope for. But if our loans render us subject unto strangers, our development will be cramped and our nation but encumbered. It is not much use for us to waste time in apprehension on account of the great influx of Western capital. It better becomes us to devote much attention to educating ourselves in matters of finance so as to be able to deal intelligently and justly with the situation. Financial conquest is the most insiduous and far-reaching of aggressions, and its victories the surest and most enduring.

We need go no further than China, standing at our very doors, to behold the danger of which we speak. That country is to-day hopelessly in the hands of the West from a financial point of view. When a country loses its financial independence its sovereignty is little more than a name. The spectacle of the representatives of 400,000,000 of people wriggling in the hands of financial syndicates, such as we have been witnessing in China for some time past, is pathetic in the extreme. When a country is so wholly at the mercy of strangers, it is unnecessary to say that its future depends altogether on the altruism of its masters. So far we have escaped this humiliation in Japan; and if we are permitted to prosecute our policy we hope to be able to make ends meet without foreign interference. But to justify this hope we have to see to it that our loans do not increase, and that we shall always be making our way further and further out of the deep waters of financial obligation to other countries. The idea of a country like Japan being able to compete successfully with the wealthy nations of the Occident may seem preposterous, yet no less an ambition must be ours. If we make up our minds to it and pursue the right policy, the present influx of foreign capital to the Far East may be utilized to our advantage and in no way to our hurt. We must learn to feel more and more that the very fate of Asia depends on our maintainingg our stability in this respect.

To some it may appear a very uncalled for assumption to regard the fate of Asia as depending upon Japan. At the

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same time it cannot be denied that a considerable number of thinking persons in Europe regard our defeat of Russia as a severe setback to Occidental ambitions in the Far East. We have not advanced to the theory of a Monroe doctrine, but we have sufficient faith in the inherent justice of our cause and the goodness of western civilization, to believe that all rightminded persons and nations have no more thought of conquest in the Far East than Japan has of conquest in America or Europe. This being so, it must be admitted that our ability to hold our own against one of the greatest of western powers, has enabled us to make a valuable contribution to the conditions that will finally settle the fate of Asia. Whether we shall be able to make an equally valuable contribution to settling the destiny of the Far East financially, remains to be seen. Of one thing we may be sure, namely, that if we cannot succeed in doing this, our enslavement will be no less real and humiliating than had we suffered reverse on the battlefields of Manchuria. Outwardly it may seem preferable to fall into the financial clutches of England and America, than to giving way before the arms of Russia, but some of us will be disposed to regard financial slavery as the worse of the two. Let us bear in mind that while those enslaved politically are not always so financially, yet those under financial obligations are always likely to lose freedom politically. This is to-day the burden of the East, and all who take thought for the good of the East, must give this matter increasing and careful attention.

I am not of those who look for hope from possible jealousies among our would-be benefactors of the West. Jealousies undoubtedly do exist among them, and to some extent affect their Far Eastern policies; but it is the height of folly, and a poor compliment to the West, thus to anticipate good from their want of harmonious coöperation. Rather do I look upon the circumstance as giving the nations of the West an unexampled opportunity of showing the true nature of their character and civilization. Out of our financial obligations to them can come the greatest good to us and to mankind; for, that which benefits one nation enriches the world, and benefits all; but this depends on whether they use their ostensible benevolence for their own selfish interests or for the peaceful development and the consequent racial reconciliation of the East and the West. It is true that there is a certain type of man who dislikes his brother the more he finds himself under obligations, and especially financial obligations, to him; but it is to be hoped that this spirit does not prevail among the more thoughtful people of the Far East. If, having us financially at their mercy, the people of the West treat us with humanity and justice, for we ask no more, the East and West will be drawn more closely together, to their mutual benefit and goodwill.

The difference between oriental and Occidental peoples is not so vast as Kipling pictured it with his facile pen; but no one denies that centuries of separation have left diverging lines of thought and policy that cannot be reconciled in a moment. However, our blood and our money are the same colour, and our brains and hearts do not reason and feel so very variously. Both East and West know a good thing when they see it, and both are capable of believing good of each other. As

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education spreads and the spirit of human brotherhood prevails, race prejudice will weaken and love of mankind will establish itself among the nations. Herein lies a tremedous responsibility for those nations upon whom we are dependent for the hard, cold cash necessary for national development; for we are expecting them to do to us as they would we should do unto them. What we are anxious about is that the Golden Rule shall be applied as much in matters of finance as in social and religious matters; for finance is at the bottom of all our possible difficulties. The immigration problem between us and the United States, for example, is nearly altogether a financial one. People talk of race prejudice and divergence of civilization, and all the rest of it, but as a matter of fact the difficulty is that the Japanese workman can live on less money than the American, and on this account and almost wholly on this account, he is feared and tabooed. If we can settle these financial questions, the lesser ones of race prejudice and national customs will melt away. With most people the question of colour and custom is largely a matter of money. Whether it should be so I do not venture to discuss. Taking things as we find them, let us not evade the responsibility by contending otherwise. Consequently I venture to assert that the reconciliation of East and West will depend to a greater extent than at present realized, upon the manner in which they conduct their financial relations. If the financial powers of the West use the East as a field of exploitation untempered with justice and humanity, races will diverge further and further in sympathy till collision is unavoidable. But if reason and justice prevail sufficiently to exclude pressure and financial slavery, the two sides of the world will be drawn into closer and closer bonds, to the mutual peace and prosperity of both hemispheres.

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# COUNTRY LIFE IN JAPAN

By "RUSTIC"

THE Japanese is essentially a lover of rural haunts. Though the great centers of commerce and industry are yearly absorbing multitudes of the agrarian population, the vast majority of the people still live upon the direct fruits of the soil.

In Japan as in all countries the farmer represents the most conservative class of the population. The governing classes, constituting as they do the brain of the nation, are more or less subject to the influences of occidental life, but the farmer stands for the heart of the Empire, yet untouched by an alien civilization. He lives as his ancestors did millenniums ago; his methods of cultivating the soil are as primitive as those of the ancient Egyptians. Impervious to every device suggested by modern agriculture, he digs his way by the slow process of manual toil. The spade is his plough and the ox his traction engine. Sometimes a forked tree-trunk tipped with metal is used to tickle the easy loam for the reception of seed for barley or potatoes. This is pulled by the ox if not by some more human member of his family. He reaps his corn with the ancestral sickle, thrashes it with the old-time flail, and winnows it with a fan or some chance wind. The sacks to garner it are made of rice-straw; and he conveys it to market himself on a two-wheeled hand-cart. By careful cultivation he can extract from the willing land three crops a year; for which he must repay the soil with ample fertilizer.

The farmers of Japan may roughly be divided into three classes: the small tillers who have not more than two or three acres, which they without assistance cultivate themselves, and with whom may be included those known as agricultural labourers; those owning several acres, and who can afford to employ hired farm-hands as occasion requires; those owning extensive agricultural domains and carrying on the business of farming on a large scale. It is scarcely necessary to say that the great majority of Japanese agriculturists belong to the first class. As a rule the Japanese farmer does not own his land; he rents it from a landlord by paying the owner half the value of the crop produced. A great deal of the arable land in Japan is owned by Princes, Nobles, and the descendants of the ancient *daimyo*, as well as others who have been able to take advantage of the poverty of the people to buy up mortgages.

It is remarkable with what success the Japanese farmer is able to secure a living from so small an extent of land. One working no more than two and a half acres, which is about the average farm, finds little difficulty is supporting a family of six, paying his rent and taxes as well. Very little is required in the way of ready cash, as the most insistent demand is rice, which the farm itself produces. He also supplies from the land his further necessities in the way of barley, beans, and vegetables. The demand for clothing is immaterial, especially in summer; and generally with thrift, provision can be made for the lower temperature of winter and still maintain a competence. The agriculturist of this class is accustomed to boast not so much of what he has as of what he does not need. He likes to compare his lot favorably with school teachers and other employes of the Government, who have to spend in ready cash, what to the farmer are enormous sums in clothing and board; while the farmer's whole month's outlay is a few sen for salt.

It is marvellous the quantity of produce the Japanese farmer is able to squeeze from his tiny holding of two and one half acres: in twelve months he



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SOME RURAL SCENES. *Ländliche Scenen.*

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WEEDING THE RICE

A CULTIVATE(O)R AND A COUNTRY VIEW

CLEANING THE GRIST

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will take from that extent of ground 50 *yen* worth (£5.) of rice; beans, melons, potatoes and other vegetables, to the value of 20 *yen* (£2.). If more than this acreage is cultivated assistance must be had to the extent of one person for each two and a half acres; but as most of the farmers employ their wives and children in this way, expense is thereby saved. However when the recent increased cost of labour is taken into account, the profits of the larger land holders are not sufficient to make them much better off than the smaller farmers who are not obliged to hire assistance.

The wage of the agricultural labourer is about 35 *sen* (8½ d.) a day for a man, if boarding out; 20 *sen* if taking meals with the family. For female labour the wage is one third less. If the cost of labour continues to rise, as it must do with the rising cost of the necessities of life, it will soon be cheaper for the Japanese farmer to utilize animals for the cultivation of the soil. A horse can be bought for 70 *yen* (£7.); and with a general use of horse-labour no doubt a more general use of western agricultural machinery might be expected. But on account of the peculiar quality of Japanese soil and the arrangement of the fields it is difficult to see how occidental machinery could be extensively introduced without some radical readjustment as to bulk and locomotion.

Though the Japanese farmer, like his cousin of the west, is a chronic grumbler, he may be regarded as more generally contented with his lot than any other class of the native population. He certainly enjoys the greatest degree of liberty; for he seldom has occasion to be subservient to his betters and can arrange his own hours and work with a freedom unknown to the dweller in cities. Of course his measure of satisfaction with his condition is due in no small degree to his ignorance of more desirable circumstances. On the whole his life may be taken as physically healthier than that of any other portion of the population, showing as his class does, the lowest death rate, and supplying numerous instances of extreme longevity. Indeed examples of great age in Japan are to be found exclusively among farmers and fishermen.

If, as has been suggested, the Japanese farmer represents the great mass of the population of the Empire, to see Japan as it is one must become acquainted with the life and thought of the agricultural classes. Theirs are the ideas upon which the ancient civilization of the country has raised its structure, and by the tenacity of which it maintains itself inviolate against the attacks of western influence. In other countries the farmer, under female suggestion at least, aspires in a measure to city ways; but in Japan the rural folk regard urban conventionalities with aversion. Even after he comes to live in the city, the Japanese countryman is still a rustic. What strikes a foreign visitor most upon visiting a Japanese city, is the resemblance of the citizens to what are looked upon as the back country classes in Europe and America. And yet the difference is perhaps more apparent than real for the Japanese rustic is not less democratic than his brother of the west. He is not fond of change; but if it must come let it be quick and with revolution. This is seen most clearly when on moving to the city, he enters the ranks of competing labour and finds himself at variance with capital. The erruptions of labour in Japan have not come from the representatives of the old arts and crafts of the country; but from the industrial centers congested by acretions from the rural population. The Japanese farmer represents Japan as she was in the feudal days; modernity has not yet invaded his quietude. But his relatives are accumulating at such a rate in the industrial cities that in time there will doubtless be reflex action on the country, and the farmer will then be as anxious for social and material advancement as he now is in the West.

The life of the Japanese farmer is as fully charged with superstition as was the case with his class among the ancient Greeks and Romans. Living close to mother earth, he hears the whispers of his ancestors who have assimilated with her dust. From nature's womb they come; to her bosom they return.

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In Japan man is in constant awe of nature. Owing to the persistent evil of posterity many of the spirits of the past are furious with devilish rage, and must be propitiated; others simply desire not to be treated with indifference. Though absent in body, the life of the past is ever present in spirit. The farmer hangs paper charms over his doors to keep off the devils of fire, sickness, or other calamity. He sets up notice boards in his fields to inform injurious insects that they had better keep out, and to warn the spirit of blight against entrance. These charms are bought cheaply at a local shrine, or some more distant place of sanctity, with a reputation for the specialty. Other farmers have faith in more direct and tangible methods, and indulge all night in the beating of drums or gongs, the idea being that if the noise is kept up long enough the insects will die. Foreigners who have been subjected to this infliction while guests at nearby hotels, admit the effectiveness of the device. Certain vegetables, such as the cucumber, are never eaten before offerings of first fruits are made to the god of vegetables; meanwhile sceptics enjoy this species of vegetable early and cheap. The accumulation of offerings in kind at some country shrines is so great as to produce a temporary slump in the market when the priest offers them for sale. In some districts, if the season is bad, pilgrims are sent from shrine to shrine to secure a reversal of attitude among the gods of plants and vegetables. In a certain village, after praying and propitiating vainly the god of rain for some weeks, the young men of the place became enraged at the indifference of the deity, marched in a body to the shrine at the top of the hill, carried the helpless idol bodily down and dumped him into a paddy field.

Of course in Japan there are as wide differences between country people of various types as there are in other countries. Degrees of intelligence and taste are frequent and conspicuous. One often comes across men of very superior intelligence, who have retired from the city for a life of meditation. Like monks they labour at times and study at times, their main object being to unravel the intricacies of human existence. There is nothing like them in history, save perhaps, some of the philosophers of ancient Greece. Moreover, some of the country doctors are delightful characters to meet, in close sympathy with the people and deeply versed in rural prejudices and superstitions. The Japanese countryman responds to Christian teaching and civilization even more readily than his brother of the town. The arrival of the travelling missionary with his baby organ and magic lantern is one of the most interesting and edifying experiences of the rural year. The writer, who is not a missionary, has seen Christian congregations in the most remote and rustic parts of Japan, which for decency of dress, reverence in worship, and devotion to principle, as well as hospitality to strangers, would put to shame many a country church in Europe and America.

Country life in Japan does not command the degree of quietness and general relief of nerve tension that one might naturally expect. The summer night is one long unceasing tumult of frogs, cicadas, crickets, and insects innumerable. The Japanese rustic is poetically and spiritually more in accord with this shrill-voiced environment than any foreigner can be; it is an echo of the music of his race; and he goes to sleep to it as to the sweetest of sounds, the murmurous lullaby of the endless generations. Should it cease even momentarily, the silence would be so great that the population would awake. During absence from home there is no time the Japanese is so lonely and sad as when he thinks of the piping clamour of the insect voices and the echo of the frogs, which recall cherished memories of his native country.

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# THE TAKE TORI MONOGATARI

## II

### SECURING THE SACRED BOWL

BUT the princes, as soon as they heard the words of the old man, said, murmuring among themselves: "Why does she not out with it at once, and say that she never wants us to come near her again. 'Tis forsooth, that the Lady holds in distain our courteous suit." So they turned and with heavy hearts fared each to his own home. But as they must surely die if they could not call the maiden their own, they decided that it would be better to try to procure the objects she desired, even if they had to go to strange lands and lose their lives in pursuit of them.

Since all the future seemed without hope to Prince Ishizukuri if he should never again gaze on the face of the Lady Kaguya, he pondered much on whether he might not after all be able to light upon the Holy Buddha's bowl if he went up and down the land of Tenjiku (India) in search thereof. To undertake such a journey and on so doubtful a quest, however, was no light matter, and he finally began to wonder if he were really justified in setting out on a voyage of tens of thousands of leagues on chance of finding the bowl in the vast land of North India. He let it be known, nevertheless, to the Lady that he had set out upon the journey; whereas he had not gone at all, but had hidden himself three years in the land of Yamato, toward the end of which time he happened to find in the hill monastery of Tochi on an altar of Sinzuru a bowl blackened by age and smoke, which he took with him wrapped in a cloth of brocade. He attached to it the usual branch of blossoms, set out for the dwelling of the beautiful Kayuga and had the gift presented to her in due form. She looked into the bowl, marvelling much; and within it lay a scroll, which she opened and found thereon this verse:

Umi yama no
Michi no kokoro wo
Tsukushi-hate:
Ishi no hachi no
Namida nagare wa!

---

O'er many a mile of sea and hill
Hath fared thy servant wearily,
To get the stone bowl of thy will
And bear it to thee cheerily:
No stone within the river's bed
Hath had more tears upon it shed!

The Lady looked once more to see whether the bowl gleamed with the rumoured light, but not even as much as a firefly's twinkle could she discern, so she had the gift returned to the Prince, accompanied by a scroll whereon these lines were written:

Oku tsuyu no
Hikari wo da ni mo
Yadosumashi:
Ogura yama nite
Nani motomekemu?

---

No pending dewdrop's sparkle
Within this bowl is seen!
Where Ogura's hill doth darkle—
No farther hast thou been!

Upon perusing this favour of the Lady the Prince cast away the bowl, and indited the following answer:

Shirayama ni
Ayeba hikari no
Usuru ka to:
Hachi wo sutete mo
Tanomaruru kana!

---

Nay, on the hill of brightness
What splendor will not pale?
Far from thy beauty's whiteness
The bowl to shine won't fail!

But never a reply would the Lady deign to give, nor would she heed his impetuous supplications; and the Prince, therefore, wearied with vain petitions, ultimately turned him away and sadly departed. And thus it came to pass



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that men say of a crestfallen fellow, "hachi (haji) wo suteru."

### THE JEWELLED BRANCH OF MOUNT HORAI

Prince Kuramochi was somewhat of a wily disposition; and he had it announced everywhere that he intended to go in for the baths of the land Tsukushi; but to the Lady Kaguya he sent word that he was setting out to obtain the jewel-laden branch of her desire. Taking with him a few samurai of closest attendance, for he alleged it his intention to travel incognito, he started towards Naniwa, and after his attendants had seen him safely on board the boat at Miako, they for the most part went back. In this way he made people think he had begun his voyage for Horai, but he delayed some three days at Naniwa, and started back for the capital, being sculled up the river. The necessary commands had previously been given, and six men of the Uchimaro family, the most noted handicraftsmen of the day, had been found and lodged in a special dwelling surrounded by a triple fence, whither, too, the Prince took up his abode. All the necessary materials and furnaces were furnished the men, and they were commanded to make a jewel-laden branch to be in no way different in looks from that which the Lady Kaguya sent him to procure. The scheme was laid and carried out with much cunning; and in due time the Prince, taking with him the completed branch, set off secretly in a boat down the Naniwa, at the same time pretending to his retainers that he had returned; and assuming the guise of one terribly worn and tired, he awaited their coming to receive him. They all came in due course and gave him welcome home, and he had them place the precious branch in a casket covered with brocade, and he went on triumphal procession through the city. "Wonderful!" shouted the throngs that followed. "The Prince Kuramochi has come up to the capital bearing with him the *Udonge** in bloom.

* Fabled fig tree which blooms every thousand years.

Now when the Lady Kaguya got rumour of these things, her heart sank within her; for she said: "Surely the Prince hath gotten the better of me!"

Soon the arrival of some one was heard at the entrance, and presently it was annonnced that the Prince had come and was waiting to have a word with her Ladyship, though still wearing his travelling dress; for he had gone into great perils to obtain the branch, and he was anxious to lay it at her feet at once, and so had not even taken time to change his clothes. The old man received the message, and with it carried in the branch, to which was attached this stanza:

Itazura ni
Mi wa nashitsu tomo,
Tama no ye wo
Taorade, saye wa
Kayerazaramashi!

---

Though I my very life should give
I'd get this jewelled branch for thee:
Since without thee I could not live,
And without it no hope could be!

As the Lady looked upon the branch and was only the more sad, the old man came to her and said: "Daughter, it is no doubt the very branch you asked the Prince to bring you from Mount Horai; and as you see now that he has accomplished the quest without failing in any particular, you may not delay his guerdon. Without waiting even to change his travelling dress, the Prince has hastened here; so you can no longer refuse him."

But the fair maiden only rested her chin on her hand and was silent, the warm tears moistening her cheeks. In the meantime, the Prince, firm in the opinion that his scheme had worked and that he need fear no denial, patiently waited at the entrance, while the old man continued importuning the maiden saying: "The like of this branch is not to be seen under heaven, and you dare not repel longer the Prince's suit; nor is he a man of uncomely person."

The Lady then made answer and said: "It is indeed hard to oppose still my father's will; but I laid upon the Prince a quest by most deemed unattainable, and yet he has won it in a marvellously short time, a bitter grief indeed to me."

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Then the old man set to work putting the room in order, after which he went out and thus addressed the Prince: "Your humble servant would fain know how you came to get the branch, and what manner of place it may be where such a tree grows; for a lovely land it must be, and very pleasant to see." Whereupon the Prince answered and said: " Well nigh two years now, on the tenth of the second month, we sailed oceanwards from Naniwa over the trackless deep. As life itself did not matter to me if I obtained not the desire of my heart, I pressed on, blown where the wind listed. If we perished, what of it; we would make what way we could over the broad sea, and perhaps we might somehow reach the mountain men call Horai. So further and ever further we sculled across the surging billows till our native shores were left far behind. Bearing onward thus, now plunging into deep sea-troughs till we could almost see the bottom, now driven before the gale to unknown lands where demons would like to have slain us, without knowing whence or whither our direction, we were almost swallowed up of the sea. For food we had to fare on roots; and from the hills beings terrible beyond description came out and drove us away, till we had to feed upon the spoil of the sea. Alone under strange skies we sojourned, with no human face to cheer or help, we fell a prey to divers diseases, and drifted along aimlessly, at the mercy of the wind and tide for some 500 days. Then just about the hour of the dragon, four hours before the sun was at the zenith, our eyes caught sight of a lofty hill looming faintly over the watery waste. Much wondering, we gazed upon it long and intently, for it was a majestic mountain towering above the ocean. So lofty was it and fair of form that we doubted not it was the goal of our seeking; and our hearts were filled with gratitude. More busily we plied the oars, coasting about for two or three days, when lo, we beheld a woman, in apparel like an angel, come forth from among the hills; and in her hand she bore a silver vessel filled with water. Landing forthwith, we approached her, and said: " Pray what do men call this mountain? 'And she replied:' 'Tis Mount Horai,' whereat our joy was full. We ventured to inquire the lady's name, but she answered 'My name is Hokanruri,' and then vanished among the hills. So precipitous were the sides of the mountain, we saw that no man could ascend it, so we wandered about the foothills, where trees grew, bearing blossoms such as human eye hath not seen. Down from the heights flowed a stream of rainbow hue, yellow as gold, white as silver and blue as the precious *ruri* *; and the river was spanned by bridges made of gems; and all along the river flourished trees laden with dazzling jewels. From one of these I broke off a branch, which I now venture to present to the Lady Kaguya. An act of sacrilige it may have been, I fear, but how could I otherwise accomplish the object of my quest? Inexpressably beautiful was the mountain, which has not its like in all the earth. As I plucked off the fair branch, my heart sank within me, and I hastened on board ship; and with a fair wind behind us, we sped onwards for four hundred days till we sighted Naniwa, whence, without tarrying, I departed in haste to lay my achievement at the feet of the lady of my heart, not even taking time to change my raiment, soddened by the salt sea brine."

So moved was the old man by the dramatic recitation of this tale, that he forthwith composed a verse appropriate to the sentiment:

Kuretake no
Yoyo no take toru
Noyama ni mo:
Saya wa wabishiki
Fushi wo nomi miji!

---

Amid the shadowy bamboo trees
And over hills beyond abode,
I've hewed the saplings in the breeze;
But thus so sad an internode†
I have not seen
Where I have been!

Upon reading the verse, the Prince made answer and said: " For many and many a day have I endured misery;

* Lapis Lazuli

† Joint of the bamboo, meaning misfortune in the poem.

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and now at last I dream of peace," and he in a jiffy dashed off the following stanza :

Waga tamoto
Kiyo kawakereba,
Wabashiki no
Chigusa* no kazu mo
Wasurarenubeshi!

---

Dry to-day is the long-wet sleeve,
And ended the endless sorrow :
That I've endured I do not grieve,
For joy of remembering tomorrow!

Just at this moment six men appeared inside the gate ; and, marching up one after another, they presented a scroll held in the split end of a bamboo. The man beariug the bamboo said : "The chief of the craftsmen, Ayabe-no-Uchimaro, begs to say that he and his fellows for the space of a thousand days have racked their brains and spent their bodies in trying to fashion a jewel-laden branch ; and yet in spite of their toil and pains they have never received a copper in wages ; and he now humbly prays that they be accorded due payment wherewith they may be able to buy food for their wives and little ones!" Thereupon the man lifted up the bamboo and presented the scroll to the Prince.

The old man was thunder-struck as he listened to the words of the craftsman ; but the Prince was beside himself with dismay, and felt his liver wither within him. When the Lady Kaguya heard thereof, she commanded the scroll to be brought to her ; and opening it she read as follows : "As his Highness had recently shut himself up with us mean craftsmen, getting us to fashion a jewel-laden branch of rarest beauty, and promished me by way of reward the mastership of the craft, I thought, seeing that the branch was intended as a gift to the Lady Kaguya, who was to be the Lady of the palace, that I should seek her assistance, that my guerdon might be given me and the wages duly paid."

As the Lady Kaguya read these words, her face, which had for some time been clouded with grief, turned radiant with joy ; and summoning the old man, she said to him : "And this is a real branch from Mount Horai, is it? By my faith, let his tricky Highness be dismissed at once and take his jewel-laden branch with him!"

The old man could do nothing but acquiesce, so he nodded, saying : As the branch is nothing but an imitation of the most artificial kind, there can be no hesitation in returning it." And with the branch, the Lady Kaguya in the lightness of her heart, now indited this poem :

Makoto ka to
Kikite mitsureba,
Koto no ha wo
Kazareru tama no
Eda ni zo arikeru!

---

On the gift I gazed and asked
"Is it truly from Mount Horai?"—
'Tis with leaves of *talk* enmasked,
And jewels made to order!

Accordingly the false branch was returned to the Prince. As the old man pondered over the lying tale wherewith he had been beguiled, he regarded the Prince with anger, the latter standing motionless, not knowing whether to depart or remain. The sun was sinking low, and the Prince made up his mind to go, and so he slunk off. Then the Lady Kaguya summoned the craftsmen who had been the means of undeceiving her, and rewarded them with praises and presents, whereat they greatly rejoiced, saying that they knew such would be the result, and so they departed. But on their way home they were waylaid by order of the Prince, blood was shed, and their treasure taken from them. The unexampled shame to which the Prince had been put by the discovery of his deceptlon threw a shadow over all his remaining days. He complained that he had not only lost his mistress but that his name had been made a reproach throughout the land. Consequently he withdrew to the recesses of the solitary hills where he spent his declining days. Time and again his chiefs and retainers tried to discover the whereabouts of their lord's retreat, but he remained dead to them and to the world. And it was on account of this history of His Highness Prince Kuramochi that arose the saying : "*tamazakaru*" (blooming with jewels).

*(To be Continued)*

* One thousand herbs=endless or innumerable.

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THE LADY KAGUYA AT THIRTEEN

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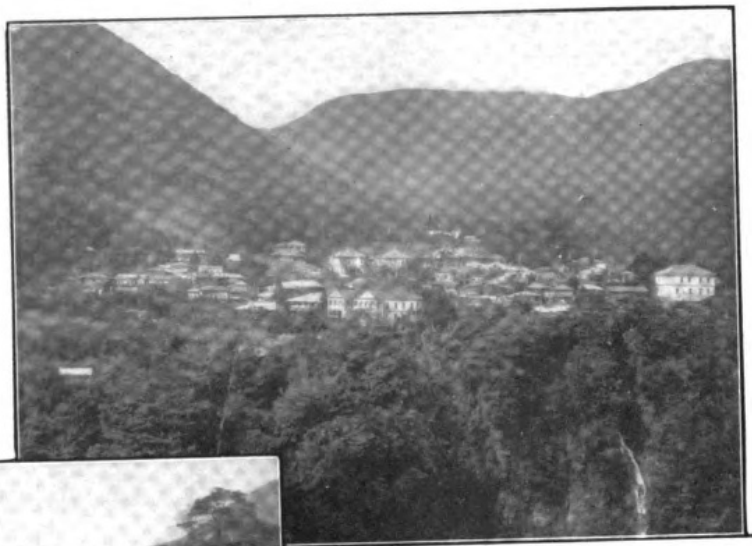

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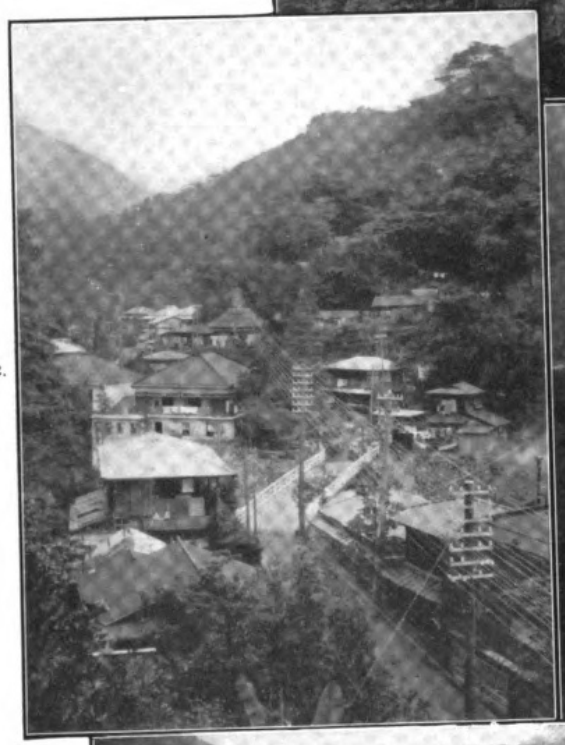

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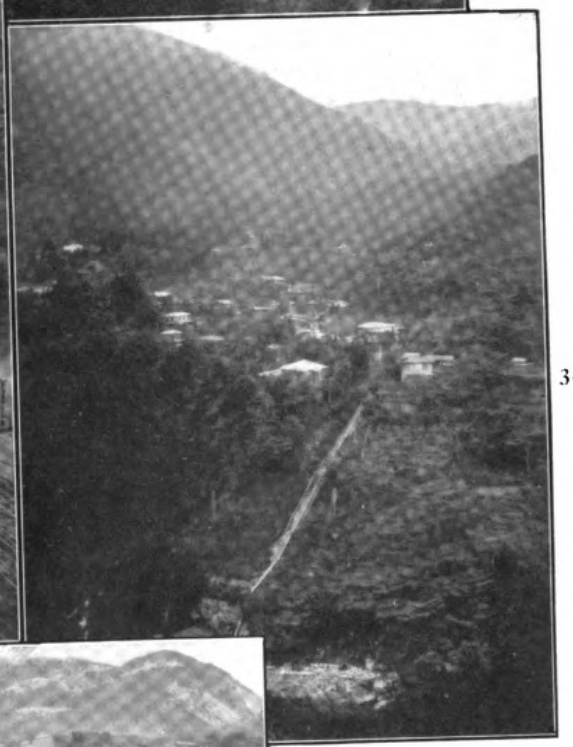

4.

1. MIYANOSHITA 2. TONOSAWA 3. SOKOKURA 4. DOGASHIMA

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# THE SEVEN SPAS OF HAKONE

IT is said by Japanese Geologists that the whole region of Hakonê was at one time the scene of vast volcanic activity, with a crater of greater elevation than Fujiyama, but that in the course of ages, the lava flow, finding vent elsewhere, a depression set in, leaving the district known as Hakonê, in the formation at present seen. The subterranean heat, however, has not yet wholly dissipated, with the result that there are various hot springs throughout the region. These have a great attraction for those seeking watering-places in the holiday seasons; and even at other times also, crowds of sojourners are to be found enjoying the hot baths in the numerous hotels established at the hot springs. The most popular resorts are known as the Seven Hot Springs of Hakonê, namely: Yumoto, Tōnosawa, Miyanoshita, Sokokura, Dōgashima, Kiga and Ashinoyu. Of these Yumoto and Dōgashima have the purest mineral waters. Ashinoyu is strongly sulphur, while the others contain more or less mineral salts.

The trip from Tokyo or Yokohama to Yumoto is conveniently pleasant. Two hours from Tokyo bring one to Kozu whence an electric tram brings one to Yumoto in an hour. Yumoto means "hot-water-source," and is so called because it was the first *spa* to attract public attention. At the village there is a pleasant native hotel, though most foreigners like the one about a third of a mile further on at the next hot spring, Tonosawa. At Yumoto there is a pretty little waterfall called Tama-dare-no-taki, and also an important temple, the So-un-ji, containing the tomb of So-un Hojo, the famous hero destroyed by Hideyoshi.

The scenery about Tonosawa is exquisite in the extreme. The village occupies an elevation considerably higher than Yumoto, beside a rapidly flowing stream pouring out from Lake Ashi with a rush and a roar adding to the music of the mountains. Tonosawa was a favourite resort of the late Prince Ito, and his presence naturally attracted many to the place. In the neighbourhood is the temple of Amidaji, from the site of which the view over the neighbourhood is magnificent beyond compare.

Among the more noted of the Hakonê Spas is that of Miyanoshita, about four miles further on from Tonosawa. Here there is an excellent European hotel, the Fuji-ya, so popular that at all seasons there seems to be a plentiful supply of guests. The purity of the air, the excellence of the hotel accommodation and the entrancing scenery all around, render this one of the most delightful spots for a restful sojourn after touring about the country, or overworking in an office. The hot baths of the hotel are supplied from the natural hot springs, and one has to try them only to believe them incomparable. The village lies in a valley between Mount Takanosu and Mount Myojoga. The cherry blossoms of the hillsides make Miyanoshita look like the heart of Yamato; while in the autumn the varicolored tints of fading leaves leave the effect of some rich brocade. From the top of the hills one can have a fine view of the sea of Sagami, wild and fair in the far distance.

Proceeding further down the valley one comes to the little hamlet of Sokokura, situated on the side of the swift flowing Hayakawa. To appreciate the place one has to know something of its associations. This insignificant-looking spot has had a tragic past. In the days of the civil wars, when the conflict between the northern dynasties was prolonged and fierce, one Yoshitaka, of the Southern dynasty, took refuge in this little village to bathe and cleanse his many wounds in the springs of the place. The emissaries of the Ashikaga soon found his whereabouts, however, and fell upon him and strangled him.



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The sad event has been made a subject of dramatic treatment by Yamazaki Shiko of Tokyo, and was put on the stage at the Meiji theatre.

Some five *cho* onwards is the village of Dōgashima. The well wooded hills environing the place give a feeling of snugness and mysterious ease. Consequently there are not the fine prospects and views of other resorts; but this makes Dōgashima a pleasant spot for the hot and humid summer. The place boasts three hot springs. The Muso-yu was discovered by the famous priest, Muso-Kokushi. Two cataracts near by are called Shirabe-no-taki and Konoha-gakure-no-taki respectively.

It is eight *cho* from Sokokura to the village of Kiga, on the western side of the Hayakawa. With the towering peaks of So-un-zan and Myoga-take on the west and steep hills behind, the scenery at Kiga is extremely fine. There is a beautiful garden at the tea-house called "Goldfish House," where numerous gold-fish in the pond are fed by guests for amusement. The garden is in picturesque Japanese style and usually attracts much attention from foreigners.

The village of Ashi-noyu lies on a bleak elevation between Futagoyama and Komagadake. Owing to high winds the place is treeless, and, as the name implies, there are quantities of marsh reeds everywhere, the hot water oozing out from the marshy depression on the hill. Owing to elevation the place is cool in summer; and the sulphur springs are much patronized by persons with skin disease. Southwest is a small hill known as *Fuedzuka*, "mound of the flute." The origin of the name was on this wise. When Yoshimitsu, the celebrated flautist of ancient times, started out from Kyoto to assist his brother, Yoshi-iye, in his subjugation of the savages in the north, Toyohara Tokiaki remembered that Yoshimitsu had the secret of a famous tune; and, thinking that the great musician might possibly be killed and never return, he set out after him to try to persuade Yoshimitsu to impart to him the secret of the melody. Toyohara overtook the musician at this hill; and Yoshimitsu was so impressed by the earnestness and zeal of his pursuer in the cause of music, that he consented to teach him how to play the famous tune. Consequently the spot where they first played the *sho* together was called the Mound of the Flute. Some distance down is a little peninsula on which stands the Imperial villa, not open to visitors. On the shore at the foot of Komagadake is an imperial shrine dedicated to Ninigi-no-mikoto, where in times long ago the priest, Mangan, used to pray. After Yoritomo worshipped there the shrine assumed a position of importance. Being successful in his campaign against the Heikê two famous swords of the Genji were presented to the shrine, the Mijin-maru and the Usumidori, both kept in the shrine as treasures of incalculable value. On the way to the shrine may be seen the tombs of the Soga brothers, the most famous representatives of old Japanese vendetta. Here too is the tomb of the lady, Tora, sweetheart of one of the brothers; and the tombstones are in the ancient form of native sepulture, known as the *gorinto*. Near a flight of stone steps is the *Hakone-no-seki*, or old barrier where all travellers had to show passports. The idea was to prevent enemies of the Tokugawa government coming in the vicinity of Yedo. The examination at the barrier was very strict, especially with regard to women, for the *daimyo* were always trying to smuggle their wives back to the home estates, whereas the *bakufu* was determined to keep them in Yedo as hostages in case the *daimyo* should turn out rebellious.

The region all round Lake Hakonê is most interesting and picturesque. The lake itself is a delightful sheet of water of great depth, from the shores of which Fujiyama can be seen, at times reflected in the blue waters. A spot of some interest near the lake is Ojigoku (big hell) the remnant of an old crater where the boiling water gushes out with fearful impetus and sound. One has to pick one's steps in this region very carefully, for a slip of the foot means being boiled to death in a moment. The horrible spot takes its name from Buddhist de-

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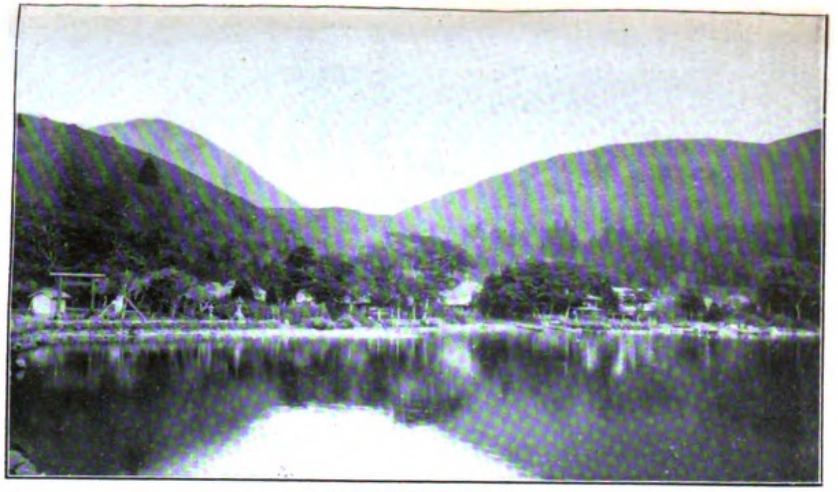
KOWAKIDANI



MOTOHAKONE

OWAKIDANI

ASHINOYU

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FUJIYAMA

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scriptions of the place of future punishment for backsliders. There are several places in the district where hot water emerges, showing that the *strata* all through these mountains is yet under the influence of volcanic fire. At Yunohanazawa, Ubako, Sengoku, Kowakidani and other places there are also hot springs, though they have not attained to the importance of resorts for tourists.

The entire Hakonê region may be regarded as the Switzerland of Japan. Here thousands of Japanese and foreigners are to be found during the warmer months taking in the springs. Added to the exceeding picturesqueness of the environment are the no less interesting associations of nearly every village of the region with some important event or personage in Japanese history.

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# FUJIYAMA

I saw Mount Fuji's crown of snow,
Rose-jacinth in the azure blue,
Reflect within the lake below,
An opal's universal hue.

Before the Orient isles were born,
She rose above the shoreless main,
Like some fair planet of the morn,
Proclaiming day's imperial reign.

Within the vast volcanic rift
Creation's aweful work was done;
About her feet fair islands lift
Their verdant faces to the sun.

Lone goddess of new empires, thou,
Above Hakone's wave-worn shore,
Liftest thy calm and queenly brow,—
A pillar of light for evermore!

And when, by magic of thy face,
The waves are silent all to listen,
Thou lendest unto them thy grace,
And deep within them thou dost glisten.

For ages measureless to man,
Thy god-like form, above the hills,
Beheld the slow maturing plan
Of Empire rise from warring wills.

Evolved from out the turmoiled mass
Of ant-like metamorphoses,
Thine image fair perceived them pass
From wrath to mutual purposes.

Long reign, O goddess of the free,
To light the groping race of man,
Where he may find sweet Liberty
In building up the new Japan.

—J. Ingram Bryan

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been largely under the influence of the Tokyo Academy of Music as well as the impetus lent to the art by the numerous Christian churches throughout the Empire. Under efficient German instructors a full course in European music is given, at the Tokyo Academy, and all instruments taught. It is to be regretted that the Academy almost ignores the national music, the *koto* being the only Japanese instrument taught. Perhaps it is because it is easier to imitate foreign music than to imbibe native music, which has to be learned as an inspiration, like the passing on of a secret known only to the master.

One difficulty with the national music was that until recently there appears to have been no system of notation. The old music masters had their collections of tunes, and the pupils simply committed them to memory, as the teacher tried to impart whatever *kugi*, or esoteric there was connected with the proper expression of each piece. This may be the reason why the *samisen* is the popular instrument; for on the *samisen* no tune seems ever to be repeated in the same key, or in the same manner, the expression in this respect being left apparently to the will and mood of the performer. And with the *samisen* there is, more often than not, the accompaniment of dancing as a mode of interpreting whatever beauty there is to be expressed; and Japanese dancing is an art of moods—like running water, or the song of birds, absolutely sweet and natural. When the old musicians used manuscript at all, it simply consisted of written numbers corresponding to the notation kept in memory. With the coming of occidental notation, now all this has been changed. It has happily not interfered at all with the music that belongs to things peculiarly Japanese. The ministrels go about the streets, and the young men and maidens sing their songs, as emotion serves, unbothered by western notions as to how it should be done; and then antique music of the temples and funerals is rendered much the same as of old. The really first-class professionals, however, all use western systems of notation, into which most of the national airs have now been transcribed.

And of course in estimating the music of a nation one must study the songs of the people more than the achievements of any single master: the *volkslieder* rather than the academically moulded symphony. Here we notice little attention paid to what we call harmony, though there is concord sometimes, as well as intervals of harmony. The result upon the mind of the Japanese is quite as satisfactory to him as that of our music is to us. On hearing our music the Japanese can detect the laws underlying our construction of melody; and owing to the influence of the Academy, they are constantly rising to more richly harmonized themes in the native music than were known formerly. Their notes are practically identical with our diatonic and chromatic scale, though not always mathematically the same as our more tempered system so far as the number of vibrations is concerned. The fact is that the skeleton of Japanese music is being clothed by the foreign-educated teacher with occidental harmonies, which some regard as indicating a deterioration. The same deterioration is observable in the art of painting. The point of view of Japanese art, whether of painting or music or literature is so different from the occidental, that any attempt at mixing them must meet with failure aesthetically.

The difficulty is that music, like language, is largely a matter of where one was brought up. What we have heard from childhood we like best; and the system with which we are most familiar seems to us the only perfect one. That our western music seems more melodious and susceptible of harmony than Japanese music, must not be made a reason for holding that the latter is incapable of harmonic treatment, especially from a Japanese point of view. Japanese musicians have themselves already taught us that the sources of harmony have not been exhausted when the west has done its best. The West once viewed the possibilities of Russian music with grave doubt, but look where it is to-day!

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MADAM TAMAKI SHIBATA, OPERA SINGER

MR. K. SHIMIDZU, BARITONE

MISS NOBU KODA, VIOLINST

MADAM KAMBE, PIANIST

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# JAPANESE MUSIC

By ARIEL

IT has frequently been said, and with truth, that art is a universal language, a language that all nations and races appreciate and understand; and naturally we expect that only those nations that can produce great art, have in them the capacity for universal appeal. While it seems to be admitted that in painting, carving and statuary, as well as in the industrial arts, the appeal of Japan is of universal scope, as to the arts of music and poetry there appears to be considerable doubt. This of course, may be due to the fact that among foreigners much more is known of Japanese pictorial and decorative art than of her music and literature. Those of us who have lived long enough among the Japanese to discern and appreciate their point of view, their attitude to nature and their canons of art, feel a distinct appeal in the national music and poetry. Indeed there is reason to question whether in some respects the music of Japan may not be superior to that of occidental genius. If music be an art that is too delicate to be poetry and too refined to be drawing and sculpture, it may have a quality beyond the grasp of those accustomed to appreciate only the externals of art. If the appeal of Japanese music prove less enthralling than that of our own, it is possibly because there is not so much in it that is incontestably external. Our music is based on concord and has a predilection for the neurotic. Japanese music is founded on free-will power, and it appeals to the soul. Occidental music seems to come from the instrument and depend nearly all altogether on the medium. Japanese music depends on the mind and comes from the soul. Japanese music, like all other forms of the nation's art, is direct, spontaneous, and strikes the ear with a charm and novelty that impress one with its immaterial originality. Whether it has attained its present development in the same manner as Japanese painting, by endless repetition of old forms and ideas, one cannot say with certainty, but we presume it has. It has been said that Japanese painting, and to some extent, poetry, are far in advance of music; but we have good authority for the belief that the aesthetic principles of one art are those of all the others, the materials alone being different; so that it is very doubtful whether in music the Japanese are not only as fully developed as they are in the other arts, but so much more so that we are better able to appreciate their painting than their higher art of music.

Now while the arts have, of course, many points in common, there is a wide divergence in the means they employ, as well as in some fundamental principles. Moreover, we have to admit that nations excel in some branches of art more than in others. Music primarily affects the senses, and after arousing the emotions, reaches the intellect last of all. Unlike painting, music cannot entertain the mind with visible forms. The contemplation of the beautiful which arouses in us pleasurable feelings, is quite distinct from the beautiful as such. Beauty is and remains such, though there be no one to behold it. Music, however, must find expression in sound; and in vocal music it is not the sound, but the words, that determine the theme of the composition. The music is like a silhouette the original of which we cannot recognize until the words tell us whose likeness it is. Japanese music recognizes these essentials to an extent little dreamed of by western critics who have regarded it as the mere "strummings and squealings of Orientals." Music, we know, is the youngest of the European arts. At a period when the music of the west was but as noise—the budding outbursts



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of folklore and religious ecstacy—Japanese music was a national art of high achievement. For the Japanese have always looked upon the art as an important part of life. Like the Greeks they associated it with the formation of character and the means of expressing a beauty worthy of emulation. The Greeks associated music with every appeal to sense perception, in which beauty and ugliness could be discriminated. In the Third Book of Plato's Republic he gives music a high place in the moulding of character, and concludes: "Surely the end of music ought to be the love of the beautiful."

Japanese music no doubt came first from China: in *conception* it did, but Japan breathed into it her own breath of life. In China Confucius, like the Greeks, taught the relation of music to life; he said in fact that music was synonymous with purity of heart. Taking up this high conception of the art, the Japanese named their chief stringed instrument, *koto*, that is "things," but *immaterial* things, as opposed to *mono*, material things. To them even at this remote period music was a reality beyond the things of the world: it was *kami no nori koto*, "the oracles of the gods." To think, then, that what some occidental critics have been calling "dog music," to use the words of a French writer; and mere cacophany, to express a very general opinion abroad, has for long ages been regarded by the people themselves as the voice of Heaven and the consummation of beauty, is only one more example of the contradiction between the ideas of the East and the West. It may be that the Oriental fails to appreciate our music as much as we do his, and that the Chinese gentleman who, when visiting Paris, attended an opera, and said the very first part of the orchestra, meaning the tuning of the instruments, was the best—represented the typical Japanese view of our music; but the fact that so many Japanese are now becoming proficient upon our instruments, shows that we must not be too positive; for it is much easier for them to learn our music than it is for us to learn theirs. Occidental music is to them as a machine which has been invented and which they can imitate, though they admit the necessity of emotional expression and appreciation; but Japanese music is a tone born in the human heart, difficult for any to compass save those of native blood. It is an accumulated expression of the passions and emotions of the race, gathered through age-long evolution, and into which the foreigner does not readily enter. The writer once listened for an hour or more to a folk-song on the *satsuma biwa*, and when it was ended, to his relief, the whole audience demanded a repetition, and remained to hear it all over again. It must have been a music that concentrated in one point of living light the entire national past, with all the pain and pleasure that haunt human desire.

Therefore when we are tempted to cringe under what we are pleased to call "forced falsetto" and an endless repetition of old melodies, let us think of the beauty that is passing from soul to soul among the audience, a reality of which anything like sound is but the faintest and most delicate suggestion. Japanese history tells us that when the fair sun-goddess lay in a cave refusing to be persuaded out, it was not a reference to her voice, but to her grace of form that brought her forth to restore light and joy to the dark world. Nor do the Japanese yet set much value upon vocal music. Some would say it is because they have none to set value upon; but this would not be wholly true. A company of Japanese ladies once went to hear one of the foremost of western *prima donnas*; and during the whole performance they had to keep their handkerchiefs against their mouths to prevent disgracing themselves by fits of laughter. No, it is all in the point of view: the age-long cultivation of soul suggestion, almost independent of sound, but not quite. At present many of the Japanese are forsaking their national music for that of the West. Recent developments among them, in vocal music, show a quality of voice and a power of expression higher than the average abroad. This advance has

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been largely under the influence of the Tokyo Academy of Music as well as the impetus lent to the art by the numerous Christian churches throughout the Empire. Under efficient German instructors a full course in European music is given, at the Tokyo Academy, and all instruments taught. It is to be regretted that the Academy almost ignores the national music, the *koto* being the only Japanese instrument taught. Perhaps it is because it is easier to imita e foreign music than to imbibe native music, which has to be learned as an inspiration, like the passing on of a secret known only to the master.

One difficulty with the national music was that until recently there appears to have been no system of notation. The old music masters had their collections of tunes, and the pupils simply committed them to memory, as the teacher tried to impart whatever *kugi*, or esoteric there was connected with the proper expression of each piece. This may be the reason why the *samisen* is the popular instrument; for on the *samisen* no tune seems ever to be repeated in the same key, or in the same manner, the expression in this respect being left apparently to the will and mood of the performer. And with the *samisen* there is, more often than not, the accompaniment of dancing as a mode of interpreting whatever beauty there is to be expressed; and Japanese dancing is an art of moods—like running water, or the song of birds, absolutely sweet and natural. When the old musicians used manuscript at all, it simply consisted of written numbers corresponding to the notation kept in memory. With the coming of occidental notation, now all this has been changed. It has happily not interfered at all with the music that belongs to things peculiarly Japanese. The ministrels go about the streets, and the young men and maidens sing their songs, as emotion serves, unbothered by western notions as to how it should be done; and then antique music of the temples and funerals is rendered much the same as of old. The really first-class professionals, however, all use western systems of notation, into which most of the national airs have now been transcribed.

And of course in estimating the music of a nation one must study the songs of the people more than the achievements of any single master: the *volkslieder* rather than the academically moulded symphony. Here we notice little attention paid to what we call harmony, though there is concord sometimes, as well as intervals of harmony. The result upon the mind of the Japanese is quite as satisfactory to him as that of our music is to us. On hearing our music the Japanese can detect the laws underlying our construction of melody; and owing to the influence of the Academy, they are constantly rising to more richly harmonized themes in the native music than were known formerly. Their notes are practically identical with our diatonic and chromatic scale, though not always mathematically the same as our more tempered system so far as the number of vibrations is concerned. The fact is that the skeleton of Japanese music is being clothed by the foreign-educated teacher with occidental harmonies, which some regard as indicating a deterioration. The same deterioration is observable in the art of painting. The point of view of Japanese art, whether of painting or music or literature is so different from the occidental, that any attempt at mixing them must meet with failure aesthetically.

The difficulty is that music, like language, is largely a matter of where one was brought up. What we have heard from childhood we like best; and the system with which we are most familiar seems to us the only perfect one. That our western music seems more melodious and susceptible of harmony than Japanese music, must not be made a reason for holding that the latter is incapable of harmonic treatment, especially from a Japanese point of view. Japanese musicians have themselves already taught us that the sources of harmony have not been exhausted when the west has done its best. The West once viewed the possibilities of Russian music with grave doubt, but look where it is to-day!

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MADAM TAMAKI SHIBATA, OPERA SINGER

MR. K. SHIMIDZU, BARITONE

MISS NOBU KODA, VIOLINST

MADAM KAMBE, PIANIST

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A TOKYO VEGETABLE MARKET. *Gemüsemrkt. Le marché aux Legumes.*

NIHONBASHI FISH MARKET. *Le Marché aux poissons. Der Fischmarkt.*

SECOND HAND CLOTHES MARKET, KANDA. *Le Marché aux habits vieux. Hande in alten Kleidern.*

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# JAPANESE MARKET PLACES

HE who would enter into and appreciate one of the most interesting sides of life in the great metropolis of Japan, should visit the market places, scattered here and there throughout Tokyo. An early morning stroll along the streets of the city presents the unique spectacle of hundreds of carts, pushed by two or more men, speeding along with a tremendous rush, shouting or singing their labour cries or songs; and one, if a newcomer to Japan, wonders what it all means. Well, the small, shallow tubs on the carts contain fish, and these men in charge are hurrying as fast as they can from the fish market to the shops they represent. As they career along up hill and down for miles, you are impressed by their powers of endurance: how they can keep up the speed! But they are accustomed to it, and even in the hot weather they never let up till they reach the desired destination. It is remarkable what man can do when his living depends upon it. There is more about it than the mere fact, however, for the men seem filled with an *esprit de corps* that is half the battle. Well may they be proud of their achievement, for none but they could have done it!

More interesting still is the busy spot from which they have emerged. The great fish-market of the Japanese capital is in the very heart of the city at Nihonbashi. It is quite unlike the fish-markets of the west; and the only way to know it is to see it—and hear it! So great is the crowd and so rapid and remarkable the transactions, that there is no room for the mere onlooker. No, if you wish to see the Nihonbashi fish-market you must have a pull, or get permission to enter. It seems like the corner of a spacious city street rather than a place where two millions of people are supplied with a day's sea food. The old fashion is disappearing, however, and recently the city fathers have ordered the reconstruction of the market on a European plan. No outward accommodation, one is pleased to feel, can ever change the unique customs and the general spirit, that prevail there. It will always remain a Japanese fish-market; and that is the most absorbing aspect of it.

Here come the fish buyers at dawn every morning, and in winter long before the sun streaks the eastern sky. Even as early as 2 A.M. there is bustle in the Nihonbashi fish-market. Then the boats are coming with the previous day's catch; for the fish have to be brought many a sea mile, from places as far south as Misaki, and the waters along the coast of Awa and Katsusa. In times of big demand fish also come by train from Sendai and other sea ports. As soon as the denizens of the deep are landed, they are divided among the auctioneers waiting to put them up for sale. The landing of the fish is a sight to behold. As all the fish are kept in water they are living, and quite as active as when taken from the sea many hours before. Ashore they now come, flapping and jumping with a noise and a clatter that is an excitement in itself. Those who handle them seem to sympathise with them. Most of the creatures are put into water again to be kept alive as



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long as possible, especially in the summer months. The buyers are anxiously waiting, and the carters are 'chafing on the bit,' as it were, to get off with their precious burdens and be back at the shops of their masters sooner than expected; for a good fish runner means money to his master. The shop that can have fresh fish on sale earliest, will do the best trade and make a name for itself.

In a remarkably short time the fish are ready for the hammer. The auctioneer takes his high stand and calls for bids for this lot and that. The bids from the anxiously waiting multitude are quick, impetuous and decisive. Even if you were the best Japanese linguist in the world you would not understand a word that was being said. The language of the fish-market is a law unto itself. The lot is put up, auctioned off and knocked down to the highest bidder, and the uninitiated is none the wiser as to the nature of the bidding or the price paid. All bids are in numbers that correspond to what we should call private marks, in commercial life. No one can spy out what the wholesale dealer paid for his day's transactions; he has to be trusted by the retailer. The early competition lessens as the auction proceeds and the demand is more or less satisfied. Prices fluctuate greatly during the period of the sale.

And the whole thing goes on with briskness and *éclat*, and yet not a copper of money seems to change hands. Purchases are not settled for daily or even weekly or monthly. Every buyer wishing to have the privileges of the fish-market has to sign a contract that he will pay up promptly on certain days. There are three settlement days in a year. The winter period is from the 16th of November to the 15th of March, and the bill must be paid on the latter date. The summer period is from the 16th of March to the 15th of July, settlement taking place on the day the period ends. The autumn period is from the 16th of July to the 15th of November, when all purchases must be paid for. This arrangement gives the retailers plenty of time to make good; and as their capital is small, the concession is no small advantage.

The social side of the fish-market is immensely interesting to anyone wishing for an insight into Japanese life and character. In Europe they speak of 'the jolly fisherman,' but he is nothing to be compared with these hardy, sturdy sons of Nippon. The Japanese fish-dealer has none of the 'billingsgate' about him. He seems to have imbibed some of the characteristic of the energetic and active captives in which he deals from day to day. Not that he is at all *fishy*, but he has the strenuousness and agility of a fish and is a vigorous specimen of manhood. By the Japanese he is regarded as of a special temperment, gallant and chivalrous. The fishmen themselves are proud of their calling, and suffer none to mar their good name. Their communities have in late years been mixed with people from the country, farmers that have taken to the sea as more prolific than the soil; and the Tokyo people are wont to notice a deterioration in the old fisher stock of the capital. But they are still a sturdy, honest lot, deserving of respect. Their days are not spent with the mild creatures which one sees in a western fishing boat. Great monsters of the deep are the companions of the Japanese fisher

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and the Japanese fish-seller. In the market one sees huge inhabitants of the sea lying about in helpless captivity. Sharks that could swallow a man, now are being sliced and distributed for human consumption. Yonder is a big octopus, with devilish grin, but soon he will be quartered and put in the pot. Some of the fish sold are so tiny that they are much smaller than minnows, and sold like tea in bags, the individual fish not being bigger than a pin or a tea-leaf.

One cannot speak of the kinds of fish without keeping in mind the social side of these folk; for they have their seasons, and the seasons all have their particular fish. One of the most exciting days of the year in the fish-market is January 2nd, known as *katsu-uri*, or first-sale day. On this day all the fishmongers, buyers and dealers, as well as numerous cooks who serve up fish at various restaurants, come to the market to see who will succeed in securing the first fish of the New Year. Needless to say the bidding is brisk and the competition keen. Rejoicing in the extra income of the genial season the fish dealers pass the compliments of the season to one another, and indulge a bit too freely in sakê. Another period of unusual rejoicing for the fisherfolk is the 3rd of March when the Girls' Festival comes off, and there is great demand for a fish called *sazae*, a species of mulex, the demand beginning from the last of February till the day of the festival. In the cherry-blossom season there is a special demand for *sawara*, a fish of the mackerel family; and as March is also a pay month, there is plenty of money then, and times are lively. In the month of April bonito first return to the market; and though this fish is not of a particularly delicate flavour, the Japanese welcome it as a symbol of sturdy vigor. During the Yedo period it so became the fashion to secure one of the first of the season, that people used to pawn their clothes to buy bonito. During the months of May and June the bonito is the king of the Japanese fish-market. Now, the season is extremely hot and humid, so the chief fish of the market are those that can be kept in water. The folk who deal in living fish and those in dead, usually are not the same, as they have to provide themselves with different devices for taking care of the fish. The one requires water, and the other ice,—or a quick sale. The dealers in live fish have boats with perforated bottoms, where the fish are kept, anchored along the coasts of Fukagawa, Tsukuda and Kanasugi near Shiba. These big boats filled with fish and water come to the market daily through the hot months. The queen of Japanese fish is the white or red *tai*, a kind of sea-bream, and the sole and flounder also are delicious. These are always kept alive, if possible. From them the people make a food called *arai*, the fish being sliced raw and cold water poured on it till it warps, when it is ready for the table, where it is eaten with *soy*, or *shoyu*. In the months of July and August the market is open in the evening, as the fish cannot be kept too long; the custom being called *yugashi*. In September and October the fish in season are mackerel and pike, with myriads of sardines, a fish very cheap and the boon of the poor. In October comes the festival of *Ebisu*, one of the seven gods of good luck; and then there is a great demand for *tai*, as an offering to

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this deity from all who hope for his favours during the succeeding twelve months. As one goes along the streets one often sees representations of this god with a huge *tai* in his arms, used as a sign over shops. Toward the beginning of winter salted salmon comes into demand, as a favourite present at the New Year.

Not less interesting and important to the sightseer in Japan are the vegetable markets of the capital. The largest of these are at Kanda, at Daikongashi in Kyobashi and at Ayogoku. Most of the vegetables for these markets, however, come from the big market at Senju in the extreme northern limit of the city. Here farmers come every morning with their products, arriving about 3 A. M. The vegetables are auctioned off much in the same manner as in the case of fish at the fish-market. The farmers, however, usually have a reserve bid on all their products or lots; and when the auction is over the auctioneer pays the farmers for the green grocers, keeping two per cent of the price for his trouble. The green grocers have to settle with the auctioneer twice a month. These green grocers are really middlemen who sell the purchases again to the hundreds of vegetable shops throughout the city or take their purchases to the district market-places where they have them again put under the hammer, the vegetables being bid upon by the owners of vegetable shops in the city. The wholesale green grocers all belong to a guild for mutual protection; any one who wishes to become a member of this guild must first pay a fee of 100 *yen*.

In Japan vegetables, of course, have their season as in other countries. The principal varieties in January are parsley, onion, arrowroot, yam, lettuce, spinach, potatoes, celery, carrots, turnips, cauliflower, artichokes, which continue through February and March. In May and June new daikon (a kind of horse radish) comes in, bamboo sprouts, beans of many kinds and peas. The vegetables of summer and autumn are numerous: cucumbers galore, melons of several vatieties, eggplant in abundance, cabbage, ginger and many others. One of the most plentiful and wholesome is the sweet potato; and ovens for baking it are as frequent in Tokyo as ice-cream parlours are in America.

A curiously interesting phase of Tokyo life are the secoud-hand clothes markets. At Yanagiwara in Kanda and Hikage-cho in Shiba a motley crowd comes together to sell and buy the cast-off or stolen garments of the more well-to-do classes of the city. A great number of shabby-looking shops are all huddled together like a bazaar. The market is not open daily; for the stock all disappears in one auction. But several times a year, as the stock is on hand, these auctions take place, and the crowd is squalid but intense; poor but brisk in bidding.

We have, in a former article in the JAPAN MANAGINE, given some account of the flower markets, many of which, like a fair, take place in different parts of the city from night to night in season.

What we have said of Tokyo, prevails to a more or less extent in all the cities and towns of our vast population. The markets of Osaka and Kobe are famous; while the fish and vegetable markets of Nagasaki, especially the former, are not to be surpassed anywhere in the world. When Dr. David Starr Jordan, of Leland Standford Jr. University, visited Japan, he was much impressed by our fish markets, expressing the conviction that they were unequalled elsewhere.

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# REPRESENTATIVE WOMEN OF JAPAN

By PROFESSOR N. NAGAI

II

IN resuming our sketch of representative women of Japan, we will begin with Tomoe, of the Kamakura period, who lived at the same time as the fair Shizuka, with mention of whom we concluded our last article. Tomoe was the wife of the famous warrior, Kiso Yoshinaka, and daughter of Kaneto Nakahara. The whole family of brothers and sisters were known for valour and bravery ; and Tomoe was no less valiant than the rest. With exquisite beauty of feature and form, she attracted much attention ; but in battle she was a warrior to be reckoned with. She could lead a regiment like Joan of Arc, and never once did she lose a fight. She followed Yoshinaka on his northern campaigns where she distinguished herself for brilliancy and daring. After his return to the south with his lovely heroine of a wife, Yoshinaka was defeated at Kyoto by Yoshitsune. He fled into the country accompanied by his wife, who fought desperately in his defence. It is said that she kept the pursuers at bay until most of her men were killed. When only seven remained, of whom the fair heroine was one, the leader of the enemy, Iyeyoshi, a man of great physical force, came up, and attempted to cut down her husband. As he raised his sword, she was beside him on her horse, and cut off his head at a stroke. Dismounting before the awestruck soldiers, she picked up the head and rode up to her husband and laid it before him. "Ah," said Yoshinaka, "the same fate may soon be mine ; and when that time comes they will say, 'He had to have his wife trailing after his heels to the last ;' so, as that would for ever mar my military fame, I beseech you, go !" At first she refused with tears and beseechings ; but since it was the will of her husband, she obeyed. On her return home, she entered a nunnery and took the vow of perpetual retirement from the world, spending the rest of her days at Tonumatsu in Echigo.

The famous heroine, Hangaku, was in the castle of Torizaka, Echigo, when it was beseiged by the forces of Moritsuna Sasaki in the name of the shogun, Yoriiye. The siege was long and dreadful ; and the imprisoned defenders were in great straits. It was then that Hangaku organized a company of women, who let well-aimed arrows fly thick and fast in the face of the besieging enemy, numbers of whom fell before the shafts of the brave women. With her long hair in a martial topknot on her head, she rode out and urged on the soldiers till all were filled with a new courage and inspiration. She wore armour like a man, and could shoot a bow that never missed its mark. At last one of the enemy climbed up on an eminence and shot an arrow through the calves of Hangaku's legs, disabling her. After this her men fled, and she was taken captive. Kyochika, the man who had fired the shaft that put her out of action, carried his famous prisoner to Kamakura and presented her to the Shogun. Undaunted she preserved her composure in the august presence of Yori-iye. Then one of the retainers, Yoshito Asari, besought the shogun to give her him to wife. "What !" cried the shogun. "Marry a rebel !" But Asari replied : "No, not that I particularly want to marry a rebel, but I should just love to have a child born of so brave a creature ; for I believe the son of such a mother would be even



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more valiant than herself." The shogun saw through this suggestion on the subject of eugenics and acceded to the request of Asari, who took his fair captive back with him to the land of Kai; and tradition has it that many sons were born of her, all of whom won fame for martial valour. And so above the turmoil of civil commotion in the dark days of the Kamakura period the names of Tomoe and Hangaku shine out as stars whose light, coming down even to our own day, still burns brilliantly before the eyes of young Japan. The women worth mentioning in this period were not all of the warrior type, however. Zenni Matsushita, the mother of Hojo Tokiyori, Regent under the shogun, noted for her character and thrifty domesticity. Once when she was caught repairing the rents in the paper *shoji*, she was reprimanded by her brother for giving her attention to such things, when she should order the servants to have the whole thing recovered with paper. Her only remark was: "Sir, what you say is true. But *little* rents *can* be mended!" And so her emphasis on the importance of little things, and the duty of attending to trifling duties, won for her a name among the ladies of her generation; and the public regarded her as the worthy mother of so great a son. The Regent, Hojo, like his esteemed mother, was noted for his frugality and economy; and he always conducted himself with simplicity and dignity. In the face of the extravagance and luxury of the Kamakura period this example had no insignificant influence on the corrupt society of the time. The peace he was means of bringing about was in no small measure due to the mother who produced and trained him.

The saying that great mothers produce great sons is as truly and as frequently justified in Japan as in western countries. During the dispute between the northern and southern dynasties, several such women made their names conspicuous by their character. The father of a famous warrior, named Masatsura, died in the battle of Minatogawa, near Hyogo, in the war with Ashikaga Takauji. When the father was going into battle he handed a small sword to his son, Masatsura, and the boy knew well what it meant. When he heard the cause was lost, Masatsura betook himself to his room, and his mother knew something serious was up. Taking out his sword from his sleeve, the young man was about to despatch himself in the usual way, when his mother stepped in upon him; for she had been watching him through the *shoji*. "Hold!" cried she, with tears. "What do you suppose was your brave father's meaning when he handed you that sword? Was it that you should destroy your Emperor's foes or his friends? You seem about to destroy one of his friends. Is it not the time-honoured duty of a soldier to take revenge on the slayers of his father and to fight the enemies of his sovereign?" Much impressed by this expostulation, Masatsura saw his mother's point of view, changed his mind, and grew up a staunch supporter of the southern dynasty. Thus the presence of mind and the great wisdom of a good Japanese mother saved for the country a worthy son and a great patriot. In fact it is always said in Japan that any family from which come men who give themselves willingly for their county, has a good wife and mother. In the face of news of death in battle the mothers of Nippon maintain a calmness and composure that surprises the more demonstrative women of the West. But the true Japanese wife or mother never regrets the life of even her dearest one, provided it be given for the right cause. This sublime courage of the women of Japan in the presence of tragic circumstance and heartbreaking sorrow lies dormant in ordinary every-day life. The typical Japanese woman is always greater than she seems, the opposite being often the more true among the nations of the west. Our women have eminently cultivated the virtue of self-suppression and self-mastery. Their feelings and emotions they reserve, not for weeping or display of uncontrolable grief; but for occasions of piety and loyalty. We Japanese have come to believe that the woman who can restrain her emotions is the woman fit for the best uses: she is the

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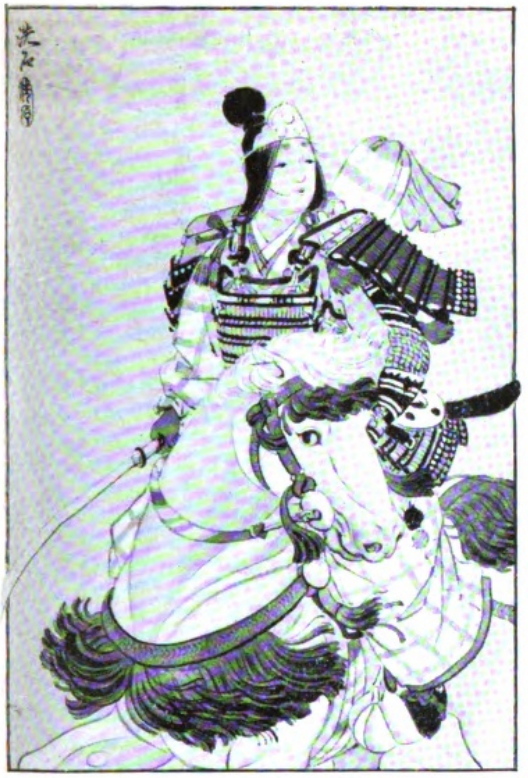

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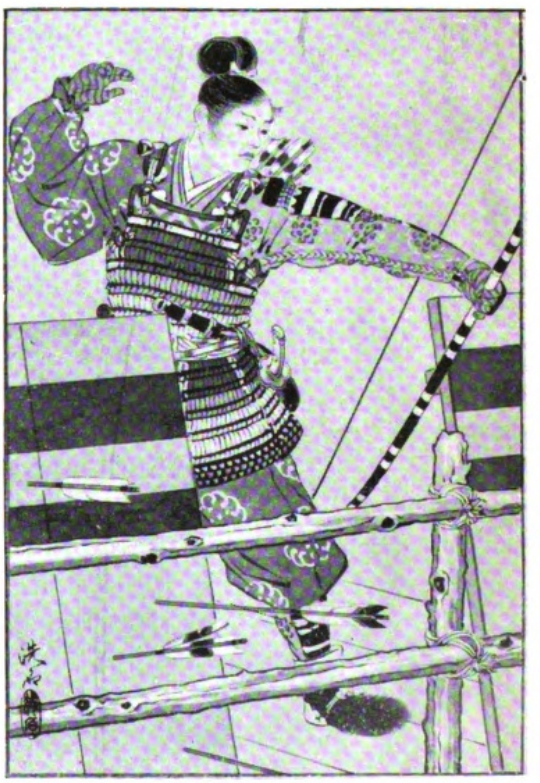

b

d

(a) TOMOYE
(b) MATSUSHITA ZENNI

(c) SHIZUKA
(d) HANGAKU

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(a) WIFE OF YAMANOUCHI KAZUTOYO
(b) MOTHER OF HARA MOTOTOKI
(c) MOTHER OF KUSUNOKI MASATSURA
(d) WIFE OF HOSOKAWA TADAOKI

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highest kind of wife, and the best type of mother.

Well, to continue, and to come to the women of later times, let us notice the name of one who was the wife of Hosokawa, the valiant general of Iyeyasu. This woman was not only distinguished for her womanly courage and eminent virtue, but for her Christianity; for she was an earnest follower of the then new religion. Her husband lived with Iyeyasu and had to leave is wife a hostage, as many other daimyo did, in Kyoto, or Osaka, as it happened. Hideyori, the son of Hideyoshi, now made Osaka castle his base of operations against Iyeyasu, and he had all the families of the daimyo in the city held as hostages. So he ordered the wife of Hosokawa to come within the castle. Now, Hosokawa had given his retainers, left in charge of his home, the secret order that if anything wrong should happen, they were not to let his wife be taken alive. When she refused to enter the castle of Osaka, Ishida, the general of Hideyori, sent men to bring her by force. As soon as her faithful retainers heard the approach of the guards, they entered her chamber and informed her of the situation, at the same time drawing their swords telling her the orders left by her husband. As a Christian she refused to commit *harakiri*, as was her privilege. So she bared her beautifnl neck, and asked to die by the hand of her friends. At a stroke one *samurai* severed her head, and the other *samurai* sent the two children to the same fate. Then setting fire to the house, the two brave guardians of the noble lady, committed the happy despatch, and left no trace of what had happened. The account of this brave and tragic circumstance was related by the maids of the lady, who were allowed to escape after all was over; and the story written down by the Jesuit missionaries on the spot at the time. The action of the wife of Hosokawa had so great an effect on the mind of Ishida that he abandoned the idea of capturing the wives of the *daimyo*, and thus her sacrifice saved many other women from a fate to which all good women prefer death, like the wife of Hosokawa. Now when Hosokawa heard of the brave behaviour of his beloved wife in the hour of severest trial, he was greatly inspired and fought more bravely than ever in the cause of his master, Iyeyasu; and after Ishida was defeated and the cause of Hideyori lost, Hosokawa became the *daimyo* of Kumamoto; and the present Marquis Hosokawa of Tokyo, is a descendant of his.

Japan has many examples of families who became great in the world through the stuff of which their mothers were made. Take the case of Yamanouchi Kazutoyo, who was a poor vassal of Oda Nobunaga. Once when he was a *samurai* he was too poor to provide himself with a horse to cut a proper show at the review. There was a horse to be had but it was one of the finest animals in the place, and no one could afford to buy it. Yamanouchi came in and sat down before his wife with a very sad countenance, and they talked it all over together. Then his wife arose, went to a dressing-table drawer and took out some gold coins, which she handed to her husband. "There," said she, "take this and buy the horse." Yamanouchi, not a little surprised that his wife should have such a sum of money, did not seem at first so very well pleased. "Look here" said he, "you know how poor we have been, and how often we have wanted things we could not afford to get; and here, all this time, you have been hoarding away gold unkown to me." The wife calmly made reply and said: "This money was the dowery given me by my father when we were married. He handed it to me and told me to put it safely by, and not to use it until some time my husband should be in great difficulty for want of funds. It seems to me this is such a time; and so I freely offer it to you." The man was greatly astonished to hear this good news, and much admired the attitude of his wife in relation to the matter. Next day when Yamanouchi appeared on his fine horse before his master Oda Nobunaga, his mount was much praised, as it was the finest one present. The great Oda was so pleased with the sacrifice of the *samurai* in providing himself with such a horse, that he promoted him as

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an example of what a *samurai* should be. From this time Yamanouchi became a conspicuous agent of his master, and in time was created a *dainyo*, first under Hideyoshi and later under Iyeyasu. Finally he became the lord of Tosa; and the present Marquis Yamanouchi is one of his descendants. The woman who can be thrifty and frugal, saving up a penny for a rainy day, is truly typical of a samurai's wife, and is always regarded as exemplary by the Japanese.

When we come to the Tokugawa period the spirit of *bushido* had begun to flower, and a still higher ideal of womanhood was the consequence. Woman was taught that she must always yield to man, save in the matter of revenge, when she was entitled to hold her own against all comers. In this respect the mother of Hara Mototoki, one of the famous forty-seven *ronin*, was a conspicuous example. Once when Hara was going to Kyoto to discuss plans with Oishi for the revenge of the murder of their master, the lord of Asano, he said to his mother: "Now, I am off to Kyoto on business, and from thence I may go to Yedo; so I tell you."

In reply his mother remarked: "Well I know why must you go to Yedo. If you are going there I must bid you a long farewell, for the separation will be long. A *bushi* endowed so handsomely by his master and living so well on his bounty is bound to sacrifice *all*, if necessary, for his master. So you must behave yourself as becomes a *samurai*. If you violate fidelity to your master, I can never see your face again."

"A good piece of strategy requires perfect secrecy," replied Hara. "It was agreed between Oishi and myself that never a word should we whisper, even to the nearest and dearest relative. I long to tell you our plans, my beloved mother, but I dare not. You are now grown old, and you have no son left to care for you: this is my greatest sorrow."

The old lady looked at him, and firmness was in her eye. "Loyalty and filial piety may sometimes conflict," said she, "and when they do, loyalty must be supreme. Go! Revenge your master's death!" And Hara departed.

Hara found Oishi ill and disspirited, and being unable to mature his plans, he returned to Ako for a few days. His mother was silent and refused to speak. Next morning she did not appear; and when they entered her room, she was found dead, with this note by her side:

"My son, I told you that you cannot be at once loyal to your master and pious to your parents. Now I see you have returned: possibly for your mother's sake. If for my sake you cannot revenge the death of your master, you thereby bring dishonour on the name of our ancestors; so I now deprive you of the excuse, and depart into the unknown."

Thrilled by the heroism and high character of his mother, Hara had no sooner performed the funeral rites over her, than he set out for Kyoto where, with Oishi and others, he planned the famous *vendetta* that has attracted the attention of the world and immortalized the names of his companions and himself. In reality the mother of Hara died a martyr for the sake of the lord of Asano and deserves a place among the 47 *ronin*.

From the examples we have advanced from the various ages of Japanese history it will be seen that the typical Japanese woman has a pretty definite idea of her duty, and that as a rule she acts according to her lights. We have seen how quiet and patient she is, how gentle and docile under the most trying circumstances; and yet when duty demands it, how terrible she can be in the passion of her cry for justice and right. And the men whom she brings forth are not less filled with the same spirit and disposition. They are, perhaps not so perfect in their resolution to do their duty; nor so pure morally as their mothers; but they have their mothers' quietness and reticence; their mothers' patience and undemonstrativeness; yet when they are aroused by insult to their conscience or dishonour to their country, like their mothers, the Japanese are "more terrible than an army with banners."

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# THE OTHER SIDE OF TOKYO

By TOTSUDO KATO

IF one can understand Tokyo, he understands Japan, for here amid our teeming millions, beats the heart of the Empire. Tokyo is a new city compared with places like Nara and Kyoto, renowned for more than a thousand years, but it represents most of what Japan has to say for herself, and is worthy of special study. Some eight hundred years ago, when the cities of the south were just rising into prominence, the site now occupied by Tokyo was known as the "grassy plain of Musashi," and a poet aptly described the tiny villages there, as 'rising among the rushes.' In the Heian period, when Nara was at the height of her glory, most of the province of Musashi was a hunting ground where deer abounded, which were shot from time to time by archers of the day. A man named Yedo obtained a fief under the Shogun, Yoritomo, and took up his abode in that region, the village that arose later, taking the name of the original holder of the land. Afterwards many retainers of the Shoguns took up land in Musashi; and in the later days of the Ashikaga period the great Ota Dokwan laid the foundation of his castle in Yedo; and when the still more celebrated Tokugawa Iyeyasu entered Yedo, he rebuilt the castle and made Yedo the metropolis of Japan. During the height of the Tokugawa supremacy all the great *daimyo* had their official residences in Yedo, and from that time the city began to grow and prosper. In a short time the city swelled from a population of 500,000 to one of over a million and a half. With the removal of the Imperial House to Yedo the city blossomed into Tokyo and is now a place of more than 2,000,000 people, the largest and greatest city of the Empire.

Such, in brief, is the history of our capital; but I must now turn to that side of Tokyo which everybody does not see. The increase of land values in Tokyo has of late been enormous. Land which on the statute book is valued at 90 *sen* a *tsubo* (36 sq. feet) is selling at more than a hundred *yen*; while even the cheapest land in the worst sections, sells for as much as 30 *yen* a *tsubo*. The total land value of the city shows that in a few years the value of land has increased a hundred-fold. The Tokyo Clearing House last year showed business of over 350,000,000 *yen*. The city has now a street railway mileage of over 200, while at each of the Tokyo stations more than 2,000,000 passengers board the trains annually. Even an apparently insignificant station like Shinjuku despatched and received over a million passengers last year. This enormous increase of passenger traffic has had a far-reaching effect on labour and commerce.

The paramount question among most people in Tokyo is how to get money, which shows how unlike we are to our ancestors. The pressure of social obligation is great in a place like Tokyo, and the cost as well as the standard of living is high. Moreover, the contrasts between individuals is extreme. Here we have the richest and poorest people in the whole Empire. There are people such as the Mitsui on the one hand, the interest on whose money brings in thousands of *yen* per minute, men who are able to earn a living while they sleep, as we say; and on the other hand we have the labouring millions working for from 25 to 50 *sen* from ten to twelve hours a day and finding themselves. The man whose



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pay is fifty *sen* a day has to spend at least nine *sen* of it on carfare. There are many in Tokyo, however, who have to live on as small an amount as five *sen* a day. At Mannencho in Shitaya, for instance, they say everything is sold "cheaply dear." The meaning is that the poor have to buy in such small quantities that they pay a double price in the end. The price of a dish of *sashimi* (sliced raw fish) is 10 or 15 *sen*, *sen*, but the poor man cannot spare so much at a time; so he pays half a *sen* for a morsel of it, which is at the rate of about 25 *sen* for the ten *sen* dish. And so in our great city the wealthy grow wealthier and the poor poorer. The simple life may be possible in the country parts of Japan, but not in Tokyo; hence the misery of the Tokyo poor. In Tokyo there are more than 570,000 toilers who depend absolutely on their daily wage. This means that every working man is supporting at least four in a family on an average. Yet one does not see beggars pestering the inhabitants of the city, as one sees in European cities, for even the poorest Japanese would die sooner than lose his independence and self-respect.

The rage for money in Tokyo is affecting the middle classes even more seriously than the extremely poor. They have their increasing vanity to support, and now-a-days this evil is more expensive than ever. The wife of an official receiving a salary of only 30 *yen* a month, goes to the Mitsukoshi department store, and her eyes are tickled by the sight of so much that she sees and covets. She never rests till her husband has saved enough to buy her some of the fine things for which her heart repines. And thus the whole of her husband's little income goes to gratify a moment's vanity. Some husbands are not to be thus easily inveigled into spending their hard earned savings; and some wives have been known to be unable to resist the temptation to steal, rather than be out of fashion. All this shows how corrupting is the rage for gold and fashion in Tokyo. To meet the ever pressing demand for the yellow metal, money lenders are rife and usury is rampant. There are at least 1,300 licensed money lenders in the capital, with several hundred private or secret ones as well; and these exact as high as ten per cent for loans of a hundred *yen* for a month or so. Profitable as the usurer's business is in Tokyo at present, it is not profitable enough for most of these money grabbers; for when they make loans by terms of three months, in renewing the loan they always count the month ending as well as the month beginning, after a custom called *odori*, or doubling. The usurer is the banker of the poor man; and at the rate mentioned, it will be seen how the poor man comes off in the end. Now in the days of the benevolent rule of the Tokugawa Shoguns every few years, in accordance with the rule called *On-toku-sei*, debtors were ordered to cancel all debts, a time of jubilee for the poor. This benignant custom led many of the richer classes to cancel voluntarily the debts owed them by the poor, such debts being termed *sacrifices*. But the narrower spirit of modern times gives scant consideration to those who venture to incur indebtedness.

The reason of all this is that now Tokyo is in the hands of strangers. With the inauguration of the new régime the old Tokyo citizen had to take a back seat. We are now, say some, in the hands of rustics from Satsu, Cho, and Hi; and the true people of Yedo are driven to out-of-the-way corners such as Fukagawa. The new officials from the provinces afore mentioned are light and gay, perhaps too much bent on their own pleasures to regard the conditions of the poor.

Tokyo is a wonderfully easy place to spend money in: it eats up spare cash like a canker. There are not only gorgeous shops displaying every modern luxury, but places of entertainment and seduction innumerable. Tokyo has no less than 180 tea-houses and over 3,000 *geisha*, all of which are but traps for the poor fellow with a little cash. We have endless side-shows and theatres too, with plenty of concerts and kinemetagraph exhibitions every night

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HOW MONEY GOESIN TOKYO *achetant des objets de luxe. Luxusartikel.*

TOKYO MONEY SPENDERS: A THEATRE. *Comment on dépense l' argent à Tokyo: au theatre. Wie man in Tokyo lebt: im Theatre.*

A FORTUNE IN MOTOR CARS. *Toute une fortune en automobiles. Ein ganzes Vemoegen in Automobilen.*

A POOR SECTION OF TOKYO. *Un quartier pouvre à Tokyo. Ein Armenviertel in Tokyo.*

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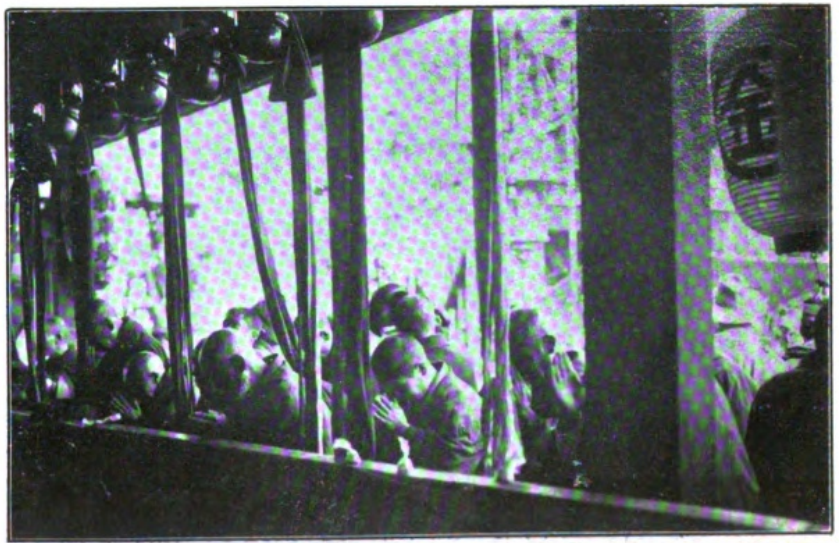
FOR THE KINEMETAGRAPH

SO MUCH A PLATE. *Un festin. Festschmaus.*

EXPENSIVE STREET DECORATION. *Decorations des rues. Strassenschmuck.*



A PENNY FOR THE GODS. *Offrande aux dieux. Gabe an die Goetter.*

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in the year. In the faces of such countless temptations it is hard for the young and inexperienced to overcome and conquer. A greater affliction still is the number of fortune-tellers and necromancers that abound. One would be surprised to find how many apparently sane people spend money on these. This must be so, or they could not afford the amount of advertising they do. On every place of crowded traffic they are to be found, ready to take in the unwary.

Tokyo people are much too busy with the world to think about religion. They regard it as a thing apart. The ultimate end of human life but little concerns them. And yet, strange to say, the lifeless statue of the goddess Kwannon at Asakusa can draw a larger following than I could, were I to lecture the Tokyo people as I am now doing my readers. Kwannon is only a foot or so high, and I am a giant of considerable proportions, but our attracting power is widely different. The reason is simple. I tell my fellow-citizens to rest a little from the rush for gold; but Kwannon is willing to hear their endless precations for more gold. It is a question whether, for every *sai-sen* thrown into the treasury of Kwannon of Asakusa, there is not a prayer offered to her for greater power to amass wealth, or simply to get enough for a living. The Seishoko of Kakigaracho sells amulets for speculators to win wealth; while the charms supplied by Bezaiten of Shinobazu, known as the Koban amulets, are eagerly sought by the Tokyo seekers after gold. It will be seen that the new love of money that has taken hold upon our people has emphasised the tendency toward polytheism; for Kwannon is by no means the only hope of our money-lovers. Narita Fudo, Hosogami and many others all have their suppliants. There is a story told of two men, one of whom was a polytheist. One day while the two men were out walking they were attacked by highwaymen. The deist with his one amulet escaped while the other man with his numerous amulets and charms was slain. When the dead man reached the abode of the gods he had served, he inquired as to why they had thus neglected so faithful a follower, while a fellow who prayed to only one god, was saved. "Oh," said one of the gods, "we did mean to save you; but you must know gods are among the politest of beings; and so one of us said to the others 'please go first! You may have the honour of saving so devoted a disciple'; but the other said, 'no, by no means; you must go first; it is you that should have so great an honour'; and so while we were making these mutual concessions and deferring to one another, the robbers had their way with you; but we won't let it occur again."

Well, a man who tries to serve many gods, as a rule is not a very zealous believer in any; and so Tokyo religion generally does not go very deep. Speaking as a whole there are but two religions in Tokyo: one for the rich and other for the poor; yet the gods are many. No wonder the Vice-Minister of Home affairs has been trying to bring the religious teachers together to effect some united purpose for the uplifting of the nation. I have, of course, given but one side of Tokyo, the darker side; but there is another and brighter side. Tokyo has many noble men and women and good citizens, as good as any country can wish. They are not always the most conspicuous but they are the salt of the community in so far as it is sound. To mention names would be invidious, but everybody knows them. And over all shines the benign influence and example of the Imperial House, which last year gave some 20,000,000 *yen* for the relief of the poor and needy, especially the sick and afflicted. If the Imperial bounty does not reach the poor, it will be the sin of the officials.

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# WHAT BUDDHISM HAS DONE FOR JAPAN

## I

IT is a generally accepted fact of history that Buddhism came to Japan from India through China and Korea. The account native historians give of the introduction of the new religion to Japan, is that a golden image of Buddha and some scripture scrolls were presented to the Emperor Kimmei by the king of Hakusai, a petty state of Korea, in A. D. 532. The Mikado inclined to the acceptance of the new religion, but the majority of his conservative Shinto councillors persuaded him that to welcome a strange faith would bring down the anger of the national gods. With the image had come a message to the effect that all who welcomed the faith of Buddha would receive endless happiness and have none of their prayers unanswered. The Mikado inclined to believe this, but owing to the aversion of his council, he agreed to present the image to one Soga-no-Iname, who turned his country house into the first Buddhist temple in Japan. A pestilence breaking out soon afterwards was attributed by the devotees of Shinto to the anger of the national gods at the new innovation, and the Buddhist temple was razed to the ground; but a still direr pestilence following upon the destruction of the temple, caused it to be regarded as an act of sacrilege and to be rebuilt. It is said that after this Buddhist monks and nuns from Korea flocked to Japan in increasing numbers.

It is improbable that this account of the introduction of Buddhism is in all respects correct. Many incline to the conviction that the new religion was known to numerous Japanese prior to the date mentioned, as there was more or less constant intercourse between Japan and Korea and China. At any rate it is not until the date named that we hear much about the new religion; but from that time it began to take deep root on Japanese soil. History records that Shotoku Taishi, who was prince regent under the Empress Suiko from A. D. 593 to A. D. 621, himself attained almost to the rank of Buddhist saintship, and from this period forward the new religion became established as the chief faith of the people, though Shinto was never entirely suppressed or abandoned.

Chinese and Korean Buddhism was already broken up into numerous sects and sub-sects when it reached Japan, most of which had come to differ widely from the purer and simpler Buddhism of Ceylon and Siam. In the Japan of the Heian period the two sects that prevailed were the Tendai and the Shingon, both of which contained may unwarranted accretions to the original teaching of Buddha. As it is intended to give a sketch of the various sects of Buddhism and their doctrines, in an early number of the JAPAN MAGAZINE, it will be sufficient now to confine our remarks to the main idea of Buddhism and its effect upon Japanese civilization.

In some respects the ceremonial forms of Buddhism resemble those of Roman Catholic Christanity, but there is a difference wide as the poles between the two religions. Buddhists use elaborate altars with plenty of brass and gilt, candles, incense, images, processions, and the priests have shaven heads, but in point of dogma the difference from every form of Christianity is vital. Knowledge, Enlightenment, is the con-



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dition of Buddhist grace, not *faith*. Self-perfectionment is the means of salvation, not faith in a divine saviour. Salvation is not redemption from sin, but the annihilation of desire. The end of existence is not eternal life, but eternal absorption into Nirvana, a state of unconsciousness that can only be described as annihilation, but which Buddhists call the extinction of desire. Existence is itself an evil, springing from the double root of passion and ignorance. As existence is an evil, the existence of a supreme God or creator is ignored. There are, it is true, numerous gods in Buddhism, but they are not so important as the Buddhas, who are men on the way to Nirvana; for men and spirits must all alike toil upwards through successive stages and existences to the calm of perfect holiness. Of course it is impossible in a few remarks to give much idea of a religion so metaphysical and esoteric as Buddhism. We give merely a hint of the tendency, so as to illuminate what we wish to say about the influence of the religion on Japan.

Well, the new religion appears to have been as warmly welcomed among our people as Christianity was when it first came in the middle of the 16th century. Many of the Emperors of Japan were devout followers of Buddha. The Emperor Seiwa (859-876) and also the Emperor Uda were members of the Shingon sect. The Emperor Shirakawa (1074-1076) not only was a believer in this religion, but built many temples, including the Hoshoji, the Sonshoji, the Enshoji and the Seishoji. The house of Fujiwara which wielded the chief political power during the Heian period strongly supported Buddhism and did much to lay deep the foundations of the faith in the Empire. Such temples as the Hojuji, the Hoseiji, the Jomyoji and the Hokoin were built by the Fujiwara family. The Buddhist missionaries and teachers were also very active in their propaganda. A conspicuous feature of the interest excited were the great performances at the temples, some of the annual events being attended by thousands. At these services elaborately performed masses and prayers were gone through, the services being very grand and the offerings very many. In some places public masses were celebrated every month, as the Imiye mass in January, the Nirvana mass in February, the Miroku mass of Shiga in March, and the Sarira mass of Hi-ei in April, and so on.

During the Kamakura period the enormous increase in the number of samurial had a marked effect upon religion, especially on Buddhism; for the sturdy and active warriors had no liking for the long and monotonous services of the Buddhist temples, and gradually the *masses* fell into disuse. Other devices of a more theatrical nature were resorted to, but they appealed more to the lower orders of society. The rise of numerous sects, too, creating jealousies and envyings did something to lessen respect for religion. These sects were increased by the return of young priests from China where it had become the fashion to go for study. Some of these enthusiasts were of marvellous preaching power and attracted new interest. Among these must be mentioned Nichiren, founder of the sect of the same name. Buddhism now had a remarkable revival and entered one of its most prosperous periods in Japan. When we pass to the Ashikaga period we find that Ashikaga Yoshimasu and Ashikaga Yoshimitsu the builder of the Kinkakuji temple, as the former was of the Ginkakuji, were devout believers. They had a natural taste for the peculiarities of the religion; and the tea cult which it cultivated for religious reasons, they adopted as a ceremony, while the cult of flower arrangement and incense ceremonies, developed by Buddhism, were taken up with zest by the powers of the day. All these have had a distinct influence on Japanese life and thought, and especially on the manners of the nation.

In the Tokugawa period Buddhism had come be as political as it was religious in scope, and when Christianity appeared there was naturally a violent clash. During the campaign for the extermination of Christianity Buddhism acted as an agent of the *Bakufu*, and

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began the first census of the Empire for the purpose of finding out who were of the proscribed faith and who were faithful Buddhists. This led to a situation in which every citizen had to belong to one or the other, and in some respects it assisted Buddhism, while in others it led to deterioration; for as people were forced to confess, may of them, and these the less sincere, professed Buddhism merely to escape being suspected of Christianity. Thus while the ranks of Buddhism increased materially the religion decreased spiritually. The temples proved such expert agents of the *Bakufu* in its anti-Christian propoganda that in many places Buddhist temples were endowed by the authorities and large tracts of land given to the cause. After the passing away of the Tokugawa rule and the establishment of the Restoration, religion was made free, and Buddhism as disestablished and to a great extent disendowed. Thenceforth many a temple fell into decay, and the city folk began to slacken in devotion. The countryfolk, however, remained faithful to Buddhism, and to-day it may be said to be the religion of the masses of the people everywhere throughout the Empire. Among the Japanese it is commonly said: "To the towns and cities for Atheism and Christianity; but to the country for Buddhists."

Having got a brief glimpse of the historical progress of Buddhism and received some impression of its bearing on life, we many now be in a position to inquire what influence the religion has had on the genius of Japanese civlization. Owing the large number of distinguished leaders produced by Japanese Buddhism, it had a more subtile and refining effect upon the country than it had either in India or China. The effect of the religion on Japan may regarded as twofold: first in the *new ideas* and *manners* introduced into Japan; and secondly in the *devlopments* it caused in Japanese ideas of religion, culture and manners in general.

I. There is no doubt that among the more conspicuous influences of Buddhism in Japan must be mentioned its *effect on sculpture and metal-work*. We are told that carving in stone existed in Japan prior to the advent of Buddhism, credited to the more prehistoric ages. At any rate the production of wood and copper statuary has to be ascribed to a date coincident with the coming of Buddhism. The ambassadors sent to Korea by the Emperor Bitatsu in 584 A.D. returned with a stone image of Buddha, the first of a large number of sacred models brought into Japan from age to age afterwards. Soon the artists of Japan were not content to confine their efforts to carving images of Buddha; they produced images of Shinto gods also; while animal statuary was produced in great abundance. In the building of Buddhist temples much encouragement was given to carvings of all kinds for decorative purposes. Not only in the production of the numberless images used in the Buddhist pantheon, but in the making of metal utensils and ornaments for the gorgeous altars of the Buddhist temples, a vast impetus was given to art, an influence much too vast even to outline in a sketch of this length.

II. In the *work of embroidery*, too, Buddhism had an equally far reaching influence on Japanese art. History relates that in the thirteenth year of the Empress Suiko a Buddhist image was made in embroidery by a Japanese artist. This may have been the beginning of that long succession of highly wrought and beautiful work for which Japan has become justly famous. The making of Buddhist robes and hangings also encouraged the art. On the other hand the amount of decorative work necessary in Buddhist temples had a direct effect upon Japanese painting; so that in Japan as elsewhere religion may be said to have been the mother of art. As all this has been treated in our articles on Japanese Schools of Painting in previous numbers of the JAPAN MAGAZINE, it will not be necessary now to repeat what was said then.

III. Passing on to the effect of Buddhist doctrine and culture on Japanese civilization, perhaps the most important effect was that upon our *education and culture*. In fact we owe our

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first incitement to general education to the good influence of Buddhism. We received our philosophy and literary inspiration from China, and our authorities continued to send students there to draw, and refresh themselves, from the fountainhead of learning and thought; but in later times, this good custom fell into neglect; and then Buddhism fell into the breach and did a very important and necessary work for the education of our people. While Japan was in the hands of the military class and subjected to almost constant civil war, education became entirely neglected by the government. In this dark period, the Buddhist monasteries were centers of learning; and the Buddhist temples, with their priests of culture and education, were a light shining in a dark place. Thus all active education fell into religious hands; and so it continued until the passing away of the old regime and the introduction of modern government.

IV. The effect of this form of education, to which the nation had been so long subjected, was a *spirit of toleration*, which is rather a distinguishing feature of Japanese civilization. From the first Buddhism was the most tolerant of religions, welcoming our national gods into its pantheon on equal terms, and honouring our ancient customs with due deference to our prejudices and tastes. Some of the sects were extremely narrow and bigoted, but the general influenee of the religion was one of toleration and magnanimity. Nor was it a toleration that could be identified with mere religious indifference. Its root idea was, and is, that at heart all religion is one. The foreign missionary teaching in Japan, who does not take this for granted, will meet with many surprises and disappointments. Many, or most, of our people belong to both Buddhism and Shinto, an attitude in which they see no more incongruity than in a man belonging to various secret orders, like Oddfellows or Masons, the purpose of all being good.

"To reach the mountain's crest are many ways;
But all meet there beneath the moon's bright rays.
From yonder tow'ring peak her smile serene.
Reveals the beauty of the native scene."

These lines suggest the spirit with which Buddhism inspired the Japanese mind; and we fear it is now too late for any one to attempt to change it. The Japanese are ready at any time to accept a new creed provided it be shown superior to their own and presented in a polite and acceptable manner. If it be said that in the days of persecution Buddhism was an active agent of the *Bakufu* in exterminating the Christians, let it be understood that it was not as Christians *per se* that the persecution was visited on the adherents of the foreign religion, but as enemies of the state; the authorities and the Buddhists believed that Christianity was a scheme of European governments to pave the way for the invasion and subjection of Japan to a foreign yoke. It was not so much as Buddhists that the temples were active in the campaign of eradication, but as Japanese subjects in defence of their country. Otherwise the persecution could only be looked upon as the insane rage of inhuman devils. It was no more this than was the Christian persecutions of fellow-Christians in Europe. In fact our persecutions were more rational because patriotic in origin, while the burnings and scourgings and tortures of Mediaeval Europe were the outcome of religious bigotry, and an overweaning assumption that the perpetrators were the vicegerents of the Almighty. In both cases the motives were for the most part right; but the methods were lamentably mistaken and cruel. No, there is nothing in our history to show that the effect of Buddhism on Japan was not of a genial and tolerant nature, of which we shall never cease to be proud.

V. Buddhism, moreover, created among the Japanese a *love of natural beauty* which had a deep effect upon life and character, and a no less important effect upon our art and literature. The Buddhist temples usually occupied sites commanding the most beautiful and imposing views of natural scenery; and sometimes to get the delightful view one had, as one still has, to climb long flights of steps or travel far into some rural spot. The new roads leading to the temple eminences opened up the

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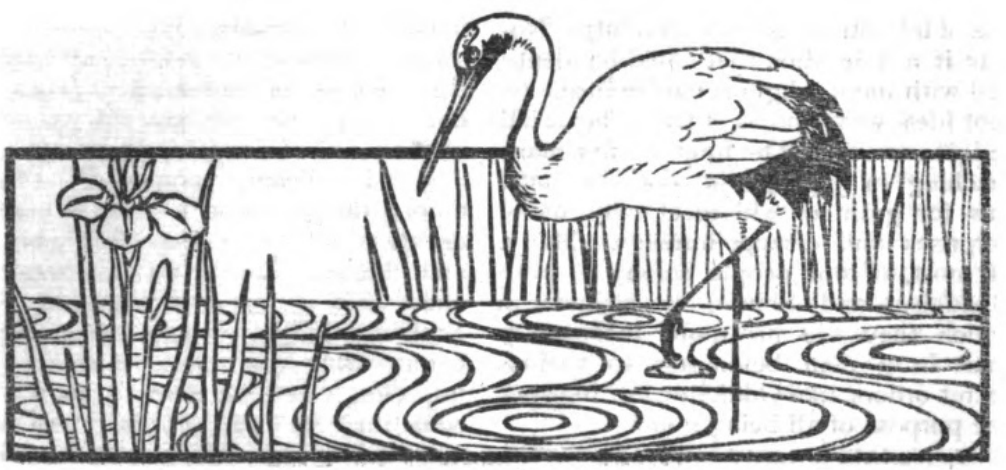
country to civilization and caused the rapid growth of towns and villages. The picturesque environment of the temple itself could not fail to have exercised a beneficial effect upon those who went to its precincts for meditation and prayer. This in an age when the whole of Europe was in dread of mountains as the habitations of gorgons, and the cultured classes hated the country as the abode of the ignorant, Japanese life and poetry was filled with a devotion to rural beauty, and the bird and animal life in which it abounded. So extremely has this been the case, that even insects became themes for poesy, and the songs of them the music of the soul. It is to Buddhism we owe the natural and instinctive desire of every Japanese family to have a garden, however small the plot, with its flowering trees and natural aspect. This little plot, unlike the European garden which represents man's control over nature (and a very artificial conception of it at that) stands for nature's control over man, the yielding up of the soul to the unseen power from which nature comes; to be calm, and to rest in that. This is a Buddhist idea. It is all very well for man to make himself the lord of nature, but the creator of nature is greater than man, and he has something to learn from her as well as something to teach her. He can teach nature in the cultivation of the fields and the growing of the crops for his material sustenance; but in his garden he must lie in her arms and receive her caresses. It is reported of the famous Buddhist teacher, Rikiu, that when he went into his garden prepared for the reception of guests, and found all the walks nicely swept and sanded with not a leaf or a footprint to be seen, he marched up to a tree and gave it a shake that brought down some dead leaves. Then he ordered the servant to usher in the guests. Here we have Nature again. How full of love for nature Japanese literature is, need not be emphasised for any one interested enough to be familiar with it, even in translation. The influence of Buddhism on many other aspects of Japanese life we hope to continue in a succeeding number of this MAGAZINE.



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# CURRENT JAPANESE THOUGHT

**Women**

In Japan, as in other countries, there is an ever increasing exodus of women from the ordinary domestic occupations, until now the range of their activity is so widened as to encroach seriously on that of men. In Tokyo alone the female population is about 752,000, of whom 191,000 go out to service in one form or another. The majority of these are employed as dressmakers, shop girls, waitresses, school teachers and in factories. It seems to be the conviction of some Japanese educationists that modern schools unfit girls for domestic life; but the greater probability is that the modern rush of Japanese women into other than household occupations is due to financial pressure rather than to taste or choice.

**"The Far East"**

The new Tokyo Weekly recently established under the name of *The Far East* seems to be making good headway against its many competitors. Under the editorship of Mr. J. N. Penlington, formerly editor of the *Japan Advertiser*, the new journal should command wide attention, especially as it gives a concise and timely account of the week's happenings in Japan and the Far East, which lose nothing in treatment from the vigorous and lucid pen of this well known journalist.

**Mourning with Denmark**

News of the sudden and lamented demise of His Majesty the King of Denmark, was received with widespread sorrow throughout Japan. Telegrams of sympathy were at once despatched from the Imperial Court at Tokyo to the Royal family of Denmark, and flags were set half mast through various parts of the Empire. Numerous festivities and gay functions on the tapis were forthwith postponed or called off, among which was the Garden Party at the British Embassy in welcome of the Admiral and officers of the British Squadron in the Far East, under command of Sir Alfred Winsloe.

**Decoration Day**

This now time-honoured celebration by American citizens in memory of those who have fallen on behalf of the great Republic was held at Yokohama, attended by a great concourse of foreigners and Japanese. The American Ambassador, Col. Charles Page Bryan, delivered the oration, which was listened to with rapt attention, its eloquence, poetic inspiration and pathos leaving a deep and lasting impression on the multitude; while the address of the Right Rev. H. St. George Tucker, bishop of Kyoto, was equally appropriate and impressive, reminding Americans of how much they owe to their soldiers.

**Crime in Japan**

Dr. Hanai, the well known Japanese authority on criminal law, in an informing article on the proportion of criminals to population in Japan, expresses grave apprehension as to the alarming increase of crime during the last few years, the most notable periods being immediately after the Russo-Japanese war. Dr. Hanai says that at present the number of criminals in Japanese prisons is no less than 69,973, which represents 13.07 of every 10,000 of population, the largest percentage of criminals to population of any country in the world. The nation has to spend about 10,000,000 *yen* annually on its criminals; and this enormous sum taken from the pockets of the people, Dr. Hanai thinks largely wasted, as it neither prevents crime nor reforms the criminal. This great authority is convinced that the remedy lies in a reformation of the methods adopted in dealing with criminals; but there are authorities equally great, who believe that the remedy lies in a more efficient system of moral education.



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# CURRENT THOUGHT

**Women**

**"The Far East"**

**Morning with Denmark**

Lord Reay's Address.

Lord Reay, in moving the adoption of the Report, said that the Japanese Empire has come to be what it is, and occupied with an invitation to all present to join in cheers for the King and Royal family. The cheers had been already assisted by officers from the British warships, Monmouth and Icarus, then in Yokohama harbour.

Food Supply.

The rapidly increasing population of Japan, was accompanied by a corresponding increase in the food supply, in giving much ground for hope that the terrible misery of the nation. Investigation shows that the population at present is on a minus increase of some half a million, while the yearly yield of rice is not more than 30 million koku (about 5 bushels to one koku); and as the per capita consumption of rice is estimated at about one koku, the present supply is bound to prove inadequate for the 50 millions of population. In 50 years hence the number of Japanese will be in the vicinity of 70 millions at the present birth rate, but there is no hope that the consumption can be correspondingly increased. The most that can be expected from improved methods of cultivation and reclamation of land is to bring the crop up to 60 or 65 million koku. This is to gether with imports from Korea and elsewhere will want of change for the next forty years, but there is no doubt that after thirty years or so, something will have to be done to provide for a greater food supply, and some means or other of it except by immigration.

The Japan Academy

The annual award of honours by the Japanese Academy took place last month, when five scholars and scientists were given prizes. The ceremony, which was presided over by Prince Arisugawa, the President of the Academy, was attended by a large assemblage, including a number of distinguished persons. In addition to every department of knowledge, Baron Kikuchi, President of the Academy, in his address in which he announced a donation of 5,000 yen from Dr. Takamine, for the encouragement of Art and Science by the Academy. The five names of honour for the year were Dr. Sakuye Ariga in the department of International Law; Dr. Mishima in the department of Medical science; Dr. Ikeno for discoveries in the department of morphological and embryological science, and Professor Hirase for his researches; and Dr. Takamine for his discovery of Adrenalin, a crystalline substance made from the adrenal glands above the kidneys of animals, and used for increasing the contraction of muscles and capillaries as well as in cases of hemorrhage.

Japan Honours A Great Egyptologist

The memorial service held some time ago by the united medical societies of Japan in honour of the late Lord Kitasato, is but one more evidence of the humanitarian influence of science, and its power to

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**Empire Day** Empire Day, which is now celebrated throughout the British Empire, was duly observed in Japan by the majority of British subjects, services being held and garden parties being given in honour of the great Victorian era. The most enthusiastic celebration was that at Yokohama, held on the grounds of the British Consulate General, where the children's fete was much enjoyed by a large number of British subjects, and a fine address from H.B.M. Consul-General, Mr. John Carey Hall, listened to with close and appreciative attention. Mr. Hall briefly reviewed the brave and patriotic course by which the British Empire has come to be what it is, and concluded with an invitation to all present to join in cheers for the King and Royal family. The occasion was greatly assisted by officers from the British warships, Monmouth and Kent, then in Yokohama harbour.

**Food & Population in Japan** The rapidly increasing population of Japan, unaccompanied by a corresponding increase in food supply, is giving much ground for thought among the leading minds of the nation. Investigation shows that the population at present has an annual increase of some half a million, while the yearly yield of rice is not more than 50 million *koku* (about 5 bushels to one *koku*); and as the per capita consumption of rice is estimated at about one *koku*, the present supply is bound to prove inadequate for the 50 millions of population. In 30 years hence the number of Japanese will be in the vicinity of 70 millions at the present birth rate, but there is no hope that the rice crop can be correspondingly increased. The most that can be expected from improved methods of cultivation and reclamation of land is to bring the crop up to 60 or 65 million *koku*. This together with imports from Korea and elsewhere will ward off danger for the next few years, but there is no doubt that after thirty years or so, something will have to be done to provide for a greater food supply, and some see no way out of it except by immigration.

**The Oriental Association** This organization, which is patronized by His Majesty the Emperor and many of the higher classes of Japan, has for its object the primary and technical education of poor youths in Formosa and Korea. The Emperor takes a deep interest in the work of the Association and last month sent it a donation of 10,000 *yen*. Prince Katsura the President is also doing everything to further the interests of the good work, so as to increase the spread of enlightenment in Japan's colonies and new possessions. Since the organization of the society it has met with a very favourable reception from the public, and more than 700 students have graduated from its schools, though they have been established but a few years.

**The Japanese Academy** The annual award of honours by the Japanese Academy took place last month, when five scholars and scientists who have won fame by recent discoveries, were given prizes. The occasion presented a brilliant assembly, including some 200 persons of distinction in almost every department of knowledge. Baron Kikuchi, President of the Academy, made an address in which he announced a donation of 5,000 *yen* from Dr. Takamine, for the encouragement of Art and Science by the Academy. The five names of honour for the year were: Dr. Sakuye Ariga in the department of International Law; Dr. Fujiwara in the department of Medical science; Dr. Ikeno for discoveries in the department of morphological and embryological science, and Professor Hirase for the same reason; and Dr. Takamine for his discovery of Adrenalin, a chrystaline substance made from the adrinal glands above the kidneys of animals, and used for increasing the contraction of small arteries and capillaries as well as in cases of hemorrhage.

**Japan Honours A Great Englishman** The memorial service held some time ago by the united medical associations of Japan in honour of the late Lord Lister, is but one more evidence of the humanitarian influence of science, and its power to

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bind the varying races of mankind together. People in England and America will fail to grasp the significance of such an event as this, unless they try to imagine what it would mean in London or New York for the medical fraternities to meet in some sacred edifice and hold a religious commemoration of the life and work of some great Japanese. At this service in Tokyo most of the leading scientific circles of the Empire were represented. The portrait of the late Lord Lister occupied a place of honour over the altar, and according to the simple but profound rite of Shinto, Surgeon Admiral Honda, President of the Japan Surgical Association, delivered the opening address eulogising the character and career of the great philanthropist and reliever of human pain, and Baron Takagi, one of the leading Naval surgeons of the Empire, also delivered an address. Prayers were recited by the chief ritualist before the spirit of the great man, and all bowed in deep reverence. Among the more important foreigners present was the British Ambassador, Sir Claude MacDonald. Copies of the addresses and proceedings were sent to the family of Lord Lister in England.

**The Panama Pan-Pacific Exposition**

Japan is looking forward with interest to the great exposition which is to be held at San Francisco in 1915. Japan's proximity to the site of the exhibition will enable her to take a more than ordinary share in its programme, while the large number of her subjects residing in San Francisco will tend to draw many visitors from the land of the Rising Sun. The Imperial Government is already laying plans for representation at the Pan-Pacific Exposition, and is anxious to be assigned larger space than she occupied at the Columbian Exposition and at the one held in London. As the cost of such a representation is to be submitted to the Imperial Diet, it has been thought there would possibly be some delay, since the Diet does not meet till next winter; but the authorities are going to reverse the usual procedure in this case, and make all the arrangements for representation at the Exhibition first and then submit the plan and the estimated cost to the Diet in due time. Exhibition Commissioners will be despatched very shortly for the purpose of making the necessary arrangements. Japan was the first to receive an official invitation from America to participate in the great event, and she is also anxious to be the first to respond.

**The General Election**

Apart from a slight relaxation of business, a brief decline in securities and a few arrests for contravention of election laws, the General Election in Japan did not exite any great degree of interest, the results to most minds being a foregone conclusion. As anticipated the Government party, the Seiyukai, was sustained by a considerable majority, the returns being as following:

| | |
|---|---|
| Seiyukai ... ... ... ... | 206 |
| Kokuminto ... ... ... | 96 |
| Chuo Club ... ... ... | 30 |
| Independent ... ... ... | 49 |
| | 381 |

It is somewhat significant that of the eleven members returned for Tokyo city, not one government representative was successful. The defeat of the Seiyukai in the great municipality of Tokyo is regarded universally as an indication of the extent to which the policy of the government is unpopular in the capital, especially among business men, and also a splendid proof of the immunity of the Tokyo electorate to the influence of money. Indeed two of the best supported candidates in the campaign were men practically without electioneering funds, and yet they were returned with big majorities. The *Hochi*, a journal known for untrammelled expression of opinion, declares that henceforth the example set by the capital will be emulated in the rest of the Empire. While many are outspoken in protesting against the return to the Imperial Diet of some who had one time been convicts, others are regarding it as significant that among the members of the Diet at least ten are Christians.

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**Moral of the Election**

The Tokyo Asahi reports Count Okuma as entertaining the following views in connection with the recent general elections:

"What has our admirably planned measure with the general election in short public speaking has come to wield so much influence over the minds of the constituents. In other words there are signs of the coming awaking of the people in their attitude towards elections. Although the Seiyukai continues to claim the majority and the Dômei Club goes further downhill, these facts are to be considered as passing phenomena; one must not either be troubled or elated about such things. The essential point in the government of the State is that the best interests of the people be the first objective of our statesmen's endeavors. The administrators in power should take the present opportunity of the growing popular political consciousness to make an end of the corruptose conditions prevailing in politics today.

The Bureaucrats and the so-called leaders of great political parties are like wet grass; it is hard to burn them. It is no use the politicians decrying the evils deep-rooted in these men. Let them set fire to the people; for the people are like dry grass and burn with an overwhelming force. If the minds of the people once get kindled and blaze out, it will be easy to exterminate the obnoxious elements among the Bureaucrats and elsewhere. The representatives of the people, therefore, instead of quarrelling about the numerical superiority of parties, should make the best use of the people, a welcome sign of which was witnessed in the recent election.

"Two ex-convicts have been elected members of the House. Although it may be too harsh to say that their constituents have handed over the keys of their safes to burglars, yet one cannot but be astonished at the forgetfulness and apathy which the people show towards political affairs.

"Diligent studies have been made by many European and American scholars since the latter half of the eighteenth century into the factors which contributed to the superior power and prosperity which Great Britain has so long been able to maintain. At first the scholars favored the theory that British prosperity was attributable to the separation of the three functions of State. Various States eagerly followed the British example, but were unable to realise any such satisfactory results as Britain has done. Another group maintained that the development in the self-administrative system was largely to be thanked for British prosperity. Imitation out the part of other States along these lines has not brought such good effects as were desired. People have at last come to concur in the conviction that the fundamental cause of British prosperity was the general dissemination of political ideas among the people.

"Japan presents a deplorable contrast to England in this respect. In this country government is a thing to be attended to by the upper classes without regard to the wishes of the lower; while the latter consider it none of their business to interfere in the administration of the State. So long as the people continue to lack respect for their own dignity, so long must the constitutional régime remain a thing of words alone.

"It is thus apparent that the propagation of political ideas among the people is the crying need of the day. In fulfilling this urgent need the politicians should not be content with the mere formality of preaching doctrines; they should emulate Aristotle in demanding interrogations from the people on various political topics, thereby calling forth the latter's self-assertive and inquisitive spirit. Ask the people, for instance, if they are content with the present administration. They are sure to complain of the bitter hardships under which they groan.

If the people suffer from evils, it is through their own fault. To open the people's ears to their own faults and make them repent bitterly of their past errors and thereby achieve the improvement of the administration—this is the duty of the members of the House of the Representatives."

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# THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

no. 4

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PROPRIETOR
Seishin Hirayama

MANAGER
Y. Bryan Yamashita

EDITOR
Dr. J. Ingram Bryan

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HIS EXCELLENCY M. AUGUSTE GERARD, FRENCH AMBASSADOR TO JAPAN.

*Son Excellence M. Auguste Gérard, Ambassadeur français. Der franzoesische Gesandte.*

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THE JAPAN MAGAZINE

VOLUME THREE AUGUST, 1912 NUMBER FOUR

# THE FRENCH EMBASSY IN TOKYO

By "J"

FRANCE, though long powerful in India and one time influential in Siam, seems to have made little effort to open up intercourse with Japan and the Far East. During the period when Spain and Portugal, Holland and England, were exploiting the treasures of Nippon, France was passing through a state of monarchical declension and the rise of great ministers such as Sully, Richelieu and Colbert. The reign of Henry IV (1598-1610) had been given to improving the condition of the French people and healing the wounds inflicted by forty years of bloodshed and devastation; but just when he was on the point of humbling the haughty house of Austria and establishing a policy of arbitration in place of war, he was assassinated. Under the regency of his widow, Maria de Medici, disorders were renewed; and during the reign of Louis XIII Richelieu was too busy with European politics to give attention to the interests of foreign commerce. Unfortunately the young king, Louis XIV, proved too fond of war and involved the nation in vast outlay; but when the great financier, Colbert, took in hand the management of affairs, he rehabilitated the deranged finances of France, and even projected an expedition to Japan, upon which he counted for a goodly supply of gold and silver and for other advantages. Accordingly a French East India Company was established and great preparations made for opening up trade with the Far East. Caron, who had been in the service of the Dutch East India Company in Japan, and who, therefore, knew all the ins and outs of trade in these parts, was placed at the head of the proposed expedition, and furnished with a letter from Louis XIV to the ruler of Japan, which had been prepared under the direction of Caron, and in which the bearer was given the position of one of high rank, much higher than he occupied under the Dutch. But for reasons that have not been explained, the expedition fell through and the elaborate plans were never carried into execution.

Subsequently we do not hear of any effort to establish intercourse with Japan until 1843 when a French ship touched at the Liu Chiu Islands; and three years later another French ship entered the harbor of Nagasaki to ask for food and water, and to present a petition to the governor asking kind treatment for shipwrecked nationals on the coasts of Japan. To this communication the Japanese authorities made no reply. In 1859 Nagasaki was again visited by a



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French admiral for the purpose of opening intercourse, but the *bugyo* had the strange ship surrounded by warboats, and the French left without accomplishing their mission. Eight years later a French warship called at Hakodate, Shimoda and Nagasaki bent upon the same mission as the former ships. This was the frigate 'Cleopatra,' which, with a small corvette, came into Nagasaki harbor under Admiral Cecille and demanded the same treatment by way of treaty, that had been accorded the American, Commodore Perry. This happened on the 28th of July shortly after the departure of the American squadron. Again the visitors were surrounded by warjunks; but determining to adopt Perry's plan, the French ship sailed up to Tokyo Bay and convinced the authorities that France also had great warships and must be treated, as the Americans, with all due respect. Consequently after much negotiation, on the 4th of October, a treaty similar to that conceded Commodore Perry, was signed in favor of France, at the instigation of Baron Gros, who had been commissioned to represent France. In October, 1859, arrived in Yedo the first Resident Minister of France, Duchesne de Bellecourt, who was honoured by an audience with the Shogun. He was succeeded three years later by M. Léon Roches, one of the ablest ministers France has ever had in Japan. The tenure of M. Roches happened in that trying period of strong anti-foreign agitation in Japan, and the French legation no less than others had to be on guard against danger. In 1863 the Tokugawa government seems to have repented of its concessions to foreigners. The ports opened were declared closed and the various *daimyo* were warned to prevent foreign ships from passing along or through coastal waters. Accordingly on the 26th of May, as a French warship was passing through the straits of Shimonoseki, she was fired upon by the forts in charge of the men of Choshu. The ship withdrew to consider duly how to deal with the insult; and returned later in company with ships representing other nations, when an international demonstration was made, the Shimonoseki forts bombarded and demolished, the clans fleeing in hot retreat. Needless to say the Choshu clans had no personal enmity against France; they were merely carrying out the policy of the Bakufu; but their action got the nation into international *hot water*, and Japan had to pay a heavy indemnity. The Bakufu finally agreed to open the country to foreign commerce and offer accomodation for foreign ships at certain ports.

From this time onward the relations between France and Japan have continued to be of the most amiable nature. The French Minister, M. Roches, had able contemporaries in the British and the German Ministers in Yedo, and often there was some degree of spirit and rivalry, in which France lost nothing. Indeed the French Minister succeeded in so ingratiating himself with the Yedo authorities that he was greatly trusted and taken much into the confidence of the nation. So much so that Shibata Kanetada, the Bakufu Minister for Foreign Affairs, was despatched to Paris to make a survey of conditions and to engage French officers and experts for the establishment of a military system in Japan. The fact that Japan at that time decided to adopt the French system, can only be accounted for by the powerful influence of the French Minister in Yedo, though no doubt Japan had heard much of French military prowess. The great Japanese statesman, while in Paris, had the honor of reviewing the troops of Napoleon III, and was much impressed with the efficiency and personnel of the French army. On returning to Japan, Shibata Kanetada brought with him, not only French army officers, but the famous expert who established the Yokosuka naval station, and laid the foundation of modern warship construction in Japan.

During the troubles that arose at the time of the Restoration in Japan the French Embassy for the most part sided with the Bakufu; and at one time the Shogunate had in mind the advisability of utilizing French ships and troops to maintain its position against the Imperial

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forces. But Kurimoto, the Japanese Minister in Paris, being a man of great political insight and acumen, saw at once the danger of establishing a precedent of foreign interference in Japanese affairs, and persuaded the authorities to decline the offer. In the various encounters that took place between the forces of the Shogun and the Imperial army, it is said that French officers were, nevertheless, seen assisting on the side of the Shogunate. The cause was lost, however, and the Imperial rule finally and permanently established.

In 1868 the new French Minister, M. Maxime Outrey, arrived in Tokyo, and continued to occupy the French legation for the next five years. During this period the Franco-Prussian war broke out, when Japan announced an attitude of strict neutrality. As France was worsted in the conflict, Japan, which had been following the French military system up to this time, now lost confidence in it, and inclined more to the German system. Consequently the French style of uniform and French methods generally began to disappear from the Japanese army, though most of us can see traces of them still. In 1872 Compt de Berthemy came as French Minister to Japan, and reported the appointment of Marshal MacMahon as President of France. Again in 1876 there was a change at the French Legation, Tokyo, when M. de Geofroy became Minister and Envoy Extraordinary. During the period of negotiation for treaty revision in 1882 the then representative of France, M. Guillaume de Roquette, attended the conferences and successfully concluded an agreement similar to those with other nations. This treaty was revised in 1900, when France conceded to Japan her rights of extraterritoriality. Subsequently a Franco-Japanese Convention was agreed upon and relations between the two countries have continued most amicable. When Russia and Germany intervened to exclude Japan from the Liaotung Peninsula in 1895, France was obliged to follow suit, but Japan quite realized the awkward position in which France was placed by her relations with Russia and Germany, and has long ago forgiven what could not be helped.

From the beginning of Japan's formal intercourse with European nations, France has exercised considerable influence on education in this country. Reference has already been made to the work of French engineers such as M. Verny in establishing the Yokosuka Navy Yard, and in organizing Japan's military system. The influence which the celebrated French expert, M. Bertin, has had on Japanese shipbuilding is beyond estimate, and subsequently his valuable influence was continued as attaché at the French Legation. In compiling her legal codes, too, Japan has been greatly indebted to Frenchmen, notably to that fine jurist, M. Boissonnade de Fontarabie, who drafted the Japanese code of criminal procedure on the basis of the Code Napoleon, with modifications suggested by native customs. On account of his vast learning and nobility of character, M. Boissonnade de Fontarabie was one of the most admired subjects of France that ever lived in Japan. His many years of devoted service in the cause of the nation are deeply appreciated. During his long sojourn in the country he made a close study of the people and understood the Japanese to a degree beyond most foreigners. The office in which he labored during his arduous duties in compilation of the new criminal code was next door to the Metropolitan Police Station; and the great jurist and lover of humanity was vexed in soul as he listened from day to day to the screams of prisoners put to the torture to extract confessions; for the crude methods of the old days were then in use by the police in dealing with criminals. M. Boissonnade de Fontarabie could no longer put up with these inhuman methods, and was ready to resign rather than incorporate them in the new criminal codes of Japan. His influence had the desired effect and the new codes were compiled on the same basis in this respect as the codes of France. To this great Frenchman the unfortunate criminals of this country owe their escape from cruel and inhuman treatment!

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In the realm of modern art also Japan has been much under the influence of France, especially in the department of painting. At first the young artists of Japan were more inclined to influences from Italy ; but after the war with China, when two of our artists, Messrs. Kuroda and Kume, returned from France, where they had been studying under modern French masters, their impressionistic work in purple attracted so much attention in Japan that the French school soon came into the ascendant. These artists were the first to introduce the nude into Japanese art ; and when Kuroda sent his picture of a lady dressing her hair before a glass to the fourth exhibition of Fine Arts in Tokyo, it was the first nude figure ever exhibited as a picture in Japan, and attracted wide attention. From this time many Japanese artists began to proceed to Paris to study under French masters. Such experts with the brush as Nakamura Fusetsu, Fujishima Takeji and Kanokogi Takeshiro are pupils of the French, and good examples of what that country has done to modernize Japanese art. In fact Japan owes her present development in oil painting to the artists of France.

To what extent France has influenced Japanese literature it would not be easy to estimate, but there is no doubt that it has been considerable. The influence of French literature on Japanese civilization has been even greater than on Japanese literature. When Nakae Chomin translated Rosseau's works into Japanese at the beginning of the Meiji era, they had an important influence on Japanese ideas of freedom and politics generally. Morita Shigen's translations from Victor Hugo had also a widespread influence on Japanese life and thought. Indeed space would fail to mention all the translations from French literature, that have overspread Japan and set our people thinking. It is to this influence, to some extent, that much of modern Japanese literature owes its strong naturalistic tendency. To Professor Appert, instructor in law in the Imperial University, Japan also owes much. His writings on old Japan and on things Japanese generally have benefited the country. Professor Fardel of the Tokyo Higher Commercial School has also been a long and faithful friend of Japan, likewise Professor Jacoulet of the Tokyo School of Foreign Languages. The professor of French Literature in the Tokyo Imperial University, and Professor Beuff of the Morning Star School, have done much to extend the influence of French thought in Japan. Professor Arrivet of the First High School and Professor Jury of the Kyoto High School, have also been means of conferring much benefit on Japanese education. Japan has received much help from the many French missionaries and merchants sojourning in the country but space forbids to do more than acknowledge with gratitude all that they have done to help Japan.

In 1906 the French Legation in Tokyo was raised to the dignity of an Embassy since which time His Excellency M. Gérard has continued to represent France with increasing popularity. The French Ambassador takes an enthusiastic interest in the influence his country exercises in Japan, and offers prizes for the study of the French language in the Foreign Language School, Tokyo. His Excellency M. Auguste Gérard was born in 1852 ; and after passing the College of Pedagogy in Paris, entered the Foreign Office in 1880, where he was Chief of the Press Bureau, but was transferred to Washington as Second Secretary in 1881. Later he occupied the important position of Private Secretary to the Foreign Minister and Premier, Gambetta. Subsequently M. Gérard became First Secretary of Legation at Madrid and in 1884 held the same office at Berne. He became a Councillor at Rome in 1885 and Envoy to Montenegro in 1889. M. Gérard went to Brazil in 1890, and was promoted to Peking in 1893. He was transferred to the same position at Brussels in 1899, and became France's first Ambassador to Japan in 1906, the first appointee, M. Raindre having been unable to come. M. Gerard is a Commander of the Order of the Legion of Honor, and from the Emperor of Japan received the Grand Cordon of the Rising Sun and Paulownia, upon the conclusion of the Franco-Japanese Agreement in 1907.

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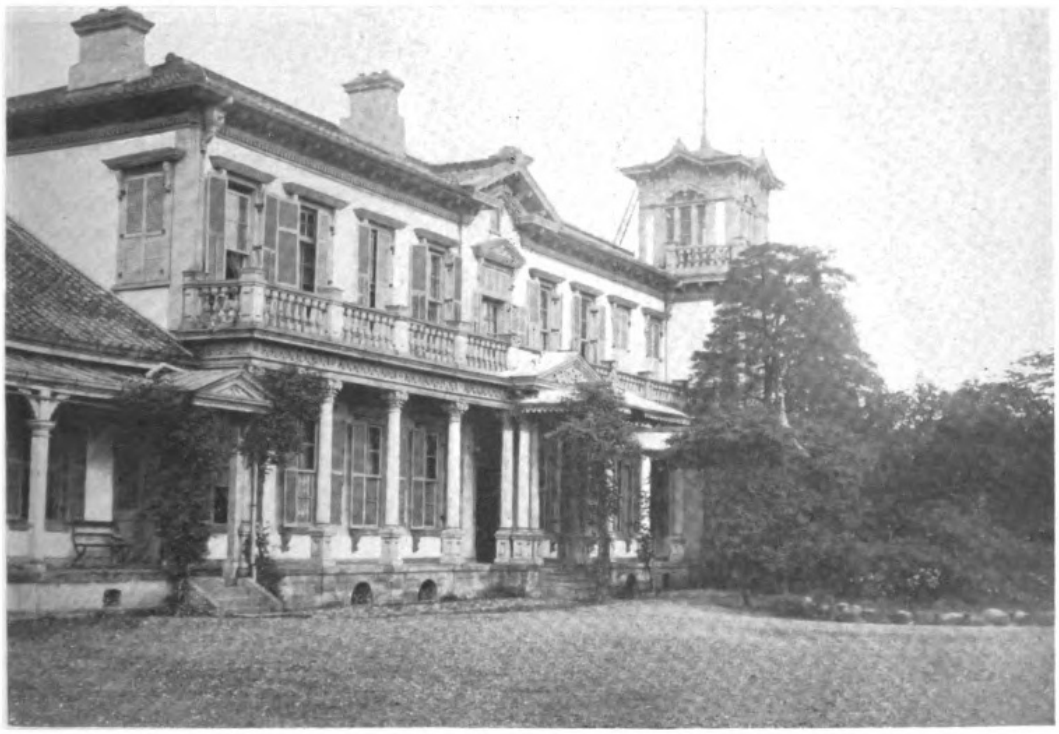
THE MAIN GATEWAY, THE FRENCH EMBASSY. *Porte Cochère. Haupt Eingang.*



THE FRENCH EMBASSY, TOKYO. *L'ambassade française. Die französische Gesandtschaft.*

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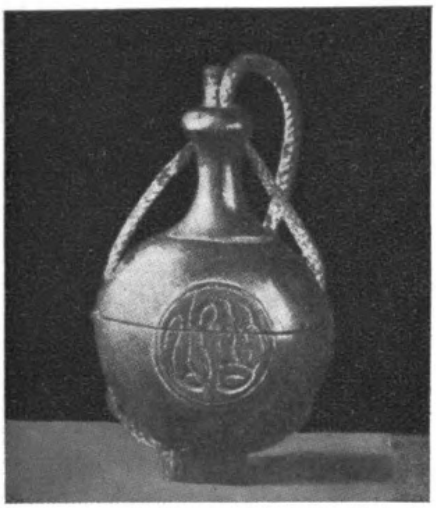
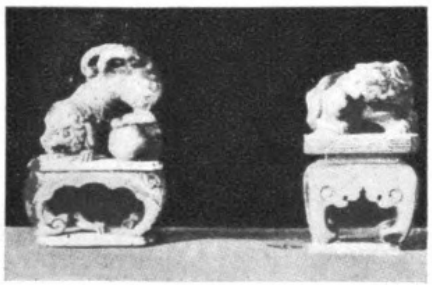
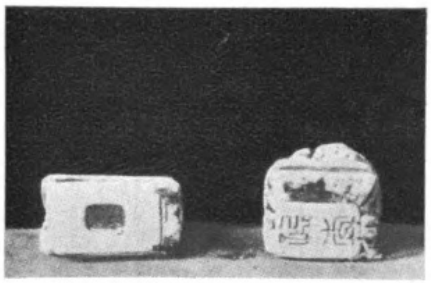


BOXES CONTAINING BOTH WAX AND SEALS.

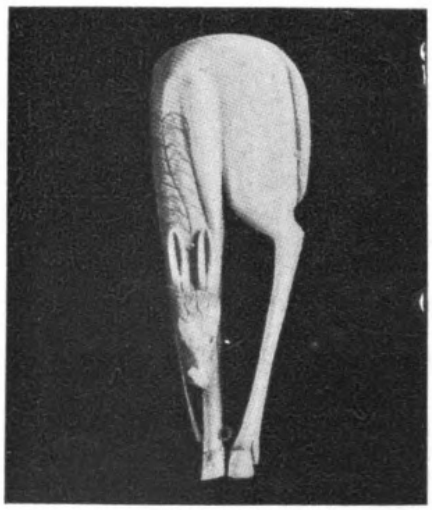


SEALS



FACES OF SEALS

SEAL WITH BASE



HORSE WITHOUT SEAL

*Evolution d'art Japonais. Entwicklung der Japanischen Kunst.*

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# EVOLUTION IN JAPANESE ART

EVEN the most ardent evolutionist, we presume, will admit that in nature spontaneous generation is probably impossible; and nowhere is this more apparent than in the history of art, especially the art of a people so imitative as the Japanese. But in the evolution of Japanese art one detects in this respect a distinguishing virtue; for, while most of the art of the West is based on imitations of the past, Japanese art has reached most of its achievements through hints from nature herself. Of course, in art as in other things, the old contention must be maintained that nothing is absolutely original. And so while giving the Japanese artist credit for all the inspiration he has shown himself capable of drawing from nature, we are at the same time bound to recognize the fact that in the evolution of art on Japanese soil there are evident traces of valuable suggestion from Korean, Chinese, and even Indian sources. One cannot always be quite sure as to the origin of the naturalistic base, but usually there is no doubt as to what is obviously of native origin.

It is important to bear in mind that for centuries Japanese artists were so shackled by the conventions of the Chinese schools that almost every germ of original development seemed utterly sterilized. But the apparently innate love of nature, so universal among the Japanese, in time wooed the artistic genius of the nation; and by the time we come to the Ukiyoē and the Shijo schools of painting, the imitated conventions of the Tosa and Kano painters are being supplemented by something akin to nature and to life. As some of these transitions between schools were hardly gradual enough to be quite natural, they must be ascribed more to a change of taste or a return to nature, rather than to the process of evolution. It is true that taste may be regarded as more of an accident than a growth; like fashion, it receives its impulse from individuals, and has effects naturally immediate and arbitrary. This process does, no doubt, betray itself in the history of Japanese art. But after alien influences had been fully assimilated or rejected, there is an insistent return to nature wherein the artist has his eye on the object, and reveals an unconscious and imperceptible change under the influence of a new master; and this change can only be called evolution.

The traces of evolution in Japanese art can best be studied in the realm of applied design, rather than in the less definite region of pictorial art as such; for, in objects of general use, one can notice the various sta es of the evolving idea more in detail than one can in the pictorial factor in art. Among the familiar objects more numerous and convenient for such observation must be reckoned the *netsuke*, which one sees everywhere throughout the country, some specimens of which go back to the very beginnings of art.

It will be noticed that many of these *netsuke*, especially the very early ones, are carved in such a form as to be able to stand alone. At first sight it is difficult to see what point of utility was to be gained by making, in this form, an ornament that was simply intended to hang from the *obi* to prevent tobacco pouches, pipe cases, purses, or *inro*, from slipping through. Nor does the *netsuke* acquire any particular aesthetic advantage from this self-balancing capability. Yet one must conclude that the makers of *netsuke* did not give their works this standing capacity without some good reason, either from experience or under the influence of tradition. Now, such a question may find its solution in the conclusion that



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the *netsuke*, as we know it, is *an evolution from the native seal*, used for signing all documents requiring a personal signature. These *han*, or seals, have been carried by all Japanese from remote periods, either depending from the girdle or in a case. In fact one of the earliest objects history mentions is the *hi-uchi-buku*, a bag for necessities that had to be kept handy. One of the hourly necessities in Japan has always been the *han*, as may be learned from the biography of Kato Kiyomasa, a celebrated warrior of Hidêyoshi. The artistic genius of the nation soon perceived that instead of carrying a bag, it would be more becoming and convenient to keep it in place with a toggle, and the seal, naturally from its size and shape, offered every facility for this purpose. At first a toggle was a piece of wood at the end of a string to keep fish from slipping off; or to keep it from slipping through the fingers while being carried. This in time evolved into the *netsuke* of the girdle. It was quite natural, therefore, to hit upon the idea of carrying the seal-bag in the same way, and to use the seal itself for a toggle. It is known that a toggle pure and simple always had holes through the center from bottom to top, for the cord; but it is further noticeable that some of the earlier *netsuke* have no such holes through them, the cord being attached to a loop or other opening protruding like an ear on the object itself. This goes to prove that the earlier use of the *netsuke* was as a toggle and seal combined; for if a cord passed through the bottom, as in the case of a toggle, the article could not be used as a seal, as the cord would obliterate the stamp or character carved on the bottom for making the impression on the paper. Moreover, there are examples of seals which later came to be used for *netsuke*, or toggles, only. And the reason is that the hole bored through them partly destroyed the ideographs on the face, so that the seal could not be used for its original purpose. Now this has a very important bearing on the evolution and history of Japanese art; for if the *netsuke* was a seal before it became a toggle, then the seal belongs to a period anterior to the appearance of the *netsuke*, and we must look for its origin to a time vastly antecedent to its later use. When we remember that the *netsuke* goes back to a very remote period of Japanese history, we can only conclude that the *han*, representing a period still more remote, indicates that Japanese civilization had reached a high state of development at a period much further back than the seventh century, a conviction confirmed by some of the almost prehistoric articles preserved in the *Shoso-in* at Nara.

The above idea is still further borne out if we reason inductively; for, as a matter of fact, we find seals numerously used as *netsuke*, most of them being carved of wood or ivory in the shape of men or animals, which nearly always stand on a pedestal, the bottom of which is a seal. It seems evident, then, that the root-idea of the *netsuke* was that it should stand; and this must have been suggested by the fact that it was a seal requiring a flat base, before it came to be used as a *netsuke* in the *obi*. Else what was the object of having a pedestal on the seal and a capacity for balancing in the *netsuke*? The making of seals is quite a prominent profession in Japan, as it was in China long before it came to Japan; and when the maker goes about his work, he always has in mind the idea of a flat surface at the bottom for the seal, before he thinks anything about the figure the upper part is to assume. The ideographs, however, are not engraved on the bottom until the figures have been carved above; and then when the seal has been selected and purchased by some customer, the name of the purchaser is engraved on the flat surface at the bottom. Seals are among the more important objects of personal property: in fact more important for one's identity than one's signature; for in old Japan you might imitate a man's signature with impunity, but not his seal. Seals are regarded as precious heirlooms to be handed on from father to son, the latter often using the same name as the father, especially

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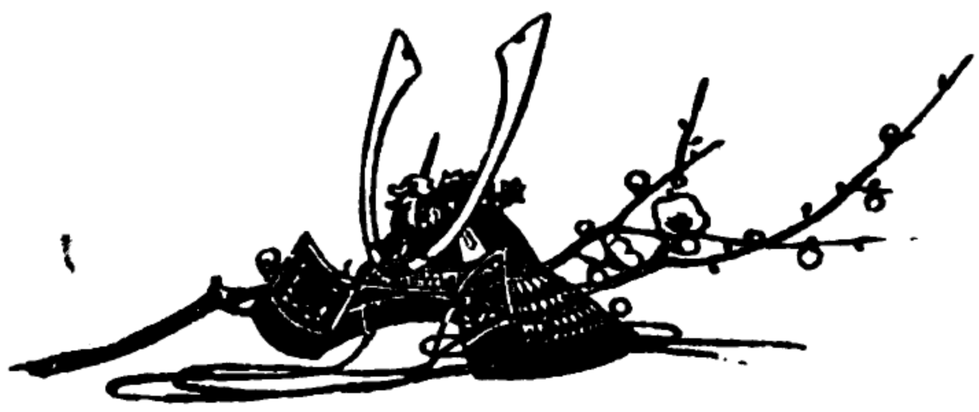
in business; but if not, the ideographs were planed off and the new name engraved in place of them. In time, of course, the pedestal would be all planed off, and then the seal would be fit for nothing but a *netsuke*; and if it was a piece of carving in ivory or precious stone, by some famous maker, as is often the case, it would certainly be used as an ornament, the *netsuke* being the most likely use. For this reason we find that some of the pedestals of seals were made removable, so as to be taken off and other names put on, as necessary or desired, the two parts being held together by a cord. This is the theory held, and very skilfully expounded, by Mr. Walter J. Behrens, Member of the Japan Society of London, to whom the writer is chiefly indebted for many of the ideas herein set forth.

If then there is anything in what has been said it lends an added interest and significance to the process of evolution in Japanese art; for seals, as has already been suggested, are among the oldest products of human art and may be regarded as almost prehistoric. And indeed it is more likely to be so in a country where writing was not known and signatures impossible until the coming of the Chinese ideography, We are assured by Egyptologists that Sargon of Akkad, who flourished B. C. 3,800, had finely cut seals, and that the Akkadians of even earlier times, also had seals. The latter have been regarded by some scholars as the ancestors of the Chinese. There is no doubt that the Japanese idea of seals came from China. Dr. A. H. Sayce, who visited Japan some time ago, one of the greatest living Assyriologists, found in Japanese art some traces of Egyptian influence. The idea or the germ, not only of the art represented in the single object under review, but in all oriental art, may have traveled across the continent of Asia through the age-long periods of evolution and reached its present achievement at its terminus on the shores of Nippon. It is a question whether the achievements of Japan in developing the conceptions underlying Asiatic art, are not the climax. Of course there are magnificent eras of evolution and achievement in India and China, but Japanese art has a conception and suggestiveness more rich and yet more delicate in its divine intuition than any of the sources of its origins. Japan has always not only *adopted* but *adapted* the suggestions she has received from other lands, and nowhere is this more true than in Japanese later art and literature. Her life, and numerous of her ideals, she has inherited from Asia; but what she has made out of these, including her art, are truly Japanese. The present momentous influx of western thought and civilization is disturbing the native ideals, and shaking confidence in the old achievements; but after the period of assimilation has passed, Japan will rise, as she did from the flood of Chinese and Indian suggestion long ago, a new and regenerated nation, with an art and civilization, let us hope, with the virtues of all and the evil of none.



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# SUMMERING BY SUBTERRANEAN FIRES

By DR. J. INGRAM BRYAN

THE foot of a volcano, or thereabouts, is not perhaps what most people would choose as an ideal location for a summer retreat; but the charm of Asama never seems to lose its fascination for the numbers that annually frequent its vicinity to escape from the hot weather, and to have entrancing views of nature. Not only for the resident of Japan, but for the tourist also, Asama has an enduring attraction. Few travellers touring the isles of Nippon can resist the desire to see, if not ascend, the magnificent cone of mighty Mount Asama. It is not only one of the small number of the world's volcanoes easy of access, but one whose awful workings may be viewed with comparative safety. Since the accident last year in which several persons were killed, or wounded, by an explosion from Asama, there is not the same confidence as to immunity from danger in making the ascent of the volcano; but with due caution as to conditions prevailing in the crater, it is probable that one can climb the mountain and view the glistening mass of primeval fire as safely to-day as at any time hitherto.

The vast cone of Asama towers in solitary grandeur over the province of Shinano in Central Japan, attaining a height of some nine thousand feet; and from its enormous crater, more than three quarters of a mile in circumference, immeasurable volumes of sulphurous fumes, ever changing in the sunlight to every hue, from crystal to ebony, ceaselessly ascend with subterranean rumblings and bomb-like detonations that compel every ear within twelve miles of it to pause and hearken. Even now as one writes, seated under a delightful arbour of larches and maples, spending the Japanese summer with a private view of Asama, over a distance of some five miles its cavernous monotone thunders in the ears like the roar of a thousand express trains; and as one sometimes looks up with irrepressible alarm, it is only in time to catch a glimpse of the lurid glow of its abysmal fires against the dark, tornado-like mass arising from its spacious orifice.

A railway journey of about six hours from Tokyo brings the traveller to the little village of Karuizawa, some five or six miles, as the crow flies, from the base of Asama. During the last hour by rail the train accomplishes a most interesting and picturesque ascent up a steep grade, by the Abt system, through no less than twenty-six tunnels of varying lengths, between which one is afforded delightful views of sinuous ravines and pine-clad mountains, with here and there a wildly dashing cataract leaping by some piny knoll. Complaint used to be made of the unpleasantly close air of the tunnels, not unmixed with locomotive fumes, but this has all been replaced during the last few months by an electric railway system, for which the many travellers in this direction will doubtless be grateful. Just before reaching the first tunnel there is to be had a charming view of the beautiful *Myogisan*, with its mysterious array of rocky pinnacles and natural arches, flashing in the sunlight or slumberously embowered in mists. Upon emerging from the last tunnel the train stops at Karuizawa station, a short distance from which lies the tiny village along the foothills; while directly above looms the great cone of Asama, hugged by evening vapours or hurling endless shafts of coppery-hued lights into the blue sky. At the station *jinrikishas* are waiting to take one to one of the several good hotels, or to one's own summer cottage, as the case may be.



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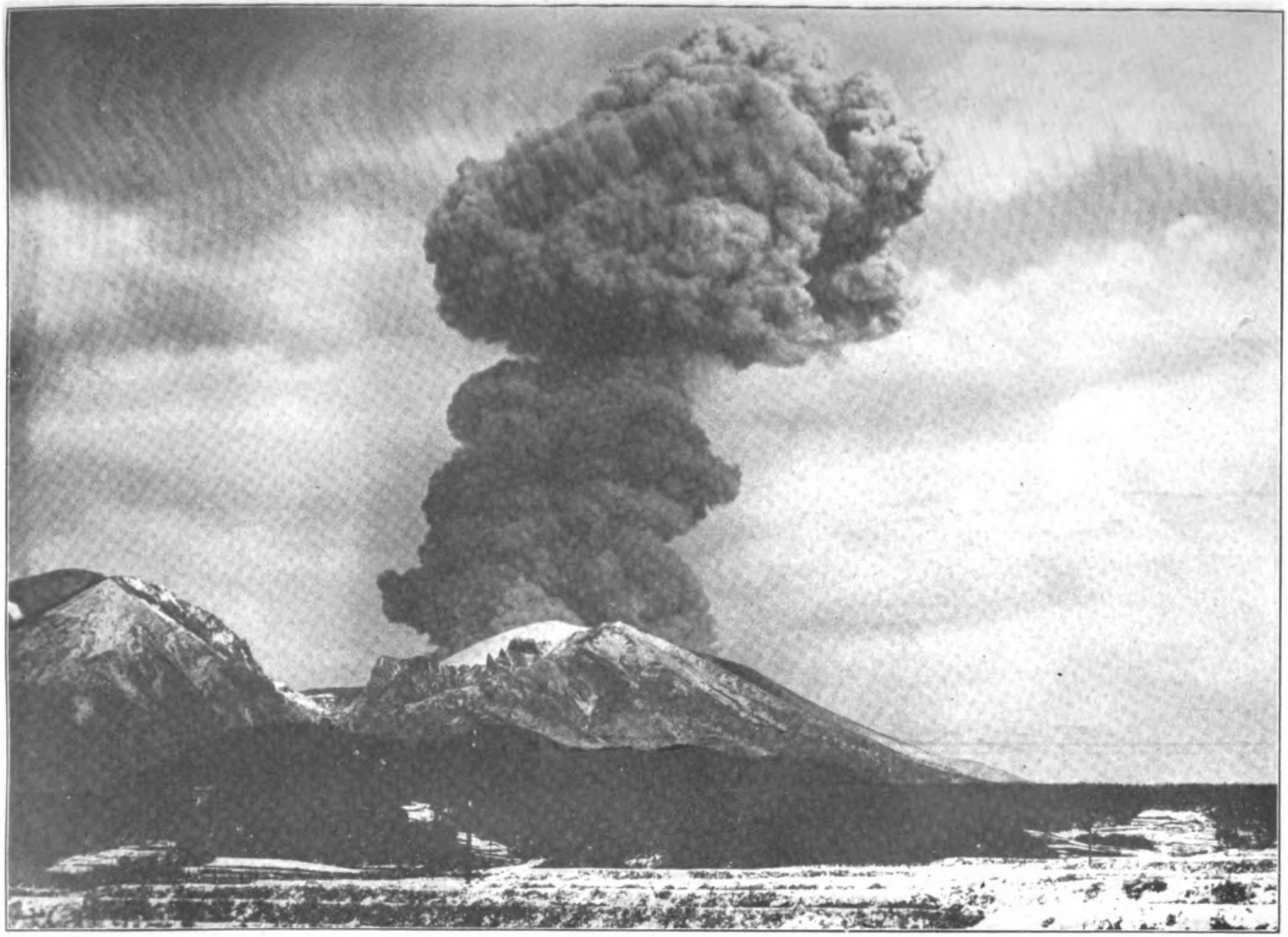

ASAMA IN WINTER. *Asama en hiver.*

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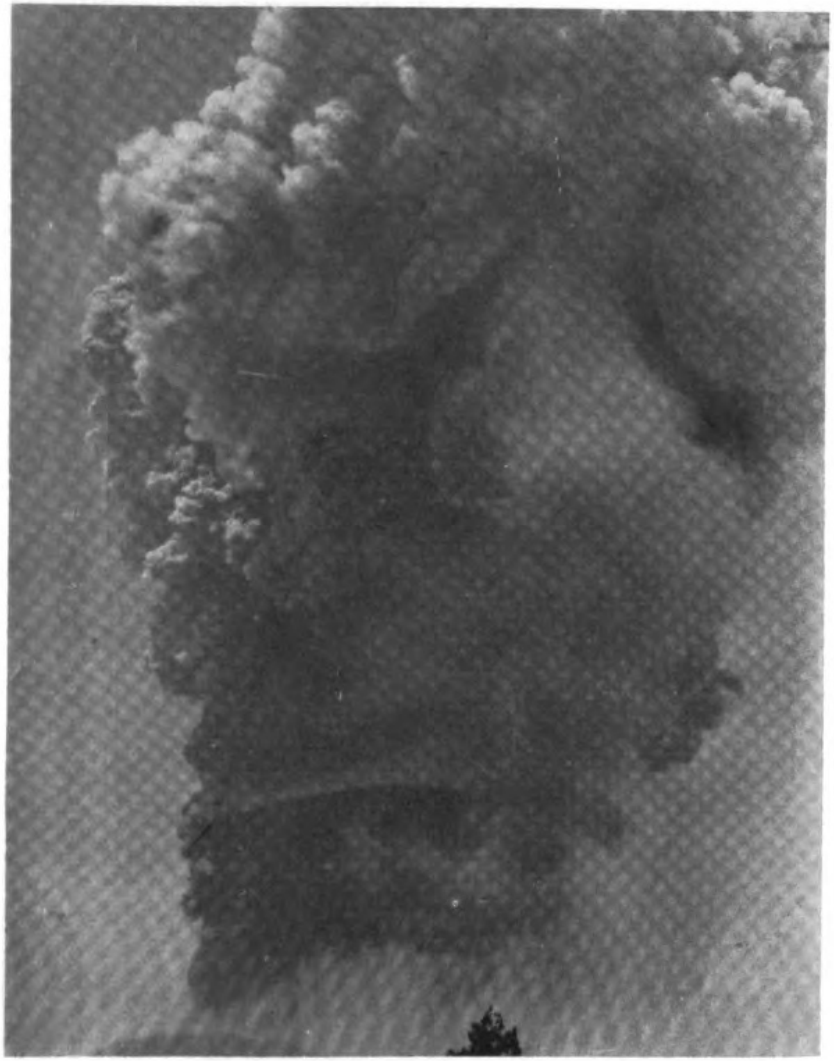
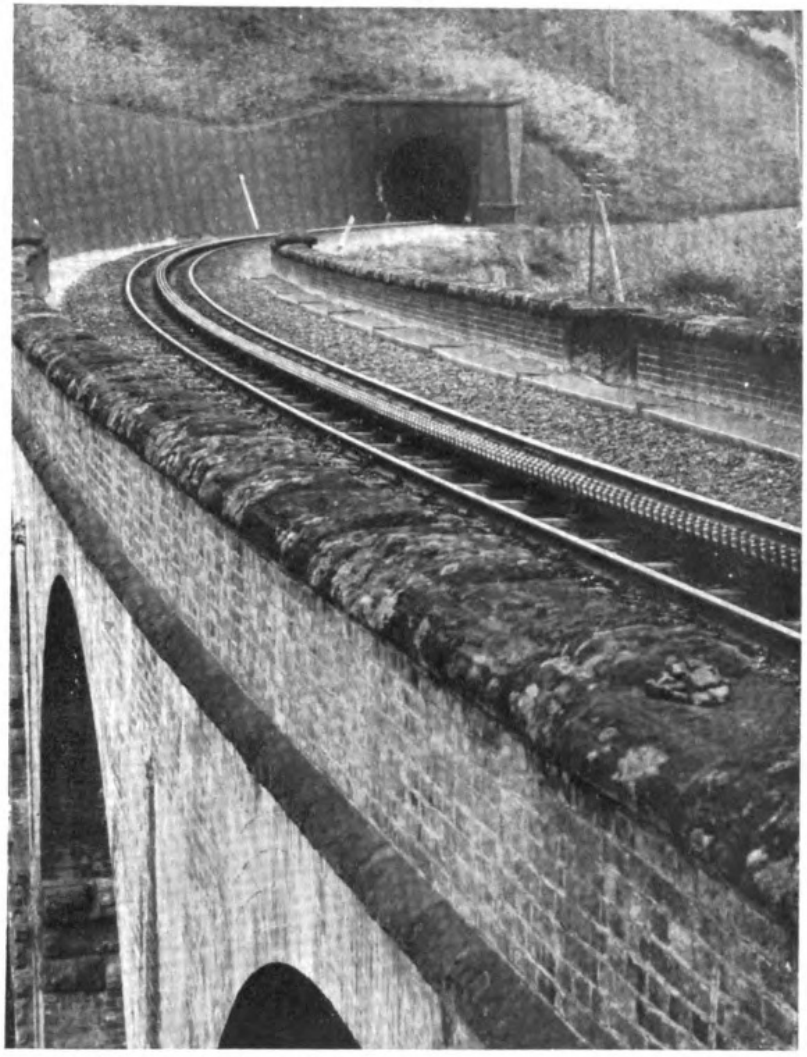


A MASNIFICENT PUFF AS WE NEAR THE SUMMIT. *Une belle colonne de fumée à notre arrivée. Eine herrliche Rauch-wolke bricht hervor.*



THOUGH THE TUNNELS. *Par les tunnels. Durch den Schacht.*

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If one wishes to witness the igneous processes within the vast crater one should make the ascent by night, leaving the village at dusk and reaching the summit in time to see the action of the crater while the sky is still dark, and afterwards gaining a fine view of the sunrise from the top—one of the most sublime panoramas nature offers to the eastern traveller. Still better will it be, if the climber can persuade his guide to set out for the mountain at about twelve o'clock, noon, reaching the base at about four o'clock, where lunch is eaten and the ascent made in the three hours between then and dark, the time being cool, and delightful views possible all the way to the crater. By adopting this plan one has the advantage of being able to climb in daylight, see the sunset, and, after spending a couple of hours viewing the crater, leave the summit about ten o'clock and get home about two in the morning, with plenty of time left for a sleep that will leave no traces of the unusual exertion of the trip.

In making the ascent from Karuizawa one has a choice of two ways of reaching the base of the mountain, one by way of the regular road, making a trip of some eight miles, and the other and more pleasant way through Kosê which takes one through a delightful wood and over picturesque hills. If one takes the regular road the first few miles of the way are traversed on pack-horses—a strange shaggy type of the equine variety—led by native *betto*; and as the party proceeds in file along the winding path at night, the dim, red light of the Japanese lanterns lends a fairy-like weirdness to the scene. In going by way of Kosê the journey is made in daylight and the night experience is enjoyed on the way back. Upon reaching the foot of the cone the horses are abandoned and the party proceeds to lay in a substantial meal before beginning the climb. After a rest of half an hour or so, the ascent begins.

For the first few hundred yards the grade is pleasant; and then one suddenly comes upon the greater acclivity. Having negotiated this first sharp ascent in some five minutes or so, the grade again moderates and the climb is not very difficult. If the weather be clear, one has magnificent views all up along the gigantic slope. At this elevation the air begins to be crisp and bracing; and occasional whiffs of fetid exhalation remind one that the crater is not now hopelessly far away. As the altitude still further increases, one is sometimes enveloped in sufficient fog to sweeten the atmosphere. Another thousand feet and the shoulder of the cone is reached. All the way one hears ominous sounds and sees fine bursts from the crater. Below, there are glimpses of the green world now being left behind, with nothing on every side but scoriæ and bolts hurled forth by Jupiter, or is it Vulcan? On the left is to be had a glimpse of the immense lava beds, than which there is nothing more suggestive of madly crushing and merciless desolation.

As one approaches the lip of the crater the explosive thunder that sometimes assails the ear, is deafening and sufficient to incite horror in even the boldest. Should this continue it is wiser to halt and await the intentions of Vulcan. Now is the time when the party will be glad that it has taken with it some foreigner who knows the mountain. One is often surprised to see how many strangers there are who come to Karuizawa and set off for the volcano at the mercy of native guides, without ever asking a word of advice from the many old Asama climbers spending the summer in the village. It is more than half the delight of the trip to go with one who knows the *secrets*; and it is also a better guarantee of safety. Some time ago a party of Americans who arrived in the village on their way to Asama, started off with some coolies for the summit; and when half way up, the volcano began to emit threatening sounds; whereupon the coolies fled panic-stricken, helter skelter, down the slope, leaving the party to come down alone, without accomplishing the main purpose of the excursion.

Sometimes as one approaches the edge of the crater frequent puffs of

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noxious vapor sweep down upon the party, throwing all upon their faces, with handkerchiefs stuffed into their mouths; but the wind soon carries it away, and then one rises up and persists until the inner lip is reached. It is impossible adequately to express what one feels, or even what one sees, upon looking into the awful crater of Asama. Indeed one is prone to fancy that it is the imagination rather than the actual eye, which conjures up this vast circular opening six hundred feet deep in the body of the earth, through which the fiery heart of the world seems to be panting and belching its immeasurable emotion. The perpendicular, and in places slightly overhanging, walls of the crater are burnt to the colour of crusted wounds that still gape and yawn; while colossal masses of terrible gas mount and roll furiously in spiral columns from the abysmal outlet, and from the unfathomable rifts along the crater sides. For a time these dark masses are too opaque to afford any view of the fiery mass within the orifice, and at times they obscure one's hope of ever seeing the fire at all; while as one waits with anxious patience for the earnestly coveted glimpse, the huge fragments of loose lava and shattered igneous rock lying around in wild profusion, remind the enthusiast of the fate that any moment might overtake him. However, if one knows the mountain, one knows where to go; and awaiting the great moment of vision will prove neither hopeless nor too long.

The experiences that some foreign residents of Japan have had in viewing the crater of Asama have been thrilling in the extreme. A resident of Tokyo sometime ago, had quite a remarkable experience in dodging shots from the forts of Vulcan. A little more energetic than the other members of his party, he had reached the summit before them, and, with an umbrella over his head to keep off the smiting sun, he lay down on the edge of the crater to await his companions. Wearied with the exertion of the climb, he soon fell into a doze, and was presumably aleep, when something caused him to awake suddenly and sit up, feeling that he had been disturbed by some mysterious and extraordinary occurrence. He could not at first divine the cause of his discomposure, but there was dust in plenty on his clothes and he found himself rubbing it from his eyes. As he swiftly collected himself, a few yards from his head there dropped down softly in the ashes and scoiæ a stone chip of some eight or ten pounds in weight, scattering the loose dust into clouds. Seizing his umbrella more firmly, he arose like a flash, and unconsciously holding the umbrella over his head for protection, speedily fled down the path to save himself from the pieces of rock that were falling on all sides. This experience, however, was mild and even amusing, compared with what befell a party who went up Asama during the summer of 1911.

This party consisted chiefly of foreigners—missionaries and others,—with a considerable number of Japanese, the latter being attracted especially at that season as it was the time of the *Bon* festival. It is said that there were about eighty persons on the mountain at the time. The party had just got nicely settled on the shoulder of the crater, and began to proceed with refreshments, when a sudden and awful report came from the heart of the crater. They had only time to rise, when a shower of red-hot rocks began to descend among and upon them. Some of the missiles were driven to such a height by the explosion that they appeared like falling stars in their wild descent. Certain of the rocks projected were of such a size that as they came nearer the earth in their return they grew larger and larger to the eye, and when they alighted, tearing up the ground like an explosion of dynamite, were one hundred or more pounds in weight. One of these huge ejections, after striking the earth, rolled over the leg of an American gentleman who was fleeing with the crowd, crushed it to a pulp and left the poor man lying on the hot stones that were scattered everywhere about. Those of his friends who were not disabled themselves,

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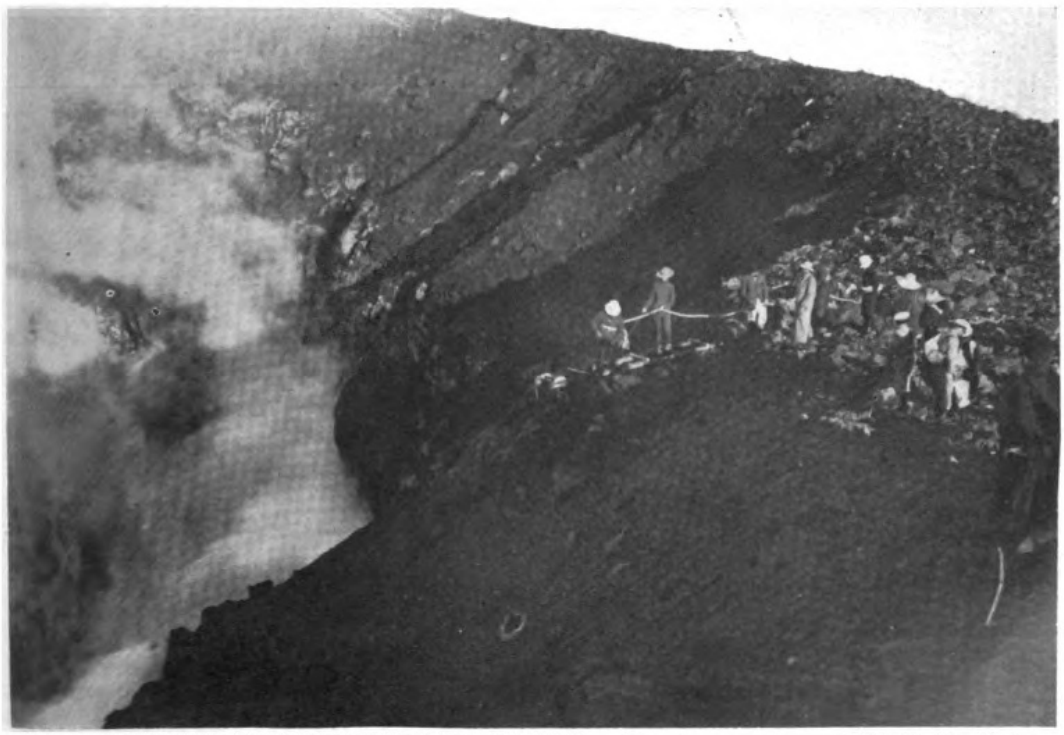
READY TO START FOR ASAMA. *Prêts à Monter à Asama. Zum Aufbruch bereit.*



AN ATTEMPT TO DESCEND INTO THE CRATER. *Decente au cratère. Abstieg in den Krater.*

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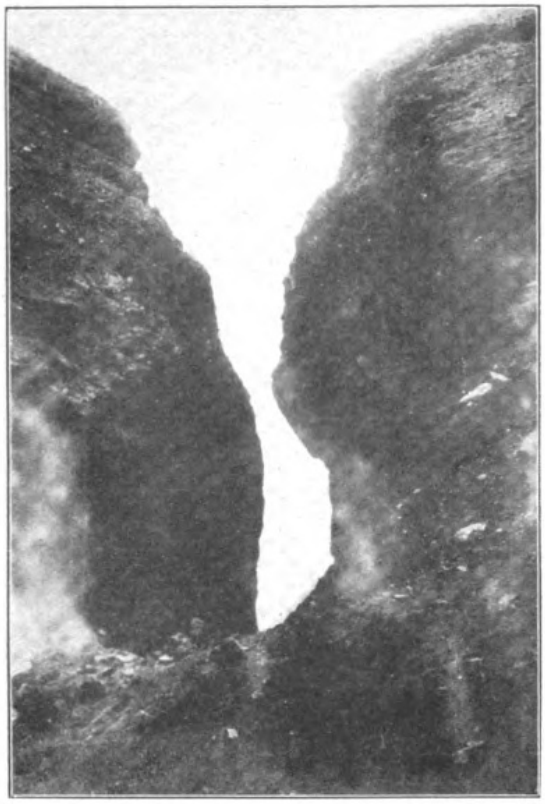
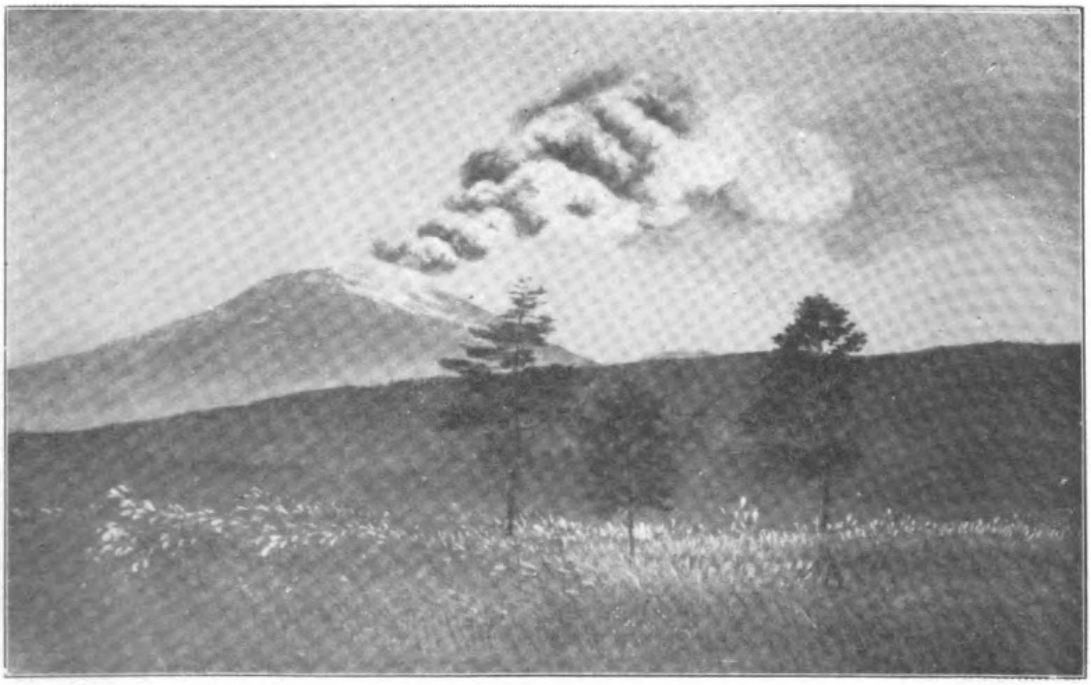


CREVICE IN THE CRATER SIDE. *Crevasse dans le coté du Cratère. Riss in der Kraterwand.*

LIP OF THE CRATER. *Une partie du Cratère. Die Kraterwand.*



ASAMA FROM ATÀGO. *Asama ou d' Atago. Asama von Atago aus.*

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returned and endeavored to carry him to a place of safety; and though they succeeded in doing so with great difficulty, his life could not be saved, and he died in a few hours. Others of the party were more or less wounded, but finally recovered. Three Japanese were killed at the same time. A policeman who was peering into the crater at the moment of the erruption had a small splinter of rock driven through his head, and fell dead on the spot. The work of removing the dying and wounded demanded no small degree of heroism, as the fiery missiles were still coming out, and the rescue had to be accomplished in the face of infernal bombardment. But the brave fellows proved equal to the emergency, some of them, themselves suffering agonies from wounds and shock, carrying the disabled on their backs to places out of the range of fire. Of all the experiences that foreigners have had with Asama, this has been the only fatal one; and fortunately such accidents are not frequent on Asama. With due precaution the volcano may be viewed with comparative safety.

Let us fancy for a moment that we are now on the edge of the crater. What is the vision that arises, and what the experience that comes? Lest we share the unhappy fate above related, we retire into one of the deep rifts that radiate from the circumference of the great orifice, where, sheltered from the chill wind and the fetid odour, we try to enjoy breakfast in peace. From the walls of this crevice steam is perpetually hissing, and now and then spurting; but happily there is room enough to avoid it. The greenhorns are afraid, but the oldtimers pay no attention to it.

Presently the whole mouth of the rift opening into the crater lights up with an awful and lurid glow, and the mountain moans as though the igneous heart of the globe were about to ooze out upon us. Vast cloud-masses of vapour above, shine with all the glory of an opal sunset, and the whistling, siren sound, broken by frequent detonations, is as the rush of myriad hurricanes. As our momentary fear begins to dissipate, we scramble nearer the crater. The immense columns of illuminated vapour whirl and sway from side to side of the abysmal opening, and through the interstices we behold a huge mass of glowing, molten lava, an incandescent bed having the appearance of a white-hot mass of anthracite after the gas has burnt off. Huge cracks and quivering fissures seem to worm their sinuous way across the face of it in all directions, and through these, fumes and steam from the boiling oceans of the under-world roar and thunder in frantic efforts to escape.

As one now feels oneself, for the first time, the veriest mite, and gazes helplessly at this convincing suggestion of cosmic origin—this eternal fire unkindled by the hand of man, it is impossible to resist the emotion of repellant awe that takes possession of the senses, a natural aversion to the primeval nature whence we sprung, and an inclination to the faith that is supernatural. Yet one can to some extent understand the undying fascination that this terrible exhibition of nature's pent-up forces exercises over the minds of the numbers that yearly come here to pay homage to *Fudo*, the great god of fire; nor can one forbear a pang of pity for the deluded ones who here find relief from the responsibilities of existence by hurling themselves into this, the most gruesome and cruel of all crematoria.

With a long drawn sigh of relief we now turn away from the moanings, coughings, and sneezings of this voracious abyss of vitreous fire, entertaining a justifiable desire to forget for a moment if possible such a symbol of merciless power and merciless pain, and to gaze instead on the manifold emblems of love and beauty that surround it, deliberately unmindful of how closely and even harmoniously lie the paradoxes of life.

The sun of dawn is now peeping over the cloud-bank's brim into depths of illimitable blue, and the panorama is one of the most extensive and altogether aesthetically satisfying that human eye can desire or heart conceive. To the northward stretch the beautiful Kotsukē mountains, the fair Kagi-san shimmering above the range in golden radiance, and beyond is the distant sea. The white, uneven lines of the Hida, with many a silent peak of silver, sweep the sky southwest; and due south looms up the matchless vision of the Koshu group, with Fujiyama's opal crown peering triumphant above all. We will not break the spell nor mar the vision by turning again to witness once more the passionate glow of *Fudo's* wrath or the poluting vapor-columns behind us; so we hasten away from the murmur of sullen and sinister unrest out into the beauty and quietude of normal existence, and are soon once more on the level of ordinary humanity, wending our way homeward through endless undulating meadows of wild bloom.

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# WHAT BUDDHISM HAS DONE FOR JAPAN

II

HOW Buddhism has left its mark on *Japanese food* and the habits of the table, would in itself be an interesting subject to explore. The widespread prejudice against fish and animal food in times of mourning is, of course, due to Buddhist influence. The teaching of this religion with regard to the sacredness of life did much to render societies for the prevention of cruelty to animals unnecessary, but it created a dislike of animal foods of all kinds and lent impetus to a vegetarian diet. This tendency is now disappearing before the influx of western thought; for the Japanese are a very practical people, and it is now expense rather than religion, that deters them from indulging more freely in meat. The custom is growing, however, and the butcher shops of Japanese cities are everywhere increasing, though we are not yet sufficiently advanced to have a meat trust.

Another innovation introduced by Buddhism was the practice of *cremation*. It is interesting to note that a custom which Japan has used for more than a thousand years, is now being gradually adopted in Europe in the interests of science and sanitation. It of course prevailed among the Hindoos of India before the Buddhists brought it to Japan.

Upon our family customs and relationships the influence of Buddhism has not been less pronounced than in other particulars. One of these customs peculiar to Buddhist teaching is that of *abdication*, or *inkyo*, as we call it. According to this custom, when the elder son comes of age, the father retires in his favour, gives the management of affairs into his hands, and gives himself up to ease and meditation for the rest of his natural life. This custom was found very plausable for political reasons in getting an Emperor off the Throne, and was therefore frequently abused, many of the ancient rulers being caused to go *inkyo*, retire from the world and give themselves up to religion and good works. Under the feudal system the custom began to prevail quite universally in Japan, especially among the *daimyos*, where youth was essential for the strenuousness of war and the settlement of disputes. Among the generality of the people, however, the idea remained as religious and ascetic as it was originally intended to be: it was a real retirement from the material concerns, for a time of meditation on higher things, in declining years. For had not Buddha said that a man should not give his whole life to the world; but the latter days of it to spiritual enlightenment? A word which represented the idea is *nyūdō*; and this word was often misapplied to an attitude of religious devotees who all the while were deeply absorbed in mundane things. With the introduction of European ideas of life the custom of abdication is weakening, the time set for it growing later and later, and in many cases it never seems to take effect at all.

The Buddhist idea of the *extinction of desire* was often misunderstood and in this way had a somewhat deleterious effect upon Japanese social life by the cramping and even the annihilation of natural affection. Some got the idea that in order to win salvation they must leave father and mother, husband or wife, abandon all natural affection, and make a pilgrim's progress toward the better land. In the history of Japan it was often actually the case that men of education and refinement *did* abandon the claims of natural duty and give themselves up to religious meditation with a zeal and devotion even more conspicuous than anything to be noted



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among the married zealots of Christian countries, who mistook Christ's meaning in this connection. Human nature happily proved too sane and strong for such an interpretation of true religion, and in time the difficulty righted itself. In this respect Confucianism had a powerful effect in bringing about a balance; since it strongly inculcated filial piety as an essential virtue.

The *esoteric aspects* of Buddhism, too, influenced Japanese life and thought profoundly; for not only in religion, but in every art,—poetry, music, porcelain making, fencing, and even in cookery,—there is something of esotericism. The famous musician of old Japan alone knew the secret of his melody. When he was compelled to retire from the world, he imparted the secret to a novice with whom it remained till, in turn, he too had to pass way and hand on the wand to another. This custom of *hiden* (secret tradition) and *hijitsu* (secret art) as well as of *okugi* (inner mysteries) connected with almost every undertaking, were not essentially mysterious, though they had something about them well worthy of inquiry. *Hiden* meant simply the secret knowledge of how to manipulate anything. This the artist discovers after teaching and long practice. In this way, for example, he alone is able to produce a certain combination of colours, or a certain shade of blue. He may preserve it as a valuable secret, and impart it only to a few of his pupils. In flower arrangement it meant simply how to manage the blossoms so as to keep them fresh for a long time. In fencing it meant how to manipulate the sword so as to achieve the method that experience has proved to be the best. The development of the custom cannot be wondered at when, with no machines and modern methods, the possession of a secret way to excellence became a valuable asset, for pecuniary reasons if for no others. As a matter of fact every great artist has his *hiden*, or secret which no one can successfully steal or imitate. But it is possible for him to impart some of it, if not all, to those willing to devote to it the same attention as that which won it for himself.

These various species of esoterics were not so imaginary as some might suppose; nor were they altogether isolated from Buddhist influence and teaching, as others might mistakenly think. The great achievement, whatever it was, came from the *mental training of the Buddhist religion.* For instance, time and again men have been known to study the art of sword-practice with great teachers, win a high place as experts with the weapon, but still, somehow, be unable to reach the perfection of the master. The pupil has absorbed all that the master can impart to him by word of mouth and by example and practice, but there is yet lacking the supreme effect. Now, do what he will, neither the teacher, nor the pupil, can bridge the gulf between the art of the master and that of the pupil. Well, the teacher advises the pupil to go to the Buddhist priest and have his mind trained. The priest sets him to mental training for reaching Nirvana. After seven or eight years of earnest application his mind is cleared of the entanglements that muddled it until they are completely dissolved. He now sees the world as it really is. In this state of mind the difficulties he formerly experienced in swordsmanship seemed all at once to melt away. And this is the experience of many, not only in fencing, but in all other arts.

Now what is the secret? *It is said to depend on getting the mind into a state of free action, wherein it is independent of mechanical calculations.* This is what is meant by *okugi.* The question is, "what is the secret of *okugi*?" Take for example, the pupil of the fencing master. First he learns all the formulæ necessary to sword-practice: the deportment of the body, the handling of the weapon, the elementary principles of attack and defence. By dint of hard practice these elementary principles are mastered, and then the pupil is ready to turn his attention to the higher secrets of the art. But, as a rule, self-consciousness keeps the beginner's mind on the movements of

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his own body; but after some time his mind becomes gradually fixed on the sword of his opponent, and unconsciously he adjusts his own weapon to the movement of that in the hand of his antagonist. Practice, however, leads him at last to deflect his eye from the sword to the eye of his opponent; and when he reaches this point of efficiency he will have mastered the difficult habit of forgetting his own personality. By simply watching the eye he can detect and anticipate every movement of his adversary. And so in proportion as he is able to dispense with the time given to conscious adjustment, his own movement will become more agile and nimble, until he is in possession of all the necessary adroitness of perception and dexterity of motion. Thus we see that *the whole progress consisted in the succession of transformations of conscious exertion to unconscious or automatic movement*. This means that the highest attainment depends on getting all the necessary habits so automatic that the actor is left in undisturbed tranquility of mind. Should the mind be pre-occupied with risks or fear of consequences or even with desire for fame or applause, the power to excel will be destroyed. The power to expel what causes this fatal disturbance of the mind is what Buddhism has given to Japan. The Zen sect lays great stress on this form of mental culture, and the results have been eminently satisfactory. It is for this reason that men of culture and refinement have always been drawn to Buddhism, not to say anything of its influence on men of skill.

As this is one of the most valuable effects that Buddhism has had upon the mind of Japan, we venture upon a quotation from one of the great Buddhist teachers, Takuan, a priest who lived nearly 300 hundred years ago. Writing to Yagiu Munenori, a famous fencing-master of the day, the priest says: "For example, in your art of swordsmanship, if, at the moment you see your adversary's weapon approaching you, you think to parry it, your mind would be detained on the sword, and, thus losing your own action, you would be unable to avoid his thrust. This is called 'Dwelling Mind.' But on the other hand, if, though seeing the approaching weapon, you do not let your mind *dwell* on it, nor think of striking him in return, but, without the slightest deliberation or a moment's hesitation, you throw yourself upon your opponent at the very moment when you see him raise his sword, you would be able to wrest it from his hand and use it against himself. This is what in *Zen Shiu* we call 'taking a man's sword to pierce him.' Whether you act upon the defensive or offensive, let not your mind dwell upon anything, neither upon your opponent nor upon your sword. Although, for a beginner, it will be necessary to have the consciousness of his own self well within himself, you must not let your mind rest on any one particular thing. Your own experience must have taught you that the moment you think of your sword, or of anything whatever, you are practically impotent. This 'Dwelling Mind' is called a 'Delusion' in Buddhism. . . . . Again, suppose you have to face ten enemies at the same time. If you engage them as they come, and dispose of them one by one, without concentrating your mind upon anything, you will be able to meet them all with perfect ease. But, on the contrary, if you think on any one of them in particular, you will be at a disadvantage with the next. You know the image of Kwannon with one thousand hands. If she should think of a thing to be done by one of her hands, what could the remaining 999 hands do at the same moment? This image is intended to teach people that the reason she is able to bless *all* at the same time is because of the fact that she is not thinking of any one, but has attained the state of mental tranquility and calm."

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HONMONJI TEMPLE.

REV. GOYU MORITA, CHIEF PRIEST.

DR. MURAKAMI, A NOTED BUDDHIST, PROFESSOR AT THE IMPERIAL UNIVERSITY.

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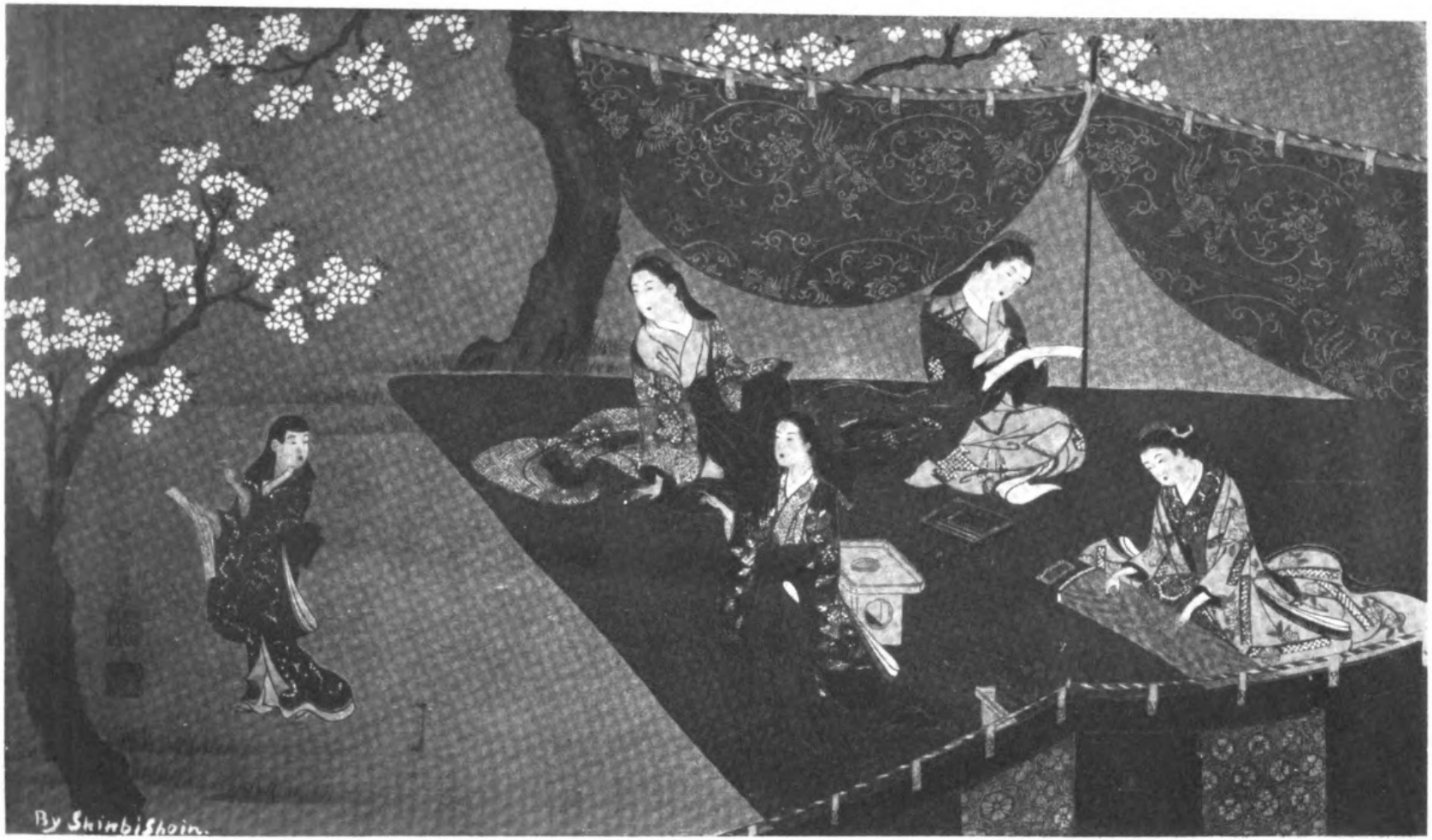


A SWEET SPRING OF OLD. *Printemps à Kioto l'ancienne capitale. Fruehling in der alten Haupstadt, Kyoto.*

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# SWEET SPRING OF OLD

By HOJO ODANI

Momoshi no
  Ōmiya-bito wa
Itoma are ya,
  Sakura kazashite
  Kyō mo kurashitsu.

---

Languid lords and ladies fair,
  Fingers filled with cherry bloom,
While away occasion rare:
  One more day of joy consume!

This ancient Japanese poem invites us, and let us follow, to a sweet spring day of old Japan. It takes us far away from the noise and bustle of modern cities and the vying commercialism of to-day, to the old city of Kyoto in the blessed Heian era, more than a thousand years ago. Fair indeed was that ancient city in those now far distant days, Kyoto the cynosure of all eyes. On all sides sweetly environed by ever-green hills soaring away into mountains, hills not choked with lava but mantled with wild flowers, cutting an undulating outline against a sky of brightest blue, stood the old city, then the joy of all Japan. The ever-famous Kamo curved in crystal clearness gracefully through the center, while its numerous tributaries wandered hither and thither through other thoroughfares, imparting a pleasant coolness even in the heat of the humid summer.

And the natural beauty of the situation was enhanced by the art of the city plan and the magnificence of the buildings. Clean and straight were the streets, most of them parallel and crossing at right angles, the more common buildings here and there relieved by splendid temples, hoary monasteries and solemn cemeteries. And from the ever-green heights overlooking the city peeped out many-storeyed pagodas and wide-eved shrines. In the very heart of the enchanted capital, where all arteries of life and interest met, rose the Imperial Palace, its picturesque gate facing each of the grand avenues of approach. Here was the civil, military, and ecclesiastical center of the Empire, the consummation of government and religion, of art and literature, of manners and etiquette.

To this center of the nation's life were sent the sons of noblemen from the remotest corners of the Empire, that they might receive an appropriate education, learning the arts of reading and writing from the priests, the art of war from the heroes of the time, etiquette and the secret of a peaceful life from the nobles of the Court. Priests and pilgrims too thronged here from all parts of the country, in order to pray at the famous temples and worship at the ancient shrines of the Holy City, sometimes remaining for study in the larger monasteries under sainted teachers of the day, and in turn to be revered themselves on going home, as holy men who had drunk at the very fountainhead of faith and light.

The more humble people who could not afford the luxury of going to see the capital, flocked to hear the marvellous tales of their more fortunate neighbours, as they came home and tried to describe the glory of the temples, the number of the pagodas, the rustling silks of the Court nobles and the gorgeous splendor of the Imperial processions. Nor did the local folk, with open mouths and wondering eyes, fail to hear the marvels of the Emperor's fête on the Kamo river. Quite beyond their utmost imagination were the word-pictures of multicolored Imperial boats gliding smoothly under the cool shade of the willows, with their burden of poets and musicians and "languid lords and ladies fair."

From this center of national light radiated the eternal brilliancy of literature; for here dwelt the poets, novelists, and historians who wrote the greater portion of our classics. It was a time when the lords and ladies of literary genius were the most favoured members of the Court. It was a period, too,



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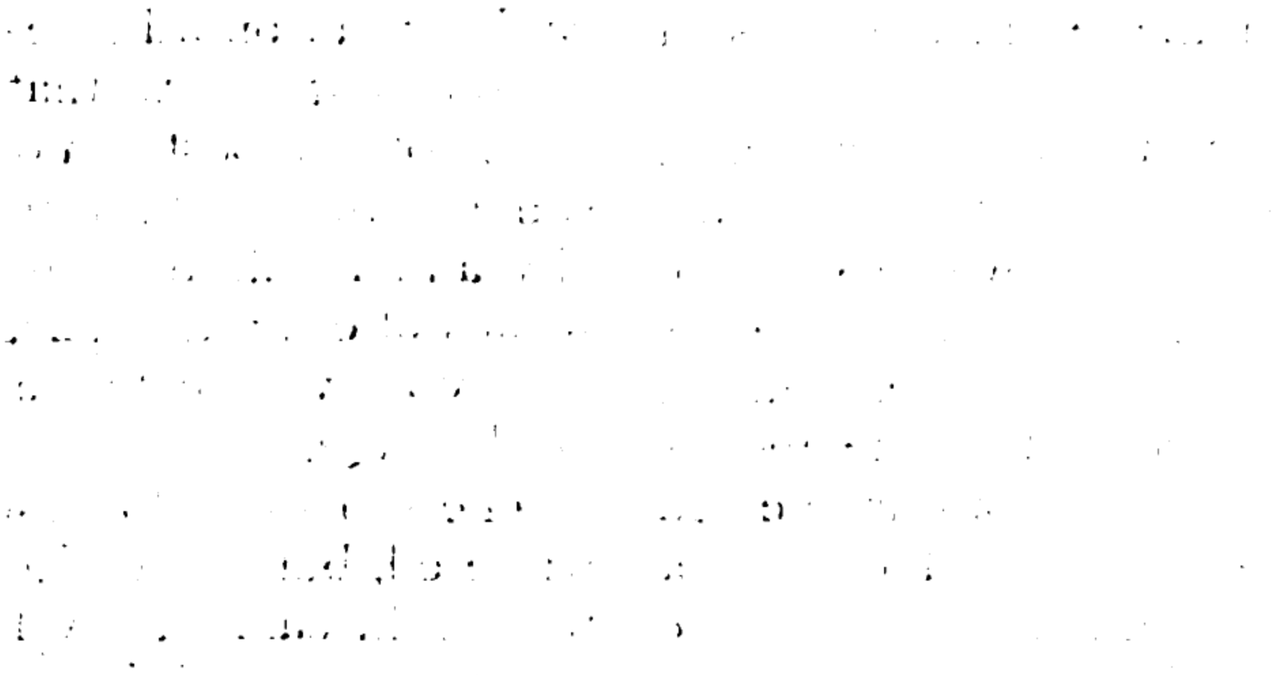

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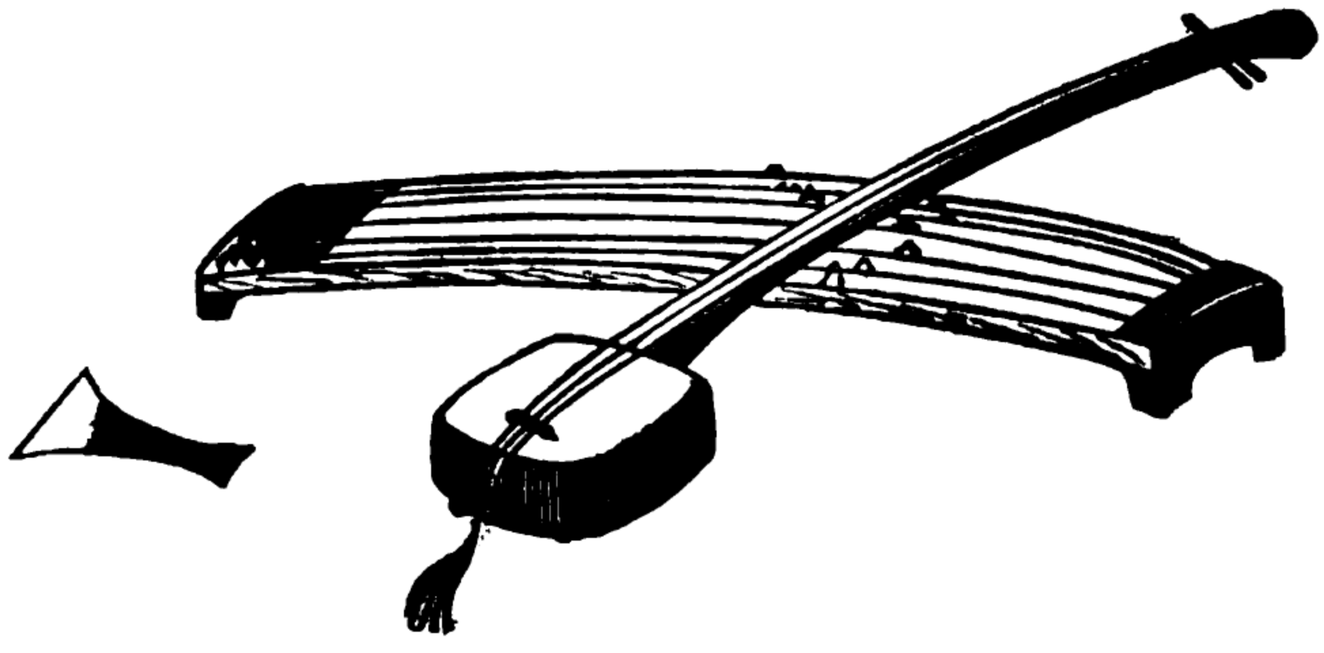
when the women outshone the men in splendor of intellect and in literary composition. Pictures of them come down to us even to-day to fill us with enthralling dreams. These fair ones we can imagine strolling along their spacious verandas and broad balconies, gazing enraptured with nature on the placid lakes and across the green hills, striking a poetic fancy from the silent fall of cherry petals causing the faintest ripple on the bosom of the still water, enlivening the brilliant reflection of their trailing robes of white and crimson, with hair falling luxuriantly over shoulders and far below the waist. Some of these graceful creatures were the authoresses whose masterpieces have been the inspiration and model of all our later literature. One cannot look back to the time without a sigh.

"Dear dead women, too!
What's become of all the gold
That used to hang and brush their bosoms?
I am chilly and grown old."

Such then in truth was the place where flourished the conflicting arts of peace and war.

As we look back upon it all, we must not be too prone to seek with scientific accuracy the source from which all these achievements came. The period was as if the sunflower had blossomed out in dazzling beauty, favoured by the merciful sun, guardian goddess of our blessed Empire. The verse with which we set out, suggests something of the life whence all arose. There was evidently a proportion of gaity and pleasure sufficient unto the day. Spring followed sweet spring with the seasonable cherry blossoms, and the Court nobles in the company of fair ladies, spent the day in improvising verses beneath the wealth of bloom. Some indulged in a game of ball,—not base; somewhat less savage, to be sure, than the more famous American game. And others there were who rose not abové mere dreamy laziness. But peace reigned everywhere throughout the land; and it seemed as if eternal spring had come. Well, the sunflowers yearn after the sun, not realizing that the mighty orb of day has his time for disappearing, leaving the world to the mercy of cold darkness. Thus while the gay Court was lost in sweet dreams the sun had set. And out of that night came the crash of arms and the hideous uproar of war. Between that sweet spring of long ago and the spring in which we live to-day there is a great darkness, a long night of internecine strife. If you go to Kyoto to-day you will see but a fraction of the ancient capital; but on all sides the eye beholds magnificent relics that tell the noble story of its past. You may stand on some towering hilltop overlooking the city and recall to your mind's eye the scenes of old; the past will live again and you will catch a glimpse of our golden age.

The sun went down and the sunflower withered, but we rejoice that once more the bright eastern sky heralds the dawn of a yet more brilliant day!



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# THE PROBLEM OF POPULATION IN JAPAN

By T. EGI

COUNCILLOR TO THE COLONIZATION BUREAU

IN writing of the increase of population, and its probable disposition, I propose confining my attention to Japan proper, without reference to the millions that have come within our jurisdiction in Korea, Manchuria, and Formosa. It is hardly necessary to say that, at our present rate of increase, it is only a matter of time when Japan will be confronted with the problem of surplus population. The birth rate in Japan is perhaps less variable than in other countries, and is at present about 13.26 per cent of the population. At this rate our present population of fifty millions will have swollen to fifty-five millions by the year 1917, some seventy-one millions by 1937, and in the next fifty years will probably have attained the enormous extent of over one hundred millions. Not to go too far into the future, we may make the sober estimate of at least an increase of 20,000,000 in the next 30 years. It requires no effort of the imagination to see that, even with this increase, Japan will be put to it to make adequate accommodation for her people. The question is whether they can be disposed of within our own territory or whether we shall have to seek asylum for them elsewhere. For the present we are not so sorely pressed that we cannot deal with the situation. Emigration is advisable at present, but not absolutely necessary. It is only some twenty years ago since our population was but 37 millions, so that within this brief space the increase has been no less than 13 millions, a ratio of seven millions to every ten years. There is hope in the fact that we were able to dispose of this increased population without resorting to any great degree of emigration. The numbers that found accommodation in our colonies and in foreign countries formed but an infinitesimal portion of the increase as a whole, which remained in Japan proper. But what of the future? Should we find ourselves with a population of 70 millions 25 years hence, would we be obliged to depend upon emigration for their disposal? If we are to depend on agriculture alone for their support it is possible that there is some margin of arable land left, but not so very much. Whether we should encourage the utilization of the present cultivable land for the present number settled on it, or whether we should attempt to cultivate the same acreage with a larger number of workers, is another question. It is generally believed the smaller number, up to a certain limit, results in greater effort and more profitable production. If we are to be influenced by this policy it may be said that the agricultural sections of Japan are even now overpopulated. The area of land occupied by the average farmer is about two and one half acres. We are a nation of small peasant proprietors and tenants, with little use of animals or machinery in the cultivation of the soil. Labour-saving devices at present do not concern our agriculturists. There is no doubt that the smaller the number of persons depending on a given acreage, the more profitable it is for the farmer. Rather than increase the number of labourers it would be better could we increase the acreage for the present holders, and try to dispose of surplus population by creating a greater demand for labour in commercial and industrial pursuits. If the surplus could not be disposed of in the manner suggested it would be necessary to promote emigration to Hokkaido, Korea, Saghalien, and For-



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# THE PROBLEM OF POPULATION IN JAPAN

By T. EGI

CONTRIBUTION TO THE ECONOMIC REVIEW

I propose confining my attention to Japan proper, without reference to the additions that have come within our jurisdiction in Korea, Manchuria, and Formosa. It is hardly necessary to say that, at our present rate of increase, it is only a matter of time when Japan will be confronted with the problem of surplus population. The birth rate in Japan is perhaps less variable than in other countries, and is at present about 13.20 per cent of the population. At this rate our present population of fifty millions will have swollen to fifty-five millions by the year 1917, some seventy-one millions by 1937, and in the next fifty years will probably have attained the enormous extent of over one hundred millions. Not to go too far into the future, we may make the sober estimate of at least an increase of 20,000,000 in the next 30 years. It requires no effort of the imagination to see that, even with this increase, Japan will be put to it to make adequate accommodation for her people. The question is whether they can be disposed of within our own territory or whether we shall have to seek asylum for them elsewhere. For the present we are not so sorely pressed that we cannot deal with the situation. Emigration is advisable at present, but not absolutely necessary. It is only some twenty years ago since our population was but 35 millions, so that within this brief space the increase has been no less than 15 millions, a ratio of seven millions to every ten years. There is hope in the fact that we were able to dispose of this increased population without resorting to any great degree of emigration. The numbers that found accommodation in our



increase as a whole, which consisted in Japan proper. But what of the future? Should we find ourselves with a population of 75 millions 25 years hence, would we be obliged to depend upon emigration for their disposal? If we are to do mud on agriculture alone for their support it is possible that there is some margin of arable land left, but not so very much. Whether we should encourage the utilization of the present cultivable land for the present number settled on it, or whether we should attempt to cultivate the same acreage with a larger number of workers, is another question. It is generally believed the smaller number, up to a certain limit, results in greater production and more profitable production. If we are to be influenced by this policy it may be said that the agricultural sections of Japan are even now overpopulated. The area of land occupied by the average farmer is about two and one half acres. We are a nation of small peasant proprietors and tenants, with little use of animals or machinery in the cultivation of the soil. Labour-saving devices at present do not concern our agriculturists. There is no doubt that the smaller the number of persons depending on a given acreage, the more profitable it is for the latter. Rather than increase the number of laborers it would be better could we increase the acreage for the present holders, and by so doing dispose of surplus population by creating a greater demand for labour in commercial and industrial pursuits. If the surplus could not be disposed of in the manner suggested it would be necessary to promote emigration to Hokkaido, Korea, Saghalien, and Formo-

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more. All that has been said so far applies to present circumstances. But if we had twenty millions more than we have now, what should be done?

In the event of any such increase and reaction would become a necessity. In what direction then would it be possible for us to expand and find an outlet? This is a question of utmost importance; and yet we have had such an opportunity of emigration to the Asiatic mainland. Emigration to the Asiatic continent has not been a success. Japan ever since our history began, but emigration as a policy of late years dates back only to the present era, when we began to extend our territories to take up land in Hokkaido. It is estimated that Hokkaido can accommodate a population of at least 4 millions. This means that of our increase of 20 millions in the next forty years we can place only about two and a half millions of them in Hokkaido, which, with the one and a half millions already there, would make up the limit. The climate and soil of Hokkaido do not attract the Japanese, because unfavourable to rice cultivation; but the land grows wheat, barley, and other grains, as well as vegetables, abundantly, so that settlers there would have no difficulty in making a living.

As to Kyushu the coldness of the climate and wildness of the country are very discouraging to Japanese immigrants, but there is no doubt that as agriculturists, lumbermen, miners, and fishermen, at least some 500,000 people could find accommodation there. As for Karafuto

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In the event of any such increase emigration would become a necessity. In what direction then would it be possible for us to expand and find an outlet? This is a question of utmost importance; and yet we have had such small experience in matters of emigration that we have given it very inadequate attention. All emigration up to the Meiji era might be said to have been unconscious with us. A spontaneous expansion northwards has gone on in Japan ever since our history began, but emigration as a policy did not bother us previous to the present era, when we began to encourage settlers to take up land in Hokkaido. It is estimated that Hokkaido can accommodate a population of at least 4 millions. This means that of our increase of 20 millions in the next few years we can place only about two and a half millions of them in Hokkaido, which, with the one and a half millions already there, would make up the limit. The climate and soil of Hokkaido do not attract the Japanese, because unfavourable to rice cultivation; but the land grows wheat, barley, and other grains, as well as vegetables, abundantly, so that settlers there would have no difficulty in making a living.

As to Saghalien the coldness of the climate and wildness of the country are very discouraging to Japanese immigrants, but there is no doubt that as agriculturists, lumbermen, miners, and fishermen, at least some 300,000 people could find accommodation there. At present the population is not over 80,000, and everything possible is being done to increase the number of settlers. The island is situated in about the same degree of latitude as Canada and should not be less inviting on the score of climate. The five warm months from April to October cause a very rapid growth of vegetation, and give ample opportunity for agriculture. The government is offering an inducement of 19 acres free to all settlers representing families, and it is estimated that some 300,000 acres are yet unoccupied. But if 20,000 households emigrated thither there is no doubt that they would soon be followed by all other forms of industry and the population would swell to the limit of at least 300,000. But this, together with the two and half millions disposed of in Hokkaido, would go but a short way toward disposing of the increase of 20 millions of population in Japan during the next 25 years.

Perhaps our greatest hope lies in the direction of Korea, as the climate and soil there are most similar to Japan. The numbers of our settlers in the peninsula has now reached some 200,000, but most of these are engaged in commercial and industrial occupations. Consequently the Oriental Colonization Bureau has been doing what it can to encourage settlement upon the vacant land. The present method of the Company is to get each family to take up five acres at the current price of land, payment to begin after five years and the whole to be paid off in twenty years. At the present rate a five-acre holding costs the settler about 800 *yen*, and if 200 *yen* be reckoned for expenses of settlement, the total cost of a freehold would be about 1,000 *yen*, with twenty years to pay for it. The scheme adopted by the Company has proved quite successful, and it is hoped that private individuals may be induced to initiate similar methods for encouraging settlement in Korea. It is, of course, not easy to form any correct estimate of how many Japanese immigrants Korea is capable of receiving. We do not even yet know the extent of arable land at our disposal there. A conservative estimate places the acreage available at 3,600,000; and this area, with five acres to each household, would provide homes for about 90,000; and if we allow five persons to a family, the number settled would reach 450,000. As our estimate of acreage available is rather under than over the correct figure, we may place the limit at 600,000 households that may find accommodation in Korea. But this would mean

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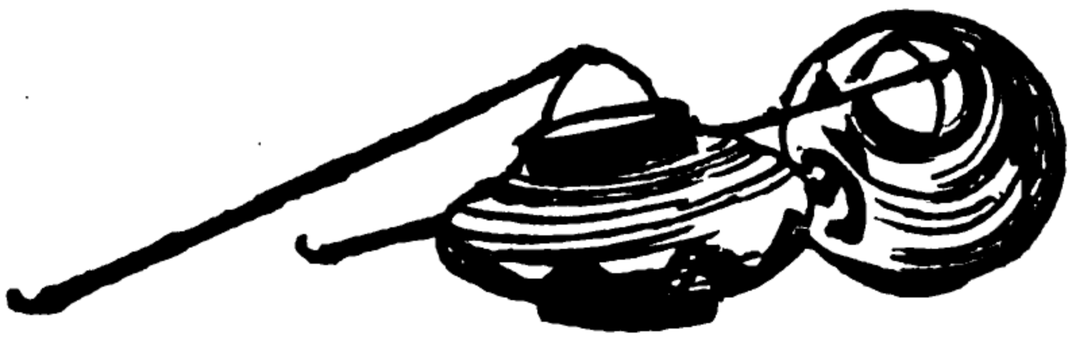
only a population of some 3,000,000 persons, or 3½ millions at the most; and when we add to these the 2,500,000 disposed of in Hokkaido and Saghalien, we have disposed of little more than one third of the 20,000,000 surplus population that will be depending upon us in the year 1937. Possibly, as I have said, some of the surplus may find accommodation in Japan proper, as we are not yet bordering on a state of congestion. But it is a serious question, nevertheless, what is to be done with so vast an increase of population in so limited an area as Japan.

I have said nothing as to prospects for emigration in Formosa; and it is possible that room may be found there for ameliorating the situation, but not to the extent of solving the problem of surplus population. Situated as it is, in the torrid zone, and producing all kinds of tropical fruits in abundance, as well as the cereals of Japan, there is good prospect of increasing emigration to the island. There are, however, already more than 3,000,000 people finding subsistence in Formosa, and as these are mostly of the agricultural class, they have taken up a good part of the arable land. Conditions are so uncertain on account of the low state of civilization among the natives that settlers from Japan hesitate to take up land in the more remote and unoccupied parts. On the other hand, how many of us could find accommodation in Manchuria, it is difficult to say. There are those who regard Manchuria as an impossible field for extensive Japanese emigration, but I am not one who agrees wth such an opinion. It has to be admitted, however, that the number who could find settlement in Formosa and Manchuria would do little toward relieving our congestion, if the present birth rate continues.

What about our hopes among the countries of the west? The prospects at present are not encouraging, to say the least. In North America the screw upon Asiatic immigration is being turned tighter and tighter, and similar conditions obtain in Australia. South America is still open, but at present we are not in a position to encourage emigration there to any appreciable extent. At any rate we cannot look in that direction for the solution of our difficulty. Being among the most prolific of races we are in time bound to overflow our motherland, as other nations have done. It may be too early to contemplate the direction of our expansion, but it will be forced upon us in due season. In the meantime it is our duty to utilize to the fullest possible extent the colonial territory under our jurisdiction. If any extensive emigration to Korea came about, that peninsula could be made doubly productive, and possibly this would be the effect of the superior method of the Japanese farmer on his Korean contemporary. If Japan succeeds in bringing Korea up to the standard of the home land, it will certainly support a far greater population than at present. It is true that most of what has been said contemplates agricultural emigrants only; but where these go there is always plenty of room found for the other callings that follow them. The possibilities of commercial and industrial development in the Far East are immeasurable. With the new China we have an inexhaustible field for commercial enterprise. And if our commercial and industrial development goes on at a healthy rate, employment may be found at home for many of the millions yet unborn. I am of the opinion, however, that our main hope lies in the fullest utilization of the colonial territory already at our disposal.



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What about our hope among the countries of the world? The prospects at present are not encouraging, to say the least. In North America the screw upon Asiatic immigration is being turned tighter and tighter, and similar conditions obtain in Australia. South America is still open, but at present we are not in a position to encourage emigration there to any appreciable extent. At any rate we cannot look in that direction for the solution of our difficulty. Being among the most prolific of races we are in time bound to overflow our borderland, as other nations have done. It may be too early to contemplate the direction of our expansion, but it will be forced upon us in due season. In the meantime it is our duty to utilize to the fullest possible extent the colonial territory under our jurisdiction. If any extensive emigration to Korea could be made ahead, that peninsula would be made doubly productive, and possibly this would be the effect of the superior method of the Japanese farmer on his Korean contemporary. If Japan succeeds in bringing Korea up to the standard of the home land, it will certainly support a far greater population than at present. It is true that most of what has been said contemplates agricultural emigrants only; but where these go there is always plenty of room found for the other callings that follow them. The possibilities of commercial and industrial development in the Far East are inconceivable. With the new China we have an inexhaustible field for commercial enterprise. And if our commercial and industrial development goes on at a healthy rate, employment may be found at home for many of the millions yet unborn. I am of the opinion, however, that our main hope lies in the judicial utilization of the colonial territory already at our disposal.

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# KARUIZAWA

By "SOJOURNER"

KARUIZAWA! What charm the name recalls to many both in and out of Japan! What mingled memories of days and days spent there—back to the summer sojourner there, or even on a three weeks' vacation! Memories of delightful scenes, of pleasures and hopes realized, of pleasures and hopes unrealized, of friendships made and renewed, of health regained, of recreation and refreshment, of pine trees and larger landscapes, south pine ridges and in cool recesses of ravine, rustic seats made and redone with every vicissitude of weather, of hot days and cool evenings, of thunderstorms and rainbows, of mountain sunsets and moonlight effects, of mountain streams and waterfalls, of mountain roads and paths, of mountain flowers and ferns, of mountain birds and butterflies, of mountain deer and bears, of mountain views and prospects, of mountain rambles and climbs, of mountain rides and drives, of mountain picnics and excursions, of mountain tennis and golf, of mountain cricket and baseball, of mountain boating and bathing, of mountain fishing and shooting, of mountain friendships and associations, of mountain hospitality and kindness, of mountain sociability and good fellowship, of mountain 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# KARUIZAWA

By "SOJOURNER"

KARUIZAWA! What charm the name recalls to many both in and out of Japan! What mingled memories, grave and gay, come back to the summer sojourner there, or even once there: recollections of cheerful seasons of recreation and recuperation, of picnics and happy junketings 'neath pine arbours and in cool retreats, of engagements made (and broken) with glad marrage and home at last, of reunions afteri long separation, offriendships made forever, of foregatherings for prayer and natural gratitude in connection with life or some great life-cause, well perchance a God-cause; recollections and fond memories, too, of the poetic grandeur of its green hills and distant mountains bathed over in blue-pencilled haze, to write of which with any adequate degree of right estimation, who is sufficient?

Here it is that one beholds nature at her best. Approaching the unpretentious village one gets glimpses of numerous cottages scattered over an ample area, lighting up the dark background of the mountains. What an ideal spot for physical refreshment and mental repose! Where can one find such nooks sweetly set amidst environing hills! Where such lights and shadows and sweet peace, the fragile silence broken only by glad exultations of earnest worship or natural gaity!

For general development of human intelligence and sensibility a landscape of this kind is the best that exists. A richer landscape, such as that of Switzerland or the Rocky Mountains of Canada, wearies or enervates, often leading to wantonness; while a poorer landscape contracts the conceptions and hardens the temperament of mind and body; and one more exquisitely artistic, like the Italian, might but deaden the sense of beauty with satiety; but Karuizawa and vicinity have just the happy medium of natural suggestiveness that reassures to man the power and the beauty of nature and reminds him of what he is and will be.

As spring gives way to the hot and humid summer of Japan all foreigners in the Empire feel the need of retiring from the towns and villages of the ports and plains to some cooler and more sustaining atmosphere, if they are to maintain health and remain fit for duty. This is a conviction in which the physician fully concurs with the patient. There are those whose superior robustness of physique seems impervious to climate, but they are the exception rather than the rule in Japan. In some of our commercial centers where close attention to office duty too much confines the business man during hours of sweltering heat, the results have been disastrous to health, and many a merchant who would have lived to a good old age at home, has come out to Japan in sound health, only to depart after a few years a wreck, or die before his time. As for missionaries, there is no question of the necessity with them, as their various Boards at home arrange a proper holiday and usually insist that the rest be used, a policy much cheaper than frequent invalidings home.

To most foreigners in Japan then, a summering place is a necessity; and each spring regularly brings the question, where shall we go? Fortunately Japan has many cool retreats, either in the mountains or by the seashore, most of them not too remote for practical purposes, though all do not prove equally attractive to the European. The business man, as a rule, cannot be absent from office duty for many days in succession, so he must have a place of retreat as near at hand as possible. The business men of Kobe are fortunate in having the beautiful heights known as *Rokkosan* in reasonable proximity, where they can spend the week-end with their families or friends without too much inconvenience in getting there. But



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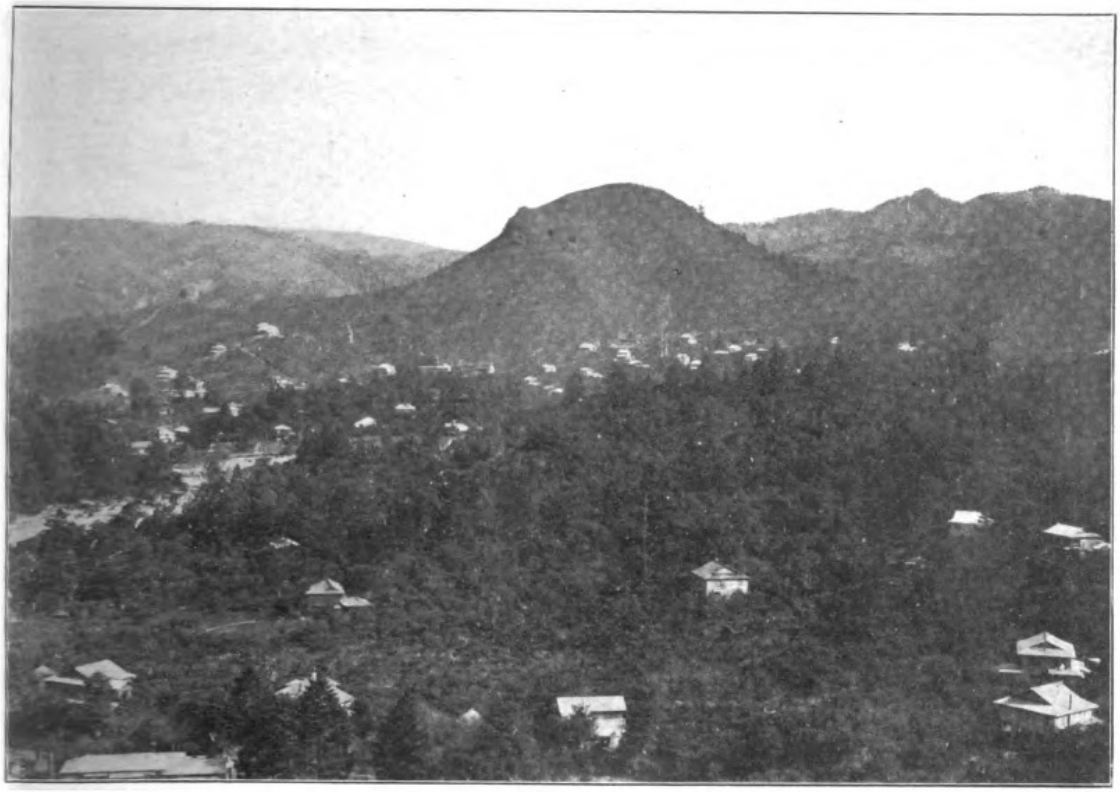

KARUIZAWA

THE MIKASA HOTEL

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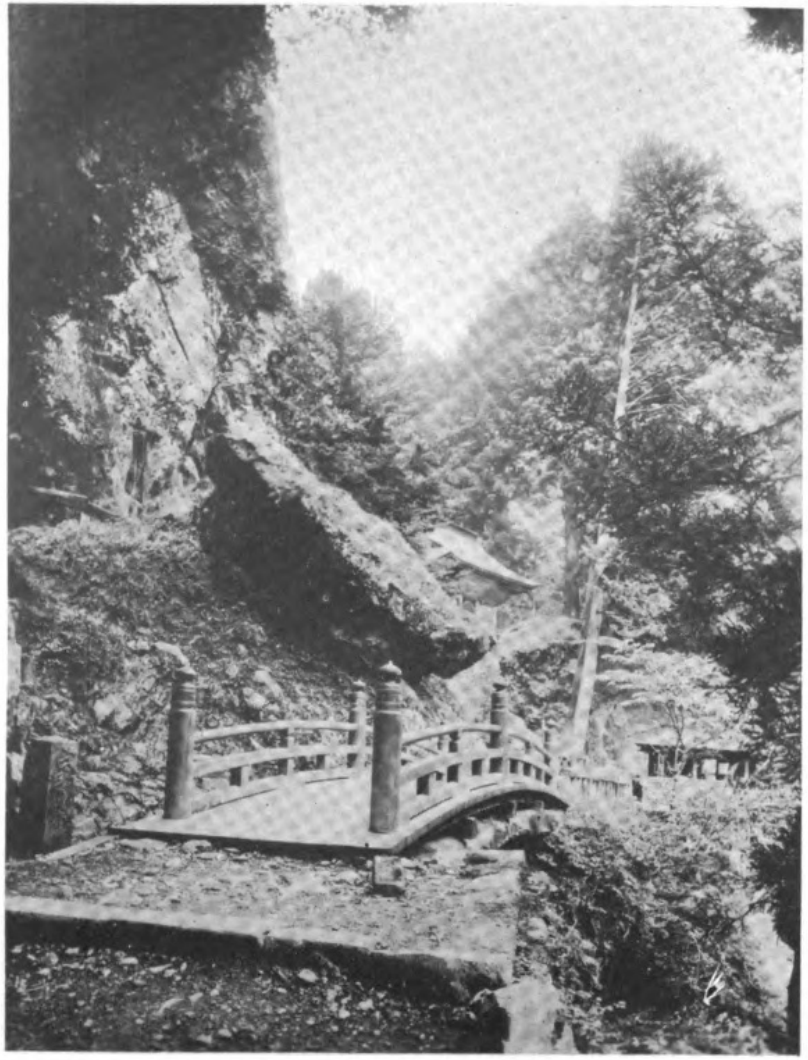

MYOGISAN

ASAMA FROM THE USUI PASS. *Du col d' Usui. Vom Usui Pass her.*

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KARUIZAWA IN FLOOD TIME. *En temps d' inondation. Die Ueberschwemmung.*

A POSTDETUVIAN HOTEL. *L' hotel après l' inondation. Das Hotel nach der Ueberschwemmung.*

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KARUIZAWA VERSUS WASEDA UNIVERSITY. *Joueurs de baseball. Baseball Spieler.*

BASEBALL AT KARUIZAWA

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even the most enthusiastic devotees of *Rokkosan* will hardly contend that either its location or advantage is ideal; for, apart from altitude and a golf links there is little to be said, beyond its accessability to Kobe. From Nagasaki, the summer-worn sojourner in Japan, including some refugees from China, retires to the hot springs of *Unsen*, but the journey thither is by no means easy or pleasant, and the accommodation altogether limited and expensive. Other spots there are too, such as Gotemba, a lonely nook at the foot of Fujiyama; and Hakone, beside a beautiful lake, but difficult of access and remote from the conveniences of civilization; Sendai Beach, a place equally and similarly disadvantageous, with many other places, of intense heat, along the coast; but none of these can for a moment compare with Karuizawa. Some members of the Diplomatic corps have shown a persistent preference for Chusenji, a pretty spot on a lake of the same name, above Nikko; but its remoteness from the outside world makes it an inconvenient retreat for the average foreign resident of Japan, and even our diplomats are appareutly feeling this difficulty, as several of them of late years have been coming to Karuizawa.

As is generally known to old residents of Japan the little village of Karuizawa, situated among the mountains of Shinano province near the Usui Pass, was discovered as a place of retreat some years ago by the late Archdeacon Shaw, who was so much impressed by the picturesqness of the situation at the foot of Asama, and the salubriousness of the climate, that he pitched his tent there, finally built him a summer cottage, and was imitated by numerous other missionaries seeking a summer resting place. Soon hotels began to be built and accommodation provided for temporary visitors and homeless bachelors, who often find wives here. Of late the hotels have acquired the bad reputation of putting up prices for transient visitors, which is a great drawback to the place, but no doubt this practice will have to change, if the hotels are to prosper. This does not affect the cottagers, however, to whom food is on the whole, plentiful, wholesome, and cheap. Now there are hundreds of cottages, and a summer list of about one thousand visitors to Karuizawa. The patrons of this resort come from all parts of Japan, and even from inland China, and as far south as Hongkong.

Some have expressed objection to Karuizawa on account of its gay and afternoon-tea-like proclivities; but it is difficult to see how this naturally social condition can seriously interfere with either the freedom or the pleasure of those different in taste and temperment. Most of the guests at Karuizawa are missionaries hailing from every corner of the Empire and its colonies. During the greater part of the year the majority of them live in the remote inland villages and see nothing of their own nationals and civilization. After ten months of such continuous isolation, and constantly speaking a foreign language, they quite naturally and rightly take advantage of the society of those with whom they can enjoy the atmosphere of home civilization once more. These frequent meetings for social exhilaration and refreshment, for tea, tennis and games of various kinds, make a noise, to be sure, but the sound is healthy, and makes music to the ears and hearts of those so long cut off from the environments of youth and home. After listening to no human voice but that of a foreign tongue for months, how sweet the intonation of one's own language falls upon the ear once again! Most of those who complain of Karuizawa on the score of its noise and tattle, will be found to come from the larger foreign centers, where life to them is not very different from what it would be in the home land.

Of all the charms of life and nature available at Karuizawa it would be impossible to write. As already suggested one can have all the customs and habits of a gay occidental summer resort, or one can retire and enjoy nature to the full, as the spirit moves. The delightful trips possible from Karuizawa into the surrounding mountains, villages and ancient monasteries are so

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even the most enthusiastic devotees of Karuizawa will hardly contend that either its location or advantage is ideal; for, apart from altitude and a good hunting there is little to be said, beyond its accessibility to Tokio, from August to the summer-worn sojourner in Japan, is inferior to the hot springs of Atami, but the journey thither is by no means a very pleasant, and by no means inexpensive one. Atami, moreover, is limited and enjoyable; Karuizawa, on the other hand, is so large that it is difficult to see all there is to see in a single season, and there are many visitors who go there year after year, and who would not dream of going anywhere else. Atami is a place of fashionable dissipation, and Karuizawa is the scene of its more serious pleasures. Atami is visited by the Japanese who are on a holiday bent, and Karuizawa by those who are not. Atami is a place where one may be seen, and Karuizawa is a place where one may see. Atami is a place where one may go to be amused, and Karuizawa is a place where one may go to be instructed. Atami is a place where one may go to be idle, and Karuizawa is a place where one may go to be busy. Atami is a place where one may go to be dissipated, and Karuizawa is a place where one may go to be improved. Atami is a place where one may go to be entertained, and Karuizawa is a place where one may go to entertain

mum rest in the period is changing for every day of one's sojourn in the place. So manifold are the possibilities, the stranger should feel many questions of old rest-cure lore before deciding to give way to boredom. Always at first sight and experience one disappointment; for it takes time to learn the charms of Japanese scenery, which are mostly subtle and often hidden. Only after some days of it, imagining the days of Yoshi have returned; and if they do return and the blood actually comes, as it sometimes does, this tourist resolves to return no more. Such an attitude does not promise a judgment for many lengths of weeks in the Far East. The impressions received are provisional; for truths upon our, in the Orient, are small compared with those of human origin; and the man who builds at metres will revolt at man, and feel better week residence elsewhere. The first time the writer visited Nami-sawa, it rained for ten days and farewell was said in disgust; but the next year there was sunshine for thirty days and the climate

numerous as to provide a change for every day of one's sojourn in the place. So manifold are the possibilities, the stranger should ask many questions of old residents before beginning to give way to boredom. Many at first sight and experience are disappointed; for it takes time to learn the charms of Karuizawa. Often upon arriving one finds oneself in a furious rainstorm and after some days of it, imagines the days of Noah have returned; and if they do return and the flood actually comes, as it sometimes does, this tourist resolves to return never. Such an attitude does not promise enjoyment for any length of residence in the Far East. The inconveniences nature provides, or thrusts upon one, in the Orient, are small compared with those of human origin; and the man who balks at nature, will revolt at man, and had better seek residence elsewhere. The first time the writer visited Karuizawa, it rained for ten days and farewell was said in disgust; but the next year there was sunshine for thirty days and the climate ideal. An experience of residence there for several years during the summer enables one to believe that no other resort in Japan can match it, all things considered.

The question how to *put up* in Karuizawa is far more important than how to put up *with* the place. To be nicely settled is half the battle. The best way is to have a cottage or to rent one, the latter costing from 150 to 200 yen for the season; or failing this, to go in with a private family which is usually possible. The hotels are good, and may do well by you, if a bargain is struck beforehand; and there are one or two good boarding houses to be had. Then after one gets settled, one should always consult with old residents as to possibilities of pleasure or recreation; but he who fails to find something to do in Karuizawa, will probably fail to find enjoyment any where in the East. As to sunshine or rain, the climate must be taken as one finds it. The sojourner who sits in the house waiting for weather to favour his recreation, had better seek Italy or California. A walk up the hills either in sunshine or rain is delightful, and bracing. Time would fail to mention all the favourite spots an old resident has ever in mind. Among the more delightful short walks are those to Kose, to Prospect Point, to the Cathedral Rocks, to Fujimiru, up the Hog's Back, to Myogi-san, to Yokogawa, to the Farm, to the River, up Asama and up the Usui Toge, the latter, always accessible, even in the wildest weather.

A lover of the Usui Toge, so full of history and natural beauty, cannot cease to talk of it. Here where green hill, climbing rock, and glancing rill all slope together in the sunshine toward the plains where the pines take up their domination of dim, sad shade, oft made thin with excess of light, where arches fringed with ferns in shuddering curves, that fear the light and sleep the summer through in shade and silence, rise high behind some peasant's dwelling to show that even in the rocky glen God's image stands and nature herself is humanized; for God is there also. The peasants of the mountains of Shinano are a study in themselves. Do they understand where they live, and the divine beauty of their habitation? Probably not. About their huts there is often a gloomy foulness that only natural torpor, anguish of soul, or darkness of calm enduring, could so long suffer. To them spring is naught but a time of planting, summer a period of grass-cutting, and autumn the time to gather in from the burning heat; the summer is remembered by its heat; the grandeur of the montains is significant only of darkness and danger. Beauty they know not, save it be the beauty of patience, of hospitality, of faith, which alone distingishes them from the cicadas that sing to them among the trees. To them neither hope nor passion of spirit; neither advance nor exultation; neither books nor thought; nor rough fare, rude roof, dark night, laborious day and weary arm at sunset, avails aught. They hear the toll of the temple bell solemn and far in the distance on the mountain air, and visions of some un-understood *sutra* mumbled in a dark recess before some gilded image, dimly recognized, come back to them, but the clouds are on them

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still, and a dark environment envelops them. How vast the difference between these lonely mountaineers and the well-conducted cottages of our homelands, with their daisy-studded gardens and freshly sanded floors! It is thus one learns, if one will, what a vast difference the point of view makes. The hut of the mountain peasant, its timbers black with smoke, its garden choked with weeds and nameless refuse, its chambers empty and joyless, the light and wind filtering through the stained, torn paper of the *shoji*, is a blot on the fair landscape: a symbol of ignorance, labor, and vanity, of a soul for whom no flowers bloom, nor birds sing nor fountains glisten, of a man not very different from the gray cloud that coils and dies upon the hills, except in having no fold of his soul touched by the sunbeams.

But the intelligent and rightminded sojourner in these picturesque regions, gets the pure and uninterrupted fullness of the mountain character undisturbed by foreign agencies. Paths leading in steep circles or forky zig-zags round ancient trees and old shrines, and still more ancient hills, negotiating which, one retires over shoulders of promontories overlooking deep valleys, with here and there a charcoal-burner's hut, as aforementioned. Still one persists and proceeds along dark rock-ridges smoothed into long billowy swellings by the glaciers or rains of long ago, with here and there the tinkled music of dripping water scattering wisps of crystal about as the wind wills, with all the grace and none of the formalism of fountains. Such are the natural possibilities for the eye and heart of one spending the summer among the hills of Karuizawa.

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## EVENING IN KARUIZAWA

Upon the drowsy bosom of the night
The heavy-scented dew-drenched lilies swoon;
The languid primrose bashful of the might
Of scathing suns, awakens 'neath the light
Of pallid stars affrighted by the moon.
Around her harmless taper grey moths flit,
And sable silence like a queen, doth sit
Upon each nearer hill and further height.

Thou comest not oh thou for whom I wait.
And yet, I do not mourn that thou art late.
For thou art but a dream, and dearer far
In all the magic of thy vague estate,
Invested with what charms I would create,
Than all the living realms of mortals are.

—M. Kirby

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still, and a dark environment envelops them. How vast the difference between these lonely mountaineers and the well-conducted cottages of our homelands, with their daisy-studded gardens and freshly sanded floors! It is thus one learns, if one will, what a vast difference the point of view makes. The hut of the mountain peasant, its timbers black with smoke, its garden choked with weeds and nameless refuse, its chambers empty and joyless, the light and wind filtering through the stained, torn paper of the *shoji*, is a blot on the fair landscape: a symbol of ignorance, labor, and vanity, of a soul for whom no flowers bloom, nor birds sing nor fountains glisten, of a man not very different from the gray cloud that coils and dies upon the hills, except in having no fold of his soul touched by the sunbeams.

But the intelligent and right-minded sojourner in these picturesque regions, with the pure and uninterrupted fullness of the mountain character undisturbed by foreign usages, finds leading in deep circles or lofty zig-zags round ancient trees and old shrines, and still more ancient hills, negotiating which, one retires over shoulders of promontories overlooking deep valleys, with here and there a charcoal-burner's hut, as aforementioned. Still one persists and proceeds along that rock-ridges smoothed into long billowy swellings by the glaciers or rains of long ago, with here and there the tinkled music of dripping water scattering wisps of crystal about as the wind wills, with all the grace and more of the formalism of fountains. Such are the natural possibilities for the eye and heart of one sporting the summer among the hills of Karuizawa.

## EVENING IN KARUIZAWA

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The heavy-scented dew-drenched lilies swoon;
The languid primrose bashful of the night
Of scathing suns, awakens neath the light
Of pallid stars affrighted by the moon.
Around her harmless taper grey moths flit,
And sable silence like a queen, doth sit
Upon each mossy hill and lumber height.

Thou comest not oh thou for whom I wait.
And yet, I do not mourn that thou art late.
For thou art but a dream, and down in
In all the magic of thy virgin state
Invested with what charms I would create
Than all the living realms of mortals are.

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# AT BOSHU

Where the wide Pacific seas
Wash the feet of Hojo's hills,
There is felt the balmy breeze,
And for man the rest he wills.

'Tis soft everglde; and we
Sated by an endless bliss,
Later by the summer sea,
And hear the waveIets kiss.

Through the purple dusk, —ah me,
How fan the star-like lilies gleam
Along each green declivity,
How restfully they dream!

Behind us sprouts a watery bed
Embowered by three-bowled leaves and wide,
Where lotus lilis a snow-white head,
Like endless Eastride.

The tranced mosquito lade in gloom,
Dying in the rolling hills;
And now the shades of night assume
A music in the purring rills.

Numerous beatels dot the bay,
Bent upon the fisher's quest;
And far myriad miles away,
Purple clouds go down the west.

When the noisy day is o'er,
And the sampans seaward stream,
Then how sweet the knock of the oar
And the dip of the paddle seem!

Many a fairy island lift
Along the main its boulder gree
Time in strange contented lis
On every hill we see

—J. Ingram Bryan

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# AT BOSHU

Where the wide Pacific seas
Wash the feet of Hojo's hills,
There is felt the balmy breeze,
And for man the rest he wills.

'Tis soft eventide; and we
Sated by an endless bliss,
Loiter by the summer sea,
And hear the wavelets kiss.

Through the purple dusk,—ah me,
How fair the star-like lilies gleam:
Along each green declivity,
How restfully they dream!

Behind us spreads a watery bed
Embowered by three-bowled leaves and wide,
Where lotus lifts a snow-white head,
Like endless Eastertide.

The terraced rice-plots fade in gloom,
Dying in the rolling hills;
And now the shades of night assume
A music in the purring rills.

Numerous boatlets dot the bay,
Bent upon the fisher's quest;
And for myriad miles away,
Purple clouds go down the west,

When the noisy day is o'er,
And the sampans seaward stream,
Then how sweet the knock of the oar
And the dip of the paddle seem!

Many a fairy island lifts
Along the main its shoulders green;
Pines in strange, contorted rifts
On every cliff are seen.

—J. Ingram Bryan

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# THE TAKETORI MONOGATARI

## III

### IN SEARCH OF THE FLAME-PROOF FUR ROBE

THE Sadaijin (official next in rank to the Premier) Abe no Miushi, was a personage of vast wealth and possessions, and wielded a mighty influence in the land. During the year whereof we speak there came to our country a man named Wokei on board a ship of China; a letter was addressed to him requesting him to secure for the Sadaijin a fur robe that was said to exist, made from the skin of the fire-proof rat, the missive being carried by Ono-no-Fusamori, one of the most trusty of the lord's squires. Fusamori took the letter and went down the coast, and delivered it to Wokei, with sufficient money. After Wokei had unrolled the scroll and read it, he said: "The flame-proof coat is not to be had in the country whence I come; however, men have talked of it; but I do not believe it has ever been seen. If it be at all in existence, assuredly it ought to be brought to this country, though I much doubt whether it can be bought. If perchance it has been taken to India some of the great merchants may be able to obtain it; and if they fail to get it, I will return the money."

When the ship at last returned from China, the Sadaijin, as soon as he heard that Fusamori was on board and was about to set out for the capital, sent a courier to meet him, so that he covered the distance between Tsukushi and Miako in seven days. A letter was handed to the Sadaijin, which contained these words: "The flame-proof robe I have secured after great inconvenience, for it is a thing as difficult to find now as of old. Many years ago a priest of India brought a robe like this to our country, and I happened to hear that it was preserved in a certain temple far among the mountains. With the aid of the governor of the district, which he graciously accorded me, I was allowed to purchase the robe, but as I did not have enough gold, I had to add fifty *ryo* of my own, which doubtless will be paid me ere the ship depart, otherwise I must retain the robe as a pledge for it."

"Let there be no question of gold in this matter," said the Sadaijin. "Give the merchant his money at once! Delighted am I beyond words with the results of his endeavors." Then he turned his face toward the land of China and bowed himself three times, clapping his hands as if worshipping. A glance at the robe, as it lay folded in the basket, showed him how beautifully it was ornamented with various precious stones, the robe itself being of brilliant blue and the hairs tipped with gold. It was indeed a treasure of incomparable loveliness, and more to be admired for its pure excellence than for its fire-proof quality. "It is indeed the very thing," he said at last. "How pleased will be the Lady Kaguya!" And he had the robe placed in a casket and a blossoming branch attached. Then, putting on his best robes and feeling quite sure that his long wooing was to attain its consummation, he took a scroll and wrote on it this stanza, attaching it to the gift which he bore triumphantly off to the intended bride.

Kagiri naki
  Omoi ni yakenu
Kawagoromo:
  Tamoto kawakite
  Kiyo koso wa mime!

---

In love's sweet fire
  I burn forever!
The robe you desire,
  It will burn never!
    So, dry my sleeves I may,
    For I'll see thy face to-day.

Bolstering up his feeling after this manner, he finally arrived at the entrance



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# THE TAKETORI MONOGATARI

III

## IN SEARCH OF THE FLAME-PROOF ROBE

THE Sadajin (official next in rank to the Premier) Abe no Mi-ushi, was a personage of great wealth and possessions, and wielded a mighty influence in the land. During the year — here we speak there came to our country a man named Wokei on board a ship of China; a letter was addressed to him requesting him to secure for the Sadajin a fur robe that was said to exist, made from the skin of the fire-proof rat, the missive being carried by One-no-Husamori, one of the most trusty of the lord's squires. Fusamori took the letter and went down the coast, and delivered it to Wokei, with sufficient money. After Wokei had unrolled the scroll and read it, he said: "The flame-proof coat is not to be had in the country whence I come; however, men have talked of it; but I do not believe it has ever been seen. If it be at all in existence, assuredly it ought to be brought to this country, though I much doubt whether it can be bought. It pertains to Buddhism, and to India some of the great mendicants may be able to obtain it; and if they do get it, I will return the money."

When the ship at last returned from China, the Sadajin, as soon as he heard that Husamori was on board and was about to set out for the capital, sent a courier to meet him, so that he could have a distance between Tsukushi and Naniwa in seven days. A letter was handed to the Sadajin, which contained these words: "The flame-proof robe I have secured after great trouble and toil, for it is a thing as difficult to find now as of old. Many years ago a priest of India brought a robe like this to our country, and I hoped to have that it was preserved in a certain temple [illegible] among the mountains. With the aid of



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of the Lady's dwelling, when the old man came out, taking the casket and bearing it into the presence of her Lady[s]hip. She gazed upon it a moment and said: "A robe of fur, true enough, it seems to be; but till it be proved, how do I know but it is fire!"

"Be that as it may," said the old man, "lady, you do not invite the Sadanjin to come in! The like of that robe is not to be seen elsewhere on earth. You must not be so suspicious, lady, or you will drive even the generous."

Then he went on to tell of the Sadanjin to entice the Lady, as he was in no hurry, for it, it mattered little she must receive him; for, mused as the old man grieved over her continued misbehavior, always looking for a word by husband, yet he was not bothered with her freedom of choice seeing how deeply all showed to be a breach to any man.

At last she remarked to the old man that if the robe were put into the flames and withstood them, she would of a truth know it was the genuine flame-proof robe and no lonely curse the lord's suit, as it is said he would be equal in the world. It did not seem well worth making the trial, for the old man agreed to this; and when he told the Sadanjin, the latter said: "Why, what doubt can there be? In the land whence it came, it was found only after long and toilsome search; a world closes, if the Lady will have it so, let it be cast to the fire!"

The fire was made ready and the robe placed thereon; but it disappeared in the flame in no time. Thus having perished utterly, it was shown to have not been made of the famous fire-proof fur. When the Sadanjin saw this he stood turned green as grass, and he stood there in helpless astonishment. But the Lady Kaguya rejoiced all the more, and had the casket handed back to the [illegible] accompanied by this verse:

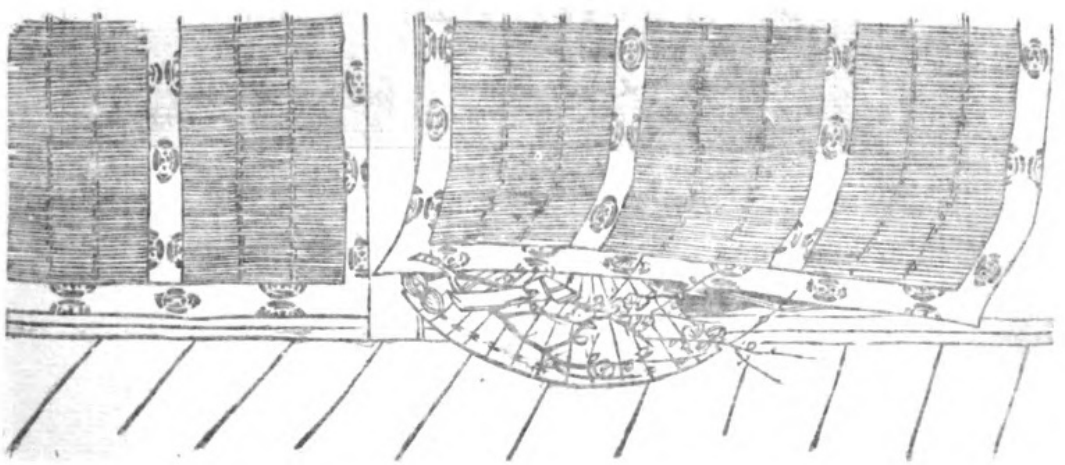
[illegible]

[illegible]

If [illegible] mind
That the fur robe would burn,
You have convinced
It to take another form,
So that nothing remains
Of the bloom and pains.

It is said that the Sadanjin departed and shut himself up in his mansion, [illegible] who heard that he had departed [illegible] set of the fur robe and obtained it and was now living with the Lady [illegible] much inquiry about the matter [illegible] were told the fate of the robe, and [illegible] be a node for with the Lady; and when they heard this they said: "An [illegible]* (deformity) piece of work, indeed, this fruitless job."

* Kakaru: by no [illegible] becomes Kawaru, which means [illegible] or [illegible] to [illegible]



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of the Lady's dwelling, and the old man came out, taking the casket and bearing it into the presence of her Ladyship. She gazed upon it a moment, and said: "A robe of fur, true enough, it seems to be; but till it be proved, how do I know but it is false!"

"Be that as it may," said the old man, "hadn't you better invite the Sadaijin to come in! The like of that robe is not to be seen elsewhere on earth. You must not be so suspicious, daughter, or you will drive men to desperation."

Then he went out and invited the Sadaijin to enter. The Lady, though she was in no humour for it, felt nevertheless she must receive him; for, much as the old man grieved over her continued maidenhood, always looking out for her a worthy husband, yet never had he interfered with her freedom of choice, seeing how deeply she dreaded to give herself to any man.

At last she remarked to the old man that if the robe were put into the flames and withstood them, she would of a truth know it was the genuine flame-proof robe and no longer refuse the lord's suit, adding that as it had no equal in the world it doubtless would be well worth making the trial by fire. The old man agreed to this; and when he told the Sadaijin, the latter said: "Why, what doubt can there be? In the land whence it came, it was found only after long and toilsome search; nevertheless, if the Lady *will* have it so, let it be cast into the fire!"

The fire was made ready and the robe placed thereon; but it disappeared in the flames in no time. Thus having perished utterly, it was shown to have not been made of the famous fire-proof fur. When the Sadaijin saw this his faced turned green as grass, and he stood there in helpless astonishment. But the Lady Kaguya rejoiced all the more, and had the casket handed back to the lord, accompanied by this verse:

Nagori naku mo
Moyu to shiriseba,
Kawagoromo,
Omoi no hoka ni
Okite mimashi wo!

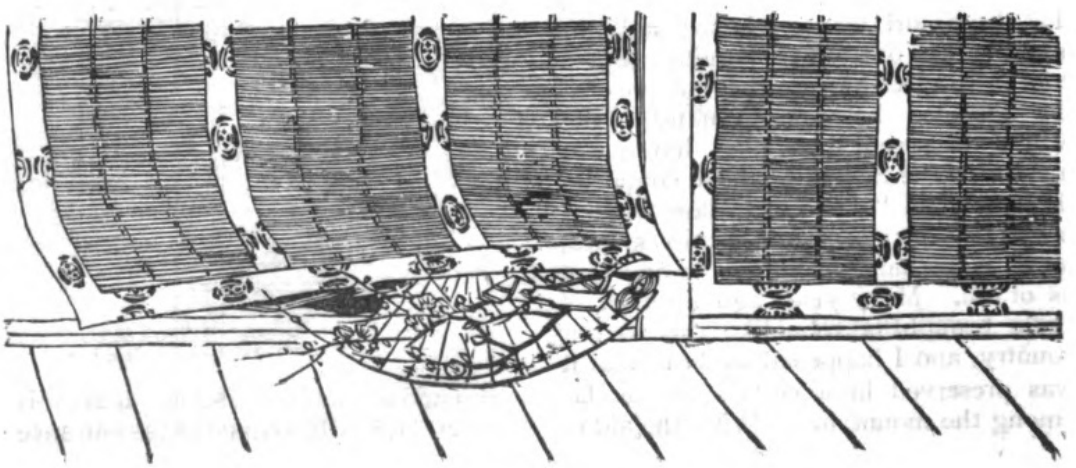
---

Had it come to my mind
That the fur robe would burn,
I'd not have consigned
It to ashes and urn,
So that nothing remains
Of thy labour and pains.

Thus discomfitted the Sadaijin departed and shut himself up in his mansion. Those who heard that Abe had departed in quest of the fur robe and obtained it and was now living with the Lady Kaguya, made inquiry about the matter and were told the fate of the robe, and that he abode not with the Lady; and when they heard this they said: "An *ahenashi** (*abehashi*) piece of work, indeed, this fruitless job."

* *ahenashi* by *nigori* becomes *abenashi*, which means a profitless endeavor or undertaking.

(*To be continued*).



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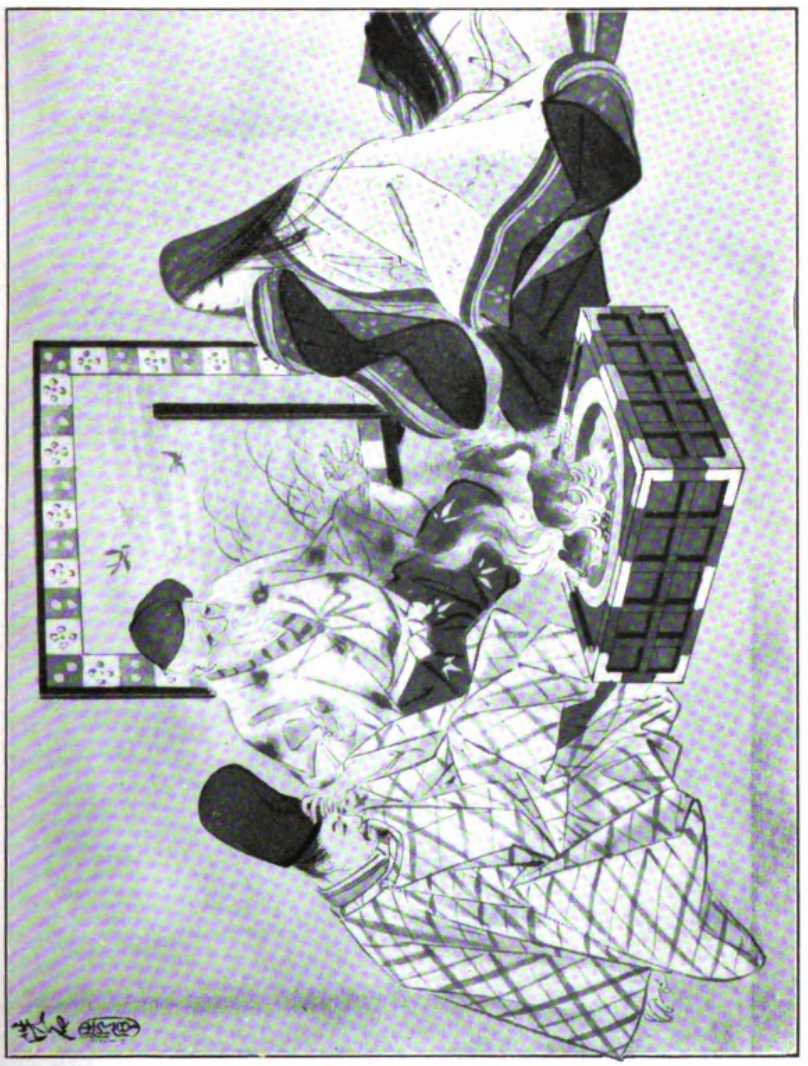

TESTING THE FIRE-PROOF FUR ROBE

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PRINCE YOSHINOBU TOKUGAWA AND FAMILY: "THE LAST OF THE SHOGUNS"

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# THE LAST OF THE SHOGUNS

To a citizen of the modern world, however familiar he may be with the fables and vicissitudes of history, the age of the shoguns yet seems like a medieval fairy tale or a myth of some even more remote age. By so marvellous a combination of celerity and deliberation has Japan shaken off the shackles of feudalism and donned the garments of modern freedom, that one might well be natually incredulous as to the possibility of her Imperial House ever having been eclipsed by the absolutism of the Taiko-on. But here, still in the flesh, is the last of the shoguns, whose venerable figure is itself the most convincing evidence of how brief is the space since Japan assumed the responsibility of modernity.

To bridge the period since they emerged from the shell of medievalism, European nations must survey a long expanse of centuries, but for the commencement of her Elizabethan age Japan needs look no further back than a few decades. Prince Keiki Tokugawa is indeed the one surviving and most significant link between the old and the new Japan. Here is a man who gave up a sceptre of empire to become a citizen, whose magnanimous surrender of ancestral prestige for the sake of his country, is but one more example of the capacity of his race for expeditious reform and peaceful revolution. The last of the shoguns is a typical representative of a nation born without a pang. In his humble palace amid the Shiba dells the distinguished ex-Shogun yet resides, at once a demonstration and an example of how sacrifice can turn fable to fact, and myth into triumphant history.

Nor can the world of to-day look into the time-scarred face of this veteran of the great Tokugawa name, without feeling somewhat the pathos of his history and the splendor of that renunciation which exchanged sovereignty for citizenship. His presence in modern history is indeed like the rise and reform of a pharaoh from the sands of Egypt. Forty years ago this man was the arbiter of the entire Orient. To have looked into his face would have been a capital crime. Were a subject so extremely unfortunate as to have taken but an accidental glimpse of it, he must die; for that no mortal could gaze on the face of the gods and live, was an axiom unquestioned by time and custom. The bold barbarian tried it with all the fearlessness and persistency of the foreign missionary and the foreign diplomat; and though the profane ambition was successfully resisted for a time, an astute American ultimately rent the veil, and forthwith the ancient glory and power of the shogunate departed.

This circumstance alone would be sufficient to make Prince Keiki Tokugawa one of the most interesting historical characters of the modern world. In that physically diminutive figure, shrunken with age, but large in the melancholy marks of vanished splendor, we have the last extant symbol of what was once the most absolute rule of earth. In that square-set jaw and those dark eyes of impenetrable depth, we detect the expiring reminiscence of a despotism whose ambition was to be worshipped and magnified forever. It was of this man that the people used to say: "His will is law and his voice is thunder." But behold what change a little space has wrought! The relentless tides of rising civilization undermined his slave-built walls, and the unrequited labour of myriad hands crumbled away. White voyagers from trans-oceanic lands then peeped between the bars of a nation's prison, knocked upon its doors till they opened, and when the victims came forth free, the ancient structure, built on tradition and fable, tottered to its fall.



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When the light of a new age shot through the dismal precincts of the feudal ikons, lo, there was no god there. Upon the rending of the veil the divinity had fled. But the *man* was left; and once stripped of the medieval trappings of judicial jugglery and enforced usurpation, the shogun arose to the true spirit of his race, heard the cry of the people, descended to the level of the multitude and became as one of them, a subject of the sovereign he once outshone, he himself a partaker of the freedom he bestowed upon his country.

In this last great representative of the shogunate the world may discern the flowering genius of Japanese civilization, especially that unique capacity for easy adaptation to every new condition and circumstance, which is a people's sovereign birthright to perpetuity. Japan has so far no rival in the swiftness and certainty with which she can effect internal or external changes of the most far-reaching nature, precipitately putting down one and setting up another in their endless process of social, political, and industrial experimentation. In a nation that persistently ignores the individual as an arbiter of rights or a determiner of destiny, and claims the family alone as the unit of the race and the test of its final good, we have at the same time the paradoxical phenomenon of hero-worship as the secret of patriotism and bureaucracy as the only trusted hand at the helm of state. To the worship of ancestral spirits Japan still ascribes the inspiration of her unconquerable soldiery; while the habit of blind subservience to those that have the reputed right to rule, gives the country a Government of beneficent absolutism capable of carrying the nation roughshod over Constitution, Diet, and even tradition itself, as exigency may demand or ambition determine. But this instinctive and capacious quality of expeditious evolution could never have been a feature of Japan's progress without the ages of discipline enforced by the Tokugawa régime.

Of this anomalous predilection of the Japanese race for dashing progressiveness combined with a cautious and rather extreme conservatism, the last of the shoguns is a princely example. In his swift transformation is seen the aptitude of his race for complexity of organization combined with simplicity and facility of achievement. Above the struggling masses of the Empire he towers a living and historic monument instinct with the spirit of his race and a proof of what the Japanese citizen can be and do. His existence asserts that no sacrifice is too exhaustive, no trial too humiliating, no suffering too severe, if thereby the glory of Nippon can be promoted.

Across two hundred and fifty years of the most brilliant period of Japanese history he points to the unswerving allegiance of her millions, to the sway of the Tokugawa rule. Throughout those two and a half centuries the nation of Nippon knew no war. So absolute a loyalty with so long and undisturbed a peace is unparallelled in the annals of other nations. The Tokugawa were indeed the palmy days of old Japan. The Taiko-on it was who first tapped those springs of national sacrifice and submission, that have since swollen to the mighty stream on whose bosom the nation now moves to the consummation of its ambitions.

How nobly the last of the shoguns himself set the example of abnegation to his lords and subjects is now a matter of history. Think of the vastness and splendor of the sacrifice imitated by those 200 *daimyos* who surrendered to the nation their rich estates in which they were independent princes, and almost petty kings; think of the calm self-denial of those two million *samurai* in peacefully foregoing the profession that was their life because the voice of patriotism demanded it; think further of the supreme renunciation implied in the unanimous action of the countless retainers who threw themselves masterless and homeless upon an unappreciative proletariat. Where else in the domain of history is there to be found so profound a measure of self-abasement apart from aggressive and bloody revolution? But pain had taught the people knowledge; hardship of ages had given

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iron endurance; and the new hope of freedom had endowed them with the buoyant spirit of self-reliance which is their charter of progress and their talisman of liberty.

Of all this marvellous complexity of transformation and progress crowded into the last fifty years of Japanese history, Prince Keiki Tokugawa remains the most illustrious representative and type. Of men typical of the clan, the feudal lord, the austere *samurai*, the belligerent retainer, or the dilettante of modern democracy, Japan has examples in plenty; but she has none who so regally and gracefully combine in one unique personality all the virtues and achievements of the old and the new Japan, as does the last of the shoguns. Like a colossus of history he spans the sea of past and present, marking the limit of his country's advance, with one hand grasping that of Commodore Perry across the peaceful arch of fifty years, and with the other, in a spirit no less cordially significant, that of Admiral Sperry, as recently in the welcome of the great white fleet to the shores of Japan: the difference between the armament of the Commodore and that of the Admiral commanding the navy of the United States, being all the difference between the Japan of the shoguns and the Japan of to-day. Out of this half century of immeasurable mutation and progress but one thing remains unchanged: "Yamato-Damashii," the Japanese Spirit; the desire for a peace and a progress consistent with the spirit of live and let live, of which the last of the shoguns is perhaps the most illustrious living example.

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## A KARUIZAWA ANTIPON

Faint and far the cuckoo's call
Breaks the silence of the morn:
A tenor to the water fall,—
Music of the mountains born.

Come, Love, to the window seat;
Hark that echo from the hill!
How the cuckoo's mistress sweet
Answers him with ready will.

Hidden in life's hollows far,
May I call thee on the hill?
Wilt thou be my morning star,
And to me an answer trill?

Love, to me thy music has
All a soul can ever will:
Thus doth every sorrow pass;
So doth every doubt distil.

—J. Ingram Bryan

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# THE INTERNATIONAL SIGNIFICANCE OF ENGLISH

By DR. CLAY MACCAULEY

FOR a long time I have believed that there are good reasons why we should think seriously of the English language as well fitted to be the medium of communication among the different peoples of the world. The most widely separated continents and islands, and the most alien races and nationalities of mankind are rapidly being brought into close reciprocal intercourse. It is impossible for any of them in this century to be kept apart as could easily be done only a hundred years ago. All mankind must meet now; and they must become able somehow to talk intelligibly to one another, and to find some way for living at peace with one another and for working together, if humanity is to have any comfort or real progress in its future.

Of course, the problems arising from these facts will somehow, some day be solved. Human beings are so constituted that they always do devise methods for relieving themselves of the difficulties consequent upon their mutual relations. But there is no one great tribunal in which these reliefs are found. They usually grow naturally out of multitudes of efforts; and very often a time comes when, all around, it is evident that the good, which has been long sought for in many directions, has been discovered.

And here let me say, that nothing said or thought will be of any real worth unless we take up our subject determined to be as free as possible from prejudice, either personal, national, or racial, in considering it. Here, particularly, we should seek to be guided by the scientist's rather than the partisan's mood. It would spoil all that I am attempting if I were to write as a special pleader, or as an intolerant advocate of personal, or other interests.

I am an American born; the English language is the language of my ancestors; there is good natural reason why I should be prejudiced in favor of my mother-tongue; and it would seem to be inevitable that I should see many possibilities in English speech for its becoming the international language which is to appear some time. Nevertheless, I believe that I sincerely wish, in discussing our subject, to deal with it free from personal, or other prejudice. That is, I wish to write about it as I should of something to be judged of because of its intrinsic and universal value, and to consider it as something coming from fellow human beings, not from members of this or that race, or of this or that nationality. We do not, for example, think of the metric system of weights and measures, because it happens to be an invention of French scientists, as a French product, and, therefore, to be accepted or rejected. It is a work to be thought of as human in origin; it simplifies and accelerates the labors of universal mankind. Because an Italian invented the telescope, there is no good reason why the German or the Spaniard should refuse its help in the study of astronomy. All peoples now use the steam engine, even though the English Watt and Stephenson made it practicable. So, no nation has prohibited the telegraph, or the telephone, because Morse, Bell, and Edison were Americans. Wherever the general or the universal welfare of mankind is well served the service should be accepted freely for that reason. Race and nationality become of small account in bringing about the final decision.

Now, in this matter of the making, or the acceptance, of a language for



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international usage, I think that its origin in this or that race or nationality, will, in the end, have very little to do with the result one way or another. The natural excellence and capacity of the speech to be of universal service, and the circumstances which in the historic course of events commend it to mankind, will govern its acceptance and its final prevalence among the nations. All other conditions will be subordinated to the inner excellence, and to the advantages historically accruing from the thing itself.

There are some well-intentioned people who, from time to time imagine, that an international language can be invented, universal in value like the metric system or the telephone, and, by zealous propagandism, be spread all over the world. Possibly an ideal language, simple and amply expressive, could be invented and could be put into books where all could learn it. But let us not ignore, what I am convinced is true, that, in dealing with language we are engaged with a vital, human energy; and this fact makes the hope given to an artificial speech impossible of realization. Language is not a thing of mechanics; it is a product and part of ever varying human life. No invented speech, I am sure, can ever go farther than to be the temporary plaything, or diversion, of comparatively few enthusiasts. If such speech were so simple that any person could learn it, it would of necessity not be comprehensive enough to meet a very wide range of thought and feeling. Art, science, philosophy, literature, in the wide sense of the words, would be left without worthy service. Or, if the invented speech were so elaborate that hard work and a long time would be required to master it, the vast majority of persons would not, even if they could find the patience and leisure for it, burden themselves with the task. Such ventures, among many others, as the almost forgotten Volapuk, and the Esperanto which some ardent devotees, especially of the Latin and Teutonic nations, now think is heir to the throne of international speech, are interesting linguistic experiments. They entertain a goodly number of people. But I hazard the guess that they are merely passing indulgences, which will have no more effect on the real coming international speech than a single passing shower has upon the vegetation which, under the manifold rains of the year, gradually covers the continents. A language which will be generally adopted for use in international intercourse is sure to come. But it will not come from any philologist's laboratory, or through any prescribed grammar or lexicon. It will have been of natural origin; it will have developed naturally in the international intercourse that has been brought to all mankind by Modern Internationalism.

Now, to come directly to my special theme: In the world's New Internationalism, evidently, the leading medium of communication between the different peoples, so far as that has been developed, is the language of the English-speaking nations. So prominent and so wide spread has the English language become in these modern days, that I have inevitably thought of its possibilities in the promotion of man's New Internationalism.

Consider, for instance, the very pertinent fact that English speech is itself probably pre-eminent among existing languages for its inherent cosmopolitanism; for the very internationalism which is characteristic of its origin, of its constitution, of its development, and of its present use. Even the title to this paper is testimony to this fact. The only words in the title that are originally English are the insignificant article "the," and the preposition "of." All the other words are taken from foreign sources,—from Gothic and Latin, through Saxon and French speech. Then, if you were to analyze the sentences of this paper, although I wish to use words that are chiefly of English origin, you would, over and over again, find in them derivatives from Greek, Latin, Italian, French, Danish, Saxon, Celtic and yet more remote languages. It is a noticeable fact that English speech had even its historic beginnings among the Asiatic Goths, who, not long before the Christian era, migrated from

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the Caucasus, from the regions near the Black and the Caspian seas towards the northwest, into Germany and Scandinavia, and, gradually, from there, into the British Islands, where thenceforward the cosmopolitan English nation and its language of manifold derivation, developed into their present world-wide importance. The ancient Britons were dispossessed of their islands by these invaders from the continent very much as the Ainu were dispossessed here of the Yamato. In this way it was that the land of the Britons became the Anglesland, or England. Almost contemporary with these invaders came the Christian missionaries, converting the Angles, and familiarising them with the Latin language in their Church services, and leaving, thereby, a lasting impress upon their speech. Yet later, came the Norman conquest of the British islands, the blending of the conquerors and the conquered, and an extensive appropriation of the Norman-French speech by the English. Centuries later, came the great Renaissance of Western Europe, the study of the classics of Greece and Rome, which left a rich deposit in English letters and language. And, during the last four hundred years, the people of Great Britain have been migrating out into all the world, as navigators, explorers, traders, colonists, and nation-builders, into America, into Africa, Asia, Australia, and into many of the islands of the Seven Seas, with a consequent international expansion of the use of their language, and its consequent enrichment from all the peoples with whom they have been brought into intercourse. So it has come to pass that, while there exists one great language that bears the local name, English, to distinguish it, that language itself belongs to no one race or nation, but is a body of speech of very diverse origin and development, which has become a depository for words taken from all parts of the world, growing more cosmopolitan constantly. There is no other language among the many in the world which is to-day so much a real international speech, either in its contents or its use, as that of the English speaking peoples.

Then, next, we should consider what there is in the peculiar construction, or constitution, of the English language that particularly fits it for international usage.

Think of the simplicity of its written forms. It uses only twenty-six letters; and these letters are, I think, simpler in their shapes and fewer in lines than those of any other alphabet. The Japanese *kata kana* are almost as simple in form, but there are many more of them to learn. This special excellence for the purpose of writing, is another mark of the inherent internationalism of English. The ancient complicated written English letters gave place, many centuries ago, to the present writing, which is not originally English but is an adaptation of the writing of Rome. The law of the survival of the fittest presided over the development of English script. The *Romaji* took control of English writing notwithstanding its foreign origin. Neither race nor nationality could prevent the Roman letters from supplanting the less convenient old English. This simple writing of English helps greatly in its use for international intercourse.

A similar history is to be told of the English numerals, which make written mathematical calculations so easy and rapid in that language. These numerals are not of English origin, but remotely from Hindoo, and directly from Arabian mathematics.

Note, next, that the English language, in the course of its growth, has become so straightforward and uncomplicated in its construction that it has been named "the language without a grammar." Its verbs, excepting a few old irregular ones, have a very limited and direct conjugation, carried through chiefly by auxiliary words, which are easily remembered. Its nouns have no artificial gender, and no real declension. Number is easily shown; and case is indicated by a few separate prepositions. The English sentences, normally made, go directly from subject to predicate. They need not be involved and indirect in any way except for supposed literary ornamentation. More directness, or lucidity, could

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not be given to human speech than are found in the normal English sentence.

Another marked excellence of the English language, when we consider it in international relations, is the ease with which it is vocalized, or pronounced; —of course I speak comparatively. There are very few gutturals preserved in it. It has no complicated nasal or dental tones. It requires no range of cadences for the conveyance of meanings, aside from simple emphasis, interrogative inflection, and exclamations of emotion. As compared with nearly all other languages it is of facile vocalization.

In fact, the English language is embarrassed by only one fault serious enough to be an obstacle to its being a wholly satisfactory means for international usage. Were that removed, we could speak of it as almost ideally fit for acceptance as the world-speech. That fault lies in its orthography,—in its ways of spelling words. There is no good reason, however, why this fault should long continue to burden the users of the language. Devoted conservatism gives way very slowly, but possibly in the near future enlightened need will bring the emancipation that will clear English speech of this incubus. However, the awkward and embarrassing spelling of many English words came naturally into use, because of the historic importation of many words from other languages, and the gradual changes in pronunciation caused by the intermingling of the various differing nationalities which in time composed the English people. English spelling is a legitimate composite formed during linguistic evolution. It is much simpler to-day, and more in accordance with law, than it was four hundred years ago; and the corrective process is steadily going onward. We may reasonably expect that the improvement will continue, the more and more English speech enters international usage.

But there are other very important reasons, — even more important than those arising from the inherent excellence of English speech—which give this language world-wide prestige. Preliminary to a statement of these reasons, however, we recall the following two historic achievements made for the language.

First, the English vocabulary is by far the most copious among all the world's tongues. There are, approximately, 600,000 words now accepted as parts of English speech; and in the new "Standard Dictionary" 425,000 are printed for use. Next to English, the most comprehensive collection is German, which, however, does not contain more than 300,000 words; Grimm's German Lexicon publishes but about 150,000. Littre's French Dictionary holds nearly 210,000 words; and in the lexicons of Russia, Spain and Italy we find from 120,000 to 140,000 each. The English language has received this enormous vocabulary from many internal sources, but chiefly through the world-encompassing commercial, social, and literary intercourse into which the English speaking peoples have grown during the past four centuries.

Then, the abundance, comprehensiveness, and richness which signalize existing English literature in the domains of history, industry and commerce, science, philosophy, art, and, in fact, in the whole range of human thought and action, has added greatly to its prestige. Not only is this ernomous product the record of what the English speaking peoples themselves have thought and done, but it is even more, the storehouse of myriad translations of the works of thinkers and workers of all ages, of many races and of most nationalities. The person who understands English can find in English publications, reproductions of the best literature of mankind of all times and lands. Through this one language the student is in touch with the world of human thought. English literature is more nearly a complete encyclopedia than can be found among any other people.

And now, finally, we come to the reasons which are of predominant, if not of decisive, weight in connection with my subject. The course of human history has not only already made the English language the chief medium in modern international communication, but, unless

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this movement is radically changed in the near future, that language in all probability will be generally accepted as the source from which the coming world-speech will have its further growth. Indeed, the only condition that now seems possible for the prevention of this result is that which will bring about the international inferiority, or impotence, of the English speaking nations.

Recall the linguistic history of only the past one hundred years. In the year 1801 the languages of the peoples of Europe were spoken by about 162,000,000 of human beings. In that year only 20,000,000 persons spoke English. At the same time 31,000,000 spoke French, 30,000,000 German, 26,000,000 Spanish, 15,000,000 Italian, and 7,000,000 Portuguese. A hundred years later, in 1901, the European languages had become the speech of 447,000,000 persons. The speakers of English had increased from 20,000,000 to more than 130,000,000, an advance from 12 per cent to 30 per cent of the total number; while the French 31,000,000 had become only 52,000,000, a great fall in percentage; the German 30,000,000 rising to 84,000,000, just a fractional advance over its former percentage; the Spanish receiving 46,000,000 speakers, the Italian 34,000,000, the Portuguese 15,000,000 respectively, all, excepting the Portuguese, showing remarkable diminutions in the percentages marking them. Here, certainly, is a significant, even an astonishing, rearrangement, within the century, of the proportionate numbers of the persons speaking the languages of the nations of Europe,—the nations who have begun and carried further forward the Modern Internationalism. This is a stupendous fact whose meaning is full of momentous bearings.

Yet, even this remarkable rearrangement in leadership in the use of languages is not so decisive in its relation to our subject, as the changes which have taken place in the actual international intercourse of the world's peoples.

One of the most marvellous happenings in all human history is the spread throughout the earth, in modern times, of the English speaking peoples, and the influence, in international commerce and in the world's industries, of agencies which are under the direction of these peoples.

It is a commonplace fact to-day in most of the great commercial ports of the oceans, that the leading merchant houses there, and most of the ships that go there, are either English or are controlled by people who speak English. And we know that the immediate territorial possessions of the English speaking nations, from Great Britain through the Mediterranean Sea by way of India to Australia; and also from North America to the Philippines, by way of Panama, and Hawaii, practically engirdle the earth: bringing more than 500,000,000, or fully one third of the world's population, under the immediate influence of English speech. Besides, there are only remote and interior regions of all the continents where the present day traveller can not find his way by the use of only English.

In dealing with our subject, therefore, I am inclined to say that, regarding the possibilities of the English language for international usage, the course of history has almost put out of consideration the fact that this language bears a national, or a racial name. In the growth of Modern Internationalism it was inevitable that some leading, common medium of communication for it should be found. That advantage happened to fall to the language of Great Britain and North America. And, in the lead it now has, that language, to all seeming, must remain, and its following increase, until the time comes when the commercial eminence of Great Britain, America, Australia, South Africa, and the English islands of the seas shall give way to some other guidance. But before that time can come, in all likelihood, the English speech will have been made an integral part of ordinary international intercourse, not only in commerce and the industries, but also in the common language of science, art, and general social progress.

There is no indication as yet, however, that the commercial advantage of the English speaking nations is weak-

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ening; much less that it is imperiled. There is in fact, no evidence of any serious rivalry anywhere to the merchant marine which, in the one English people alone, the British, is fully one half larger than all the other merchant navies of the world taken together.

Looking at our theme in the most comprehensive way, I am led to say as we leave it: All the nations of the world are at last opened to one another for a growing reciprocal intercourse; around the earth we see everywhere increasing populations and an extending civilization that is constantly bringing the nations into closer touch; naturally, there are national competitions yet everywhere, and there are wars and rumors of wars; but, over all these rivalries and strifes, there is steadily spreading and receiving increasing recognition, the demands of a common humanity. All civilized peoples are coming consciously under the need for realizing a common enlightenment and progress. Of course, each separate nationality is living in accordance with its own individuality and is prospering in its own particular ways, but all are, at the same time, beginning to realize more and more the wants of their common humanity. The English language has gained the most comprehensive and the foremost place in these international relationships. The vantage has come to it in the natural process of human evolution.

In that leadership I think it will remain. And, at length, so I dare believe, this prestige of the English language together with its inherent and historic excellence, and its evident capacity for indefinite development, will, by general consent, make it the source from which will evolve the speech that will long endure as the international speech of mankind.

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## SIN AND THE WOMAN

### (An Ivory Carving)

I have a mellow netsukê
Carved by an artist old,
A dragon grim fantastic,
A woman in his hold.

Her eyes are closed in anguish;
His mouth with greed gapes wide;
One helpless foot he presses
Against his senseless side.

An apple tight she clutches,
And in the other hand
She grasps a useless dagger,
As though his death she planned,

It is the same old story,—
A woman and a snake—
And all the pain she suffered
For one poor apple's sake.

—M. Kirby

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# HOW THE JAPANESE UPPER CLASSES SPEND THE HOT SEASON

THE temperature of Japan during the months of July and August is sufficiently high to drive even the people of the country, no less than foreigners, to higher altitudes, and cooler places beside the sea. Of course from early days the gentry have had their beautiful gardens in elevated positions in city and town, and some of them their country or sea-side villas, but the custom of resorting to watering places and holiday resorts, as at present practised, is an importation since the beginning of the Meiji era. About the year 1876 Dr. Jun Matsumoto, Inspector-General of the Army Medical Service, pleaded for more sea-bathing as a healthful habit that all should cultivate in the hot season; and as many of the more wealthy and intelligent citizens began to take the advice of so great an authority, resorts began to become popular at various places along the coast. A hotel was built first at Oiso, and was so well patronized that hotels soon sprang up at other nicely situated spots on the sea, that were not too remote from centers of population. Soon the wealthier classes saw the advantage of having villas of their own at the various resorts, and between villas and hotels, the summer population of our high-class sea-side places now numbers upwards of 50,000. Among the more popular sea-bathing places are Honmoku, a little way from Yokohama; Dzushi in Sagami; Enoshima, Kamakura, Kugenuma, Odawara, Chigasaki, Oiso, Kozu, Okitsu, Numadzu, and Suzukawa. The wealthy classes of Kyoto, Osaka, and Kobe go, for the most part, to Hamadera, Suma, Maiko, Akashi, and Waka-no-ura in Kii.

How our upper classes put in the period of their sojourn at these summer places is a question of some interest, as Japanese ideas of how to enjoy time-off are not just like those of the holiday-seekers of Europe and America. Possibly the summer residents of Newport and Atlantic City would consider the manner in which a person of position in Japan spends a season at the seaside as somewhat tame, if not altogether lacking in exuberance and exhiliration. Japan, like other countries, has all kinds of people, a feature that applies to rich as well as poor; so that even all the people of high social position do not have similar tastes as to how a holiday should be spent. In this sketch we propose to confine our attentiou to the habits of the upper classes, although Japanese of every class try to get a day off when they can. Only our upper classes, however, can afford a season at the beach. The Four Hundred of Tokyo comprise a remarkable variety of tastes and degrees of intelligence; but for practical purposes they may be divided into those of refined and elevating tastes, and those whose idea of a good time is that of carnal and unintelligent pleasure. We trust it will be agreeable to our readers' ideas of precedence to consider the former class first.

As in most other aspects of character a gentleman's ideals for a holiday are influenced a good deal by his domestic habits. The man of refined tastes usually considers his family in the matter of an outing. These people take with them their wives and children, with enough servants to make the time pleasant. If the servants are left at home the family stays at a hotel. A gentleman of this type rises at five or six in the morning; for the nights are short and and the cool air is conducive to early rising. After breakfast with



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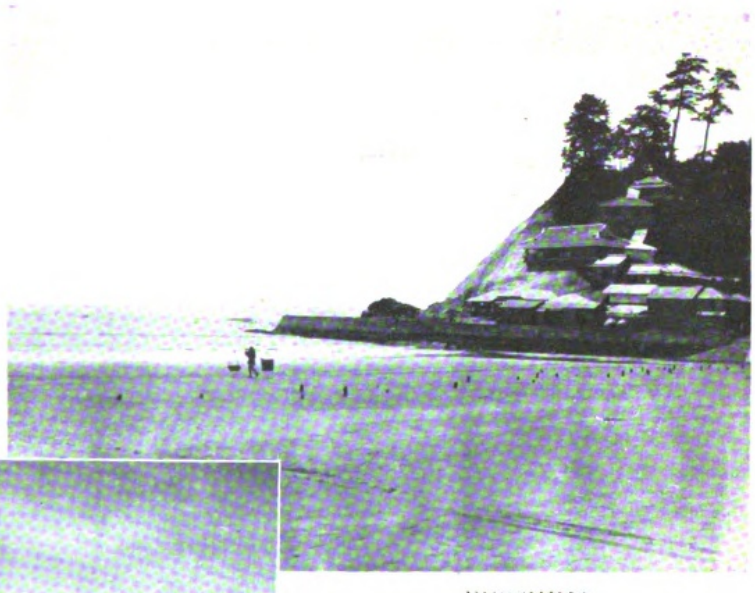

ENOSHIMA

INUBO

WAKA-NO-URA

*Bains japonais. Jap nische Badeorte.*

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SURF AT OISO

FISHING AT HAYAMA

BEACH AT ATAMI

HAYAMA: A WATERING PLACE

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the family, the husband may betake himself to various pastimes, as he will. Many men who have a taste for music, put in considerable holiday time in singing *utai*, such as are found in our old lyrical dramas, or *nogaku*. To show some appreciation of the *Yokyoku*, too, is regarded by men of culture as indicative of refined accomplishments. Not only so, but this sort of vocal exercise is regarded as beneficial to the health, stimulating the respiratory organs. Foreigners who have listened to this practising of the vocal organs in hotels and places, will be ready to admit that it must have been persisted in more for health than pleasure, and that the advantages were all on the side of the performer. Those who do not sing, play *Go*, or some other game regarded as high class. There are many of our upper classes who spend a good deal of their holiday time in reading, sometimes Japanese or Chinese classics, but not less often devotional literature such as the books of the Zen sect because the teachings of that sect are looked upon as simple and soothing. Some of our upper-class people have studied English or some other foreign language, and read a good deal of the standard and modern literature of the foreign country of their choice, but these form a small proportion of those sojourning at our summer resorts. The holiday-makers of the west will doubtless be surprised to hear that some of our people of eminence spend part of their summer leisure in practising *Zazen*, that is, sitting for a period in meditation. This is usually done under the direction of a Buddhist priest noted for skill in this art. To practise this one is required to sit in silence for a long period contemplating and meditating on some question propounded by the priest. This habit is popular more particularly among the more refined of our wealthy classes. The other day a Tokyo Marquis was asked how he intended to spend the hot season. His reply was that he intended to go to a famous temple which he named, spend a certain number of days there doing *Zazen* under a noted priest, and then finish the holiday on his country estate, where his ancestors had been *daimyo* for many centuries. *Zazen* being a popular custom with our wealthy frequenters of the seaside, it is only natural to find famous temples, well supported, at most of the resorts in Japan. At Kamakura is the Kenchoji, the Engakuji, and the Jochiji, where any one may be put through *Zazen* practice by complying with the usual requirements. With some of our summer visitors the forenoon is given up to sitting in view of some fine landscape and writing verses on it. Various indeed are the ways of putting in the forenoon; but it will be seen that on the whole the tendency is toward thoughtfulness and mental stimulation and recuperation.

Then comes the mid-day meal, when a pleasant hour is spent in jolly conversation with the children. Most people indulge in an afternoon *siesta*, the servants being ordered to wake them at four o'clock, when the whole family sallies forth to the beach and takes a dip in the sea. Not all can swim, but all can run and play or plunge in the surf. After this fun is over, they retire to their hotels or villas, where a freshwater bath is taken to wash off the salt left from the sea water. By this time the hour for dinner has arrived. As this is the most elaborate meal of the day, they not infrequently indulge in sakè and sing more songs in tones regarded by neighbors as anything but edifying. It is not to be wondered at that those fond of this sort of music are equally given to gramaphones; and these instruments of cacophany are often taken with them to the seaside. Others bring with them fire-works, which they take delight in seeing illuminate the night atmosphere, while resting after dinner. For the children various toys and playthings are brought along, as great interest is taken in seeing the children happy. Ping-pong and croquet, lawn tennis and baseball are now coming into vogue at Japanese summer places. In fair weather much pleasure is derived from going out fishing on the bay. This is especially so at such resorts as Suma and Maiko. As the summer resorts are usually in a picturesque situation, many

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visitors give time to climbing hills and having fine outlooks, or visiting the places of historic interest often in the vicinity.

As to the upper-class people who are really of the lower order, not so much need be said. Their ways of finding pleasure during the summer holiday are usually vulgar if not worse. These for the most part belong to the *nouveaux riches*. As they spend most of the year in the strife after money, they can not, perhaps, be expected to cultivate the more refined pastimes. If their tastes were altogether moral one could let criticism pass. To their villas and hotels they do not take their wives and families, as a rule. These they leave at home to endure the stress of heat and sultry atmosphere, while the gay lords sport themselves with strangers at various resorts along the coasts. Not to explore the nature of their companionship and conviviality further, one may remark that one of their most innocent pleasures is gambling with a sort of card game called *kanagaruta*, that is, flower-cards. The pack contains 48 in number. and is divided into 12 suits of 4 each. Each book is decorated with flowers representing the tweive months of the year; as for example, the pine tree for January, the plum blossom for February, the cherry blossom for March, the wisteria for April, the iris for May, for June the peony, for July the azalea, and so on, each month having its special flower. The cards are shuffled and dealt out as in the case of European cards, and from two to six take part in the game. They usually play for stakes, and sometimes put in the whole summer night in taking money from each other. It is not uncommon for this class of people to have their *geisha* take part in the game and even go out sea-bathing with them, much to the disgust of the better classes. With the remarkable increase in luxurious living that marks the present age in Japan, this type of person seems to prosper, and the influence on youth and society in general is not what we can be proud of. But Japan has all the temptations of other countries, and all the vices too, and it is not to be wondered at if evil has its victims if not devotees. The higher ideals seem not to concern them. The quick accumulation of money by hitherto irresponsible characters but plunges them into greater excesses. In the busy life of the metropolis or other centers of population they are not so conspicuous, being lost in the crowd or satiated in darkness; but when they are off time and free to show themselves as they really are, at our watering places, they appear in colours not altogether admirable. They have their little day and pass away, giving place to successors no better than themselves. Happily they do not represent the rank and file of our people. Fringes ravelled out, are they on the garments of our civilization, but the warp and woof are sound, and the general design on the tapestry of our great nation is clear and certain in outline, artistically and practically designed to be an ornament to mankind.

About the middle of September, when the great heat begins to let up a little, all return again to the city, and the bad and good alike once more become merged in the general multitude. Most of the schools open about the 10th of September; so the children have to be back in time for this. The business men leave their offices only for week-ends as a rule, and the smaller merchants, even though well off, do not spend much time at seaside places. The chief frequenters of the summer resorts, are, as has been indicated, people of means and leisure. Among these the automobile is, perhaps having a good effect, as it affords a pleasure more conducive to wholesome habits than some less active forms of recreation. Still, it is getting to be as true of some of us, as it is of certain people abroad, that an automobile now-a-days is not a sign that a man *has* money but that he *had* money.

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# Around the Hibachi

## INTERNALLY GOLDEN

DURING the Yedo period Shinami, Shiba, was a noted pauper's quarter of the capital; and among the beggars that thickly populated the district was an old *ronin* of over 60, and his young daughter scarcely seventeen. They were, of course, not less miserably off than their neighbours.

One day, Chokichi, a scavenger, was making his rounds, when the old *ronin* hailed him. and said he had something to dispose of. In those days the refuse-gatherers also dealt in old tools and other utensils they could pick up for little or nothing. The aged *ronin* had once seen better days. Formerly he had been in the service of the Marquis Asano, *daimyo* of Aki, when the name of Takai Sadayo was known as an honourable retainer; but the slander of a rival had ruined him; and so he was obliged to seek refuge in Yedo, masterless. Little by little he had had to pawn all that had come down to him from his ancestors. One or two precious heirlooms remained; and now these, too, must go. So when the scavenger stood at the door, poor old Sadayo brought out the little bronze image of Buddha and asked what he would give for it.

A bargain was soon struck, and Chokichi passed on with his purchase, making further collections by the way, until he finally arrived at the mansion of the great Hosokawa, lord of Kumamoto, whose residence was at Shirokane, Shiba. Stopping at the *yashiki* on either side of the big gate at the entrance to the mansion, the scavenger was accosted by a man from one of the lattice windows. This man was one, Yoshida Shuichiro, a *samurai* who had just come to Tokyo with his wife, and had very little furniture in his rooms, his household effects not having yet arrived; and in order to relieve the inconvenience he supposed he might pick up one or two cheap articles from the scavenger. As he was a devout Buddhist his eye naturally fell on the bronze statue, and he decided to have it. Chokichi, pretending that he had paid high for it, asked 87 *sen*, which the *samurai* willingly handed out.

Evidently the last possessor of the idol had not been very devoted; for it was so dirty and dusty that Shuichiro thought it needed a bath, and plunged it into warm water. The water loosened the *dai*, or little wooden pedestal, and when it came off, its new owner noticed that the opening into the trunk of the statue was stuffed with paper. Pulling this out, there followed a bunch of other paper containing something hard. This proved to be nothing less than gold: fifteen golden coins, called *koban*, of the period of Keicho, and worth in the Tokogawa period, about 150 *ryo*, or some 1,500 *yen* of modern money.

The *samurai* reported his precious find to his wife, who remarked that probably some former owner of the statue was a very careful man, and thus saved up something to leave his children. At any rate Shuichiro and his wife were quite convinced that the man who sold the statue to the scavenger, was ignorant



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of its contents; so they decided that the original owner must be found and the money returned to him. They did not, of course, know anything of his whereabouts; but the *samurai* knew if he watched carefully, he might again see the scavenger making his rounds. Next day Shuichiro sat by the window, peering after every street-crier, until finally he saw the same old refuse-collector passing as on previous days. Chokichi was hailed again, and the address of the last owner of the statue was demanded of him. He not only gave the address, but consented to guide Shuichiro to the place in Shinami, Shiba.

As soon as he informed the poor inhabitants of the hovel that he was a *samurai* from the mansion of the lord of Kumamoto at Shirokane, he was ushered in with due respect; for old Takai Sadayo was a born gentleman.

"I understand you sold this statue to the scavenger a day or so ago, did you not?"

"Yes", acquiesced Sadayo, "you are quite right."

"Well," continued Shuichiro, "in overhauling the article, which I happened to buy from the scavenger, I found fifteen *koban* of gold; but of course I did not buy the gold when I purchased the statue; so, having found out that you were the original owner, I have brought you the money, which I now have the honour to hand you."

Sadayo looked somewhat dumb-founded for a moment. He did not take the money, while his guest sat there still proffering it. At last Sadayo protested and said:

"Really I cannot accept it. It is true I sold the statue in ignorance of its contents. But a bargain is a bargain; and if you bought the statue and paid for it, the money is rightly yours. Neither the idol nor the contents are any longer mine."

"I must say I cannot quite agree with you," interrupted the *samurai*. "I purchased the statue *only*, and not the gold within it; for, like yourself, I had no idea of its golden internals. As the statue came to you, as you say, from your ancestors, the cash originally belonged to them and now falls to you by right; so please take it, for I positively refuse to appropriate what so fairly is yours by inheritance and by right."

Sadayo protested that it would be contrary to the spirit of *bushido* for one *samurai* to treat another so; but Shuichiro was as positive in his refusal to take the money back with him. The dispute became so heated that Genbei, the owner of the house, heard the discussion and wanted to know what the noise was about.

"Indeed I am quite touched with your honesty in coming to return the gold," said Genbei to Shuichiro. "It is certainly a noble motive that makes a man give up money for which he gave nothing; and I think Mr. Takai ought to appreciate that motive sufficiently to consent to take the money returned to him."

At last Sadayo agreed to abide by the decision of Genbei, and took the gold coins. Filled with oversatisfaction at the success of his attempt at arbitration, Genbei now suggested to Sadayo that it was his duty to make a present to Shuichiro; and in compliance with so reasonable a proposal, old Sadayo took out a precious cup which his ancestors had used in the Cha-no-yu ceremonies of olden times. This he duly presented to Shuichiro, who, of course, was obliged to accept it.

When Yoshida Shuichiro got back he related the whole proceeding to his wife; and both of them admired the tea-cup immensely. The wife said that as it was a nice, big one, her husband must use it daily, and she would be content with the smaller common ones, as heretofore. One day Dr. Kimura Genjun, physician to Lord Hosokawa, called at the room of the *samurai* by the big gate, and the customary tea was laid before the guest. After finishing his big cup of the national beverage, the doctor remarked upon the beauty of the cup, and asked where Shiuchiro had come across so fine a specimen of the nation's old art. "O, it was a present to me the other day. I had no idea that it was anything so valuable," said the host.

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"And you did not bring it from Kumamoto with you, then," asked the doctor in astonishment.

"No, by no means," replied Shuichiro. "I got it from a friend here in Yedo."

"Well, I declare!" exclaimed the much surprised visitor. "Why, this cup is certainly the famous *korai-usugumo*, stolen from the castle of Osaka when it was stormed. As you probably know, the cup was brought from Korea by Hideyoshi after his great campaign there. Sen-no Rikyu, the famous master of Cha-no-yu, judged it to be the *korai-usugumo*. The peculiarity of it is that when hot water is poured into it, thin, inlaid work in the form of delicate-traced clouds, comes into view. It has long been supposed that in the seige of the castle this cup was lost or broken. But on examining it I am quite convinced that it is no other than the missing treasure. I am quite sure if you consent to part with it you can get from one to two thousand *ryo* for it any time.

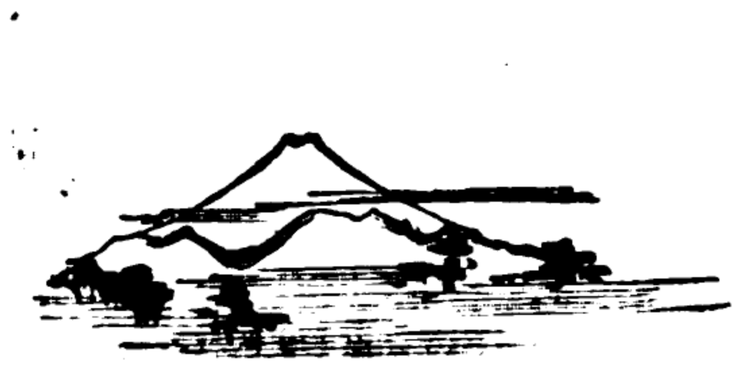
Shuichiro was now in as bad a fix as ever. His conscience could not rest, so he dashed out of his house as soon as the guest had departed, and went to the hovel of the donor of the cup, where he already noticed improvements in the way of comfort on account of the 1,500 *ryo* he had left there on his last visit.

"Look here," said he, "this cup you gave me the other day, turns out to be the famous *korai-usugumo*, which was lost from the castle of Osaka. You consented to take the money which was really yours, and then you heap coals of fire on my head by giving me a present worth the money you accepted. This will never do. I must ask you to take back the present. A smaller one will do quite well, if you must give me one."

Then the dispute began all over again. And a duel was almost under way when Genbei again interfered. "Listen to me," said Genbei. "Mr. Takai consented to receive the money which you brought, Mr. Yoshida, even though he believed he had no right to it; and as a gentleman he gave you a present, which, as a gentleman you accepted. The gift turns out to be very valuable, and you feel it against your conscience to retain it; but it is no more against your conscience to keep it than it was against Mr. Takai's principles to accept the gold you returned. You are as much bound to accept the present, however valuable, as he was to accept the money. Now, don't you see that you two gentleman are square and can call quits? In any case it is not quite polite to return a present, you know!"

The two *samurai* were convinced by this logic and parted in good humour.

The doctor naturally told his master, Lord Hosokawa, about the cup and that it was in the possession of one of his own *samurai*, one Shuichiro Yoshida, lately from Kumamoto. When Shuichiro heard of his lord's interest in the cup, he at once made him a present of it. But Lord Hosokawa wanted to know from Shuichiro how he came to have the precious relic. And when he was told of the dispute between Yoshida and Takai, he asked that Sadayo be recommended to him as a retainer; and hearing that the latter had been one of the most expert retainers of the *daimyo* of Aki, Lord Hosokawa was all the more ready to enlist his services. So Takai and Yoshida served happily ever after together under the Lord of Kumamoto, each being allowed 300 *koku* a year.



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# CURRENT JAPANESE THOUGHT

**The Anglo-Japanese Alliance**

At a farewell dinner just before setting out on his European tour, Prince Katsura made the following remarks in reference to the Anglo-Japanese Alliance:

"There are here and there a few men who seem to doubt the actual value of the Anglo-Japanese Alliance. I believe, however, that there is no room for such doubt. It should be remembered that the great aim of this Alliance is the preservation of the *status quo* in the Far East and the maintenance of peace and the open door policy. In view of that great aim, the Russo-Japanese *entente*, the incorporation of Chosen, and the security of defence on the Indian frontier, are but so many pathways leading thereto. Take the question of the Six-Power loan. The fact that Great Britain and Japan have not found that their somewhat conflicting interests in the least prevented them from working in harmony, must be attributed to the existence of the Alliance. The foundation of the Alliance is as secure today as ever before. I find not the least reason for doubting its value."

**Translations from the *No* Drama**

The *Kokumin Shimbun* has a highly appreciative notice of the excellent work done by Mr. G. V. Sansome of the British Embassy in rendering into English some of the most celebrated of the *No* dances of Japan. This is a labour from which the most ardent sinologue might justly shrink, for it involves work of a most recondite and puzzling character. The *Kokumin* thinks that no small measure of praise is due to Mr. Sansome for the patient scholarship he has brought to bear upon this enterprise.

**East and West**

The *Japan Times* remarks that the passage in the Hebrew Scripture—"As far as the East is from the West"—has for centuries been perverted into the notion that the two regions and their peoples are hopelessly sundered. Mr. Rudyard Kipling is largely responsible for popularizing and perpetuating the false view in his famous line "The East is East and the West is West and never the twain shall meet." But they have met before and shall meet again. It should always be remembered that the West came out of the bosom and heart of the East. That some of the ruling races and controlling peoples of the Occident were cradled in the Orient shows that it is not impossible nor hopeless that the future may see the reestablishment of ancient ties that once held the East and West closer in language, civilization, and traditions.

**Ex-President of Harvard**

Dr. C. W. Eliot, formerly president of Harvard University, during his brief visit to Japan received a cordial and enthusiastic reception from all classes. The celebrated educationist was feasted and feted daily by the learned societies and political associations of the Japanese capital, and before leaving, he was presented to His Majesty the Emperor. As Dr. Eliot is a member of the Carnegie Peace Foundation Committee, he had



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something to say to the Peace Movement, and gave an address on that subject at the convocation hall of the Chuo University. Not least warm of all the welcomes extended, was that of the Harvard Alumni Club of Tokyo.

**The Arrest of Christians in Korea**

The arrest and prosecution of a large number of Christians in Korea on charge of plotting the assassination of Count Terauchi the Governor General, is creating no small degree of interest in Japan as well as throughout the world. The Tokyo press prints long statements by the judicial authorities pointing to the guilt of the accused; and on the other hand the Japan Chronicle prints statements from witnesses and well informed persons to the effect that the charges are for the most part unfounded. The outcome of the trial will, therefore, be watched with more than ordinary circumspection.

**Insurance in Japan**

Insurance, says the "*Japan Mail*, seems to be the only enterprise that can be said to be in a really flourishing condition in Japan at present. There are now 32 firms, and they have written policies aggregating 750 million *yen*. The average value of the policies granted is 15 millions a month, so that by August next, the Japanese companies will have at least 800 million *yen* pledged in this enterprise. The amount of policies in which foreign companies are concerned is 80 million *yen*. Several new companies have applied for charters, and will certainly obtain official permission.

**England and Japan**

It is interesting to notice that in the face of a good deal of recent criticism in reference to the further utility of the Anglo-Japanese Alliance the leading representatives of Japanese thought both in the press and on the platform are emphatic in expressions of faith in the utility of the Alliance and the hope that it will long continue to mark the unchanging bond that binds together the two greatest island empires of the world. The *Jiji Shimpo* is especially strong in its outspoken stand for a strengethening of the Alliance, alleging its *raison d'être* to be greater to-day than ever. "It is all the more necessary" says the *Jiji* for Japan to have England as a friend, in that she is in a peculiar position with regard to race, religion, and civilization, and cannot tell at what moment prejudice may lead to trouble." The journal thinks there is no other nation with which Japan can so readily maintain an alliance, since Great Britain alone possesses the power, the common interest in the Far East, and the reliability of character combined with a peaceful policy, necessary to a great and worthy ally for Japan. The *Jiji* is convinced that most of Japan's political success has been due to the influence of her alliance with Great Britain, and she must depend a good deal upon it for her prospects in the future, especially in time of stress and danger.

**Character and Education**

In an address delivered to the students of the Keiōgijiku a few months ago, Mr. Eikichi Kamada, the President of the University, dwelt on the fact that the character forming influences in State schools to-day are very few and very ineffectual. "The authorities are on the horns of a dilemma. School teachers have lost faith in the old system of morals; and there is nothing to take

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its place. The Confucian morality is practically dead. What killed it was the introduction of foreign literature, constitutional government, and Western law. Confucian morality is essentially a system of personal despotism. The master or the father possesses supreme authority whether he be good or bad. In case he is bad, the servant or son has no redress against him. This despotic form of government is something that modern Japanese will no longer stand. According to our traditional system of morals, persons in office must be obeyed whether they are good or bad. If the ruler is good, enormous benefits may come from his rule, but if he is bad, subjects have no redress of any kind. In modern Japan, law reigns supreme and men can appeal to just laws against the arbitrariness and caprice even of people high in office. Blind, unquestioning obedience is neither given by nor expected from anybody but soldiers. In our modern world the silly old Chinese system of morality can no longer he practised. But the trouble is that as yet we have no adequate substitute for the Confucian teaching. There is no denying that in pre-Meiji days it did contribute much to the formation of character, and the present lack of faith in it accounts for the fact that most of the young men produced by the present system of education are without many of the good moral qualities of the young men of the first decades of the present era or those of a still earlier period."

**September Number**

We beg to call the attention of our readers to the importance of the next number of the JAPAN MAGAZINE which is replete with forcible and timely articles by such well known authorities as Baron Goto, Mr. K. Uchida of the Formosan Government, President Yagiu of the Bank of Taiwan, and Dr. Matsumo of the Imperial University, with an excellent article on the "Japanese Mark Twain" by Mr. F. Yamazaki.

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# THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

No. 5

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PROPRIETOR
Seishin Hirayama

MANAGER
Y. Bryan Yamashita

EDITOR
Dr. J. Ingram Bryan

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HIS IMPERIAL MAJESTY, THE LATE EMPEROR, MUTSUHITO. *Seine Majestät der verstorbene Kaiser. Sa Majesté le feu Empereur.*

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# THE PASSING OF THE GREAT RACE: AN APPRECIATION

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THE JAPAN MAGAZINE

VOLUME THREE SEPTEMBER, 1912 NUMBER FIVE

# THE PASSING OF THE GREAT EMPEROR: AN APPRECIATION

By DR. J. INGRAM BRYAN

THE demise of his late Majesty, Mutsuhito, 122nd Emperor of Japan, removes one of the greatest monarchs of the modern world, and Japan loses one of the most illustrious rulers that have ever graced the Throne. Since history began sovereigns have lived, reigned and passed away as mortals do, but it is safe to say that none have laid down the sceptre amid a grief so universal and profound, and attended by scenes of such extraordinary patriotism and devotion. When rumours of his late Majesty's indisposition became known the nation was taken by a shock that could everywhere be felt; and as time went on and hope faded into despair, the shock passed into a passion of sympathetic solicitude evoking demonstrations unprecedented in the annals of devotion. Those who witnessed the scenes accompanying the last moments of the dying Emperor, can speak of them only in language superlative and extreme. The unnumbered thousands flocking day by day under a burning sun and in the intense heat of the humid Japanese summer into the Imperial palace grounds to bow in prayer on behalf of their stricken Emperor presented an occasion never to be forgotten. On every side were exhibitions of anxiety beyond recall. As the melancholy hours passed and the official bulletins ceased to afford hopes of recovery, the supplications of the multitude but increased in fervour and the suppliants in number, until the beautiful grounds under the ancient pine trees within the castle moat were packed with a mass of humanity, men, women and children embracing all classes, prostrate in prayer, under the pale sad moon, for the repose of the passing spirit. Thus through the long night vigil every one of the myriad shadowy forms in that surging sea of souls, more than one hundred thousand in number, turned a sad and suppliant face toward the dim lantern raised on high over the death room showing where the Imperial patient lay in mortal agony. What could be more impressive than the solemn demeanor of the multitude through the moonlight shadows! And the fragile silence was but the more accentuated by the soft murmur of innumerable prayers, like the sound of



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many waters. Who can ever again say that the Japanese are not a religious people? Shrines, temples and churches were also thronged with earnest suppliants for the repose of the beloved ruler. At one temple five men laid before the altar a prayer written in their own blood. At another a little girl severed the long, black beautiful tresses from her head and laid them on the altar in token of the humility and sacrifice fit to approach the ears of Heaven and be heard. Indeed all words fail to give any adequate idea of the impressive scenes of patriotism and devotion attending the passing of the great Emperor.

And why a grief so personal and a sorrow so profound for one apparently removed far from the lot of ordinary folk? It can only be ascribed to the Japanese conception of and faith in the Imperial person in general, and to the special debt of gratitude owed by the nation to the late Emperor in particular. Japanese patriotism regards the ruler as the Father of the nation, and his person as more than mortal. The relation between sovereign and subject is not only political, national and social, but religious as well. The Emperor is the center and source of all national power and activity. From him emanates all its worthy ambitions and ideals. The relations of Emperor and people are bound up in a manner so mysterious yet real that only the most delicate expositions of faith and sympathy could venture to explain it. And the late Emperor above all others was the living sign and symbol of all the wondrous achievements recorded by Japan during the past fifty years. When he ascended the Throne in 1867, a youth of sixteen, he found his country in the throes of rebirth from expiring feudalism to the life of a modern state. The nation was regarded by the powers of the world as an anachronism on the face of civilization, isolated and self-centered. But the young Emperor, surrounding himself by the choicest spirits of his time, determined upon thorough and radical reform. Out from the shades wherein the shogunate had obscured him, he stepped upon the plain of triumphant and enlightened rule, independent and supreme, until the shackles of feudalism were no more and the people were free. Finding his country a nation of some thirty millions of ignorant and unhappy subjects, he leaves it to-day with a population of more than sixty millions that can only be ranked amongst the greatest Empires of the world. The Emperor, Mutsuhito, will ever be looked upon as the second founder of the Empire. The material, mental and moral progress of modern Japan she owes to his exalted wisdom and magnanimous character. The common people cannot but recall the poverty and serfdom from which he redeemed them and forever revere his memory. The very deep and personal interest in all that concerned the welfare of the people, shown at all times by the Emperor who has gone, endeared him permanently to their hearts. In his death they have lost not only their ruler, but their father and friend. In whatsoever part of the Empire calamity or affliction befell even to the remotest bounds, the Imperial purse was the first to open in relief of the distressed. The Imperial charity knew no limit and recognized no class. Compared with the past, Japan under his rule is as the light compared with the dawn. Well did the late ruler live the spirit of one of his most beautiful poems (for he wrote many)—

Teru ni tsuke
Kumoru ni tsukete
Omou kana
Waga tamigusa no
Uye wa ikani to!

---

Whether it rain or shine,
I have one only care:
The burden of this heart of mine
Is how my people fare!

It has been the lot of few sovereigns to lay down the sceptre of Empire with so illustrious a record of marvellous achievement and so universal and well deserved a devotion from all classes of subjects. Some consolation is it in the midst of the nation's grief to remember that his last moments were solaced by

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H. I. M. THE EMPRESS DOWAGER. *Ihre Majestät die Kaiserin Witwe. Sa Majesté l'Impératrice ancienne.*

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AOYAMA PARADE GROUND: SITE OF IMPERIAL OBSEQUIES. *Der Kaiserliche Begräbnissplatz.*
*L'emplacement des funérailles impériales.*

MOMOYAMA: SITE OF IMPERIAL MAUSOLEUM. *Bauplatz für des Kaiserliche Mausoleum.*
*L'emplacement du tombeau imperial.*

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MOAT OF IMPERIAL PALACE, TOKYO, WHERE THOUSANDS PRAYED FOR THE LATE EMPEROR.

ENTRANCE TO IMPERIAL PALACE PRECINCTS, WHERE THOUSANDS GATHERED TO PRAY FOR LATE EMPEROR. *Vor dem Kaiserpalast wo Tausende für den Kaiser beteten.* *Devant le palais imperial prièrent pour le feu Empereur.*

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PRAYING FOR THE LATE EMPEROR. *Gebete für den verstorbenen Kaiser.* ***Prières pour le feu Empereur.***

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this realization of duty well done, and by the universal sympathy shown him by his own people and the whole civilized world. There can be no fear for a country capable of producing such rulers. Among his multitude of astute councillors the late monarch was no mere figurehead. Those familiar with the secrets of official life assure us that from his heart and brain emanated many a subtle suggestion and many a noble influence leading to plans and policies that have redounded to the glory of Japan. Along the devious and thorny paths of modern diplomacy, and in the working of the new and complex constitution of the Empire, the Emperor was the trusted leader and example. He was eminently a lover of peace and nternational good-will. His sudden passing away has elicited demonstrations of love and patriotism to an unprecedented degree, binding all hearts together in a common grief, yet subduing and strengthening them for a common effort to join hands with the new Emperor, now in the dew of his youth, for carrying on the great work his illustrious predecessor and father has laid down. In accordance with the faith of all Japan the departed Emperor sits enthroned amid the spirits of the Imperial ancestors in the heavenly places, breathing out upon his people the same affection and bestowing upon them even greater benediction than in the days of his flesh. Surrounded by so great a cloud of witnesses the new Emperor, Yoshihito, and his people will go on winning for Japan more brilliant triumphs than even the past has seen.

---

## THE PILLAR OF STATE

Uke tsugishi
Kuni no hashira no
Ugoki naki
Sakae yuku yo wo
Nao inoru kana!

⁂

O Pillar of State,
By inheritance mine,
I pray untoward fate
May never be thine;
And that thou through my reign
May unmovëd remain!

By His Majesty the late Emperor,
Tran. by J. Ingram Bryan

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# THEIR IMPERIAL MAJESTIES THE NEW EMPEROR AND EMPRESS OF JAPAN

By THE EDITOR

AT the solemn hour of midnight, as the immortal spirit of his illustrious father passed into the heavenly places, the young Crown Prince, Yoshihito, became the new Emperor of Japan. Seventeen minutes after the great Emperor had ceased to breathe, the new monarch marched into the Ancestral hall, escorted by the Princes and Princesses of the Blood, and formally was invested with the Three Sacred treasures: the Sword, the Jewel, and the Mirror which is always kept enshrined in the ancestral sanctuary. These significant symbols of a line issuing from ages immemorial were laid on the table before the young Emperor, who arose to receive them, as his father had done forty-five years before. At the same moment Her Imperial Highness the Crown Princess became Empress of Japan, and the former Empress was designated *Kotaigo*, or Empress Dowager. Simultaneously the boy Prince Hirohito became Heir Apparent, and will not become Crown Prince until he reaches the age of seventeen. Thus at the same moment changed the name of the period; and the age of *Meiji*, the era of enlightenment, became the age of *Taishō*, the era of righteousness; the period of truth and progress passed into the period of character and consummation. Out of the sombre shades of sunset and melancholy midnight arose the dawn of a newer and even more glorious age. Such is the faith and ambition of the new ruler and his councillors!

To assume the sceptre of empire as the 123rd sovereign of a dynasty born at the dawn of history is an experience possible only to a ruler of Japan. Compared with the Imperial Family of Japan all the kingly and imperial houses of the world are but of yesterday, a circumstance that adds much to the nation's veneration of its Emperor. With the unique prestige of twenty-five hundred years of family history behind him the young Emperor, Yoshihito, dons the ancestral purple to the acclaim of his sixty million subjects and the good will of the whole world! A reign beginning under such happy auspices bids fair to eclipse even the glory of the nation's past. Thus the era of *Meiji*, may truly become the age of *Taishō*, the age of Dawn and the age of Day!

The young Emperor opens his reign with his country prosperous and peaceful within, and preserving the most cordial relations with the rest of the world. Upon the foundations of empire laid by his great predecessor and father, his Majesty, Yoshihito, will doubtless erect an edifice that can worthily crown the great work begun. Through all the changes and vicissitudes of time the matchless loyalty of his people will support him, and render him the same devotion received by his father even unto death. Thus out of the night of sorrow following the demise of the beloved Ruler passed away, the worthy son of so worthy a Sire brings light and hope into the nation's mourning, he himself the boldest and bravest of all. Above the toll of the funeral knell rises the triumphant *bansai* of faith and loyalty; out of death comes life; out of sorrow joy! Long live the young Emperor!

The new Emperor is the third son of the late ruler, and was born August



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H. I. M. THE EMPEROR YOSHIHITO, IN OLD OFFICIAL ROBES. *Seine Majestät der neue Kaiser Yoshihito in alter Tracht. Sa Majesté Yoshihito l'Empéreur actuel.*

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H. I. H. THE EMPRESS SADA-KO, IN OLD COURT COSTUME. *Ihre Majestät die Kaiserin Sadako in alter Hoftracht. Sa Majesté Sadako, l'Impératrice actuelle.*

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THEIR I. H. THE YOUNG PRINCES, SONS OF THE NEW EMPEROR AND EMPRESS: UPPER, PRIMA HIROHITO, HEIR APPARENT: LOWER, RIGHT, PRINCE NOBUHITO: LEFT, PRINCE YASUHITO. *Die Söhne des neuen Kaisers. Les fils de l'Empereur actuel.*

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H. I. H. PRINCESS KITASHIRAKAWA

H. I. H. PRINCESS ASAKA

H. I. H. PRINCESS TAKEDA

H. I. H. PRINCESS YASU

THE DAUGHTERS OF HIS MAJESTY THE LATE EMPEROR. *Die Töchter des verstorbenen Kaisers*
*Les filles du feu Empereur.*

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31st, 1879, his brothers having died in infancy. In 1888 he became Heir Apparent and two years later was made Imperial Crown Prince of Japan. The former sovereign was educated after the manner of old Japan; the new Emperor combines in his education the new as as well as the old. At the age of eight years he entered the Peers' College, and passed through the primary and higher departments with marked ability. As a youth he was somewhat delicate of constitution, but by persistence in care for health and much indulgence in outdoor life and activity, he is now physically robust and well. Upon leaving college the young Prince received the rest of his education under private tutors at the Aoyama Palace. Up until the time of his accession most of his morning hours were given to hearing lectures from eminent scholars and professors from the Imperial University, the Imperial student showing great interest and ability in several branches of learning, but special aptitude for Japanese and Chinese classics. Of foreign languages he made most progress in French and attained remarkable command of that tongue. From a professional point of view the new Emperor is a soldier, though he takes extreme interest in all matters pertaining to the Navy as well. He held the rank of Lieutenat-General in the Army and Vice-Admiral in the Navy; but now of course he becomes the Commander-in-Chief of both forces. As soon as the Crown Prince became of age he took his seat in the House of Peers, and showed unabated and intelligent interest in affairs of state.

On May 10th, 1900 he married the Princess Sada-ko, fourth daughter of the late Prince Kujō, who now shares the Throne with her Imperial spouse. Of the union were born three princes: Hirohito, April 29th, 1901; Yasuhito June 25th, 1902; Nobuhito January 3rd, 1903.

Thus it will be seen that the new Emperor of Japan has had the advantage of a thoroughly modern education at the public school, mixing from day to day with companions select and worthy; and after reaching manhood and attainting the title of Crown Prince, he ceased not to avail himself of every opportunity for becoming familiar with his country and people. He has journeyed at various times to different parts of the Empire, and even to Korea; so that there is not a corner of his dominions that he has not seen and explored. During his trips inland he ever proved himself an excellent pedestrian and mountain climber, often outspeeding his companions and appearing unannounced among the rustic villages. The writer, who has more than once had the honour of taking luncheon in the same room with His Majesty when he was Crown Prince, noticed how genial he was in manner and how modest in mien, after the example of his great father, whom he admired even to reverence. It is said that once when the late Emperor and the Crown Prince were in conversation, the great Emperor said to the son: "In the past those in high estate have shown themselves lamentably ignorant of those below them, and are often haughty and arrogant. I pray let it not be so with you; but at all times be ready to help yourself!" This wise counsel the prince has always been careful to observe. When his valet began to tie up the Prince's shoe laces, it is said that often the Prince would busy himself by attending to one of the shoes himself. Wherever His Majesty has mixed with the people he has always much endeared himself to them by his modest and unassuming ways. As a soldier he has always obeyed the regulations to the letter, even joining the mess and partaking of the rough fare of the men, much to their astonishment and admiration. Once during manoeuvres when a private was thrown from his horse, and none of the officers appeared to notice it, treating it as a common incident, the Crown Prince jumped from his horse, and helped the fallen man to his feet, greatly surprising all the officers present. When they expressed great awe at his action, he said: "I too am a soldier!" On another occasion when His Imperial Highness was out hunting he shot a stag; and afterwards when he came in and saw the beautiful

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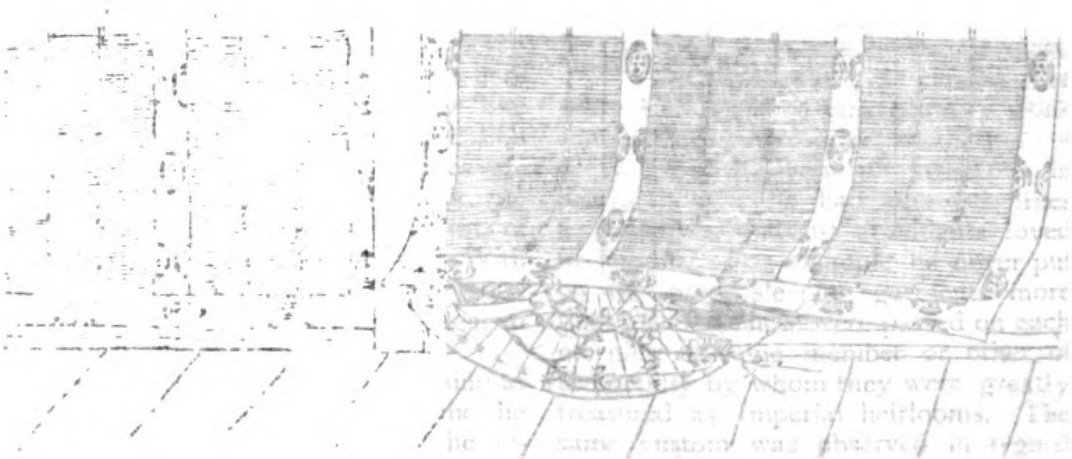

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animal lying dead in front of the camp, he at once wrote the following poem :

Omoshiroku
Uchi wa shitsuredo
Naku shika no
Koe kiku toki wa
Aware nari keri !

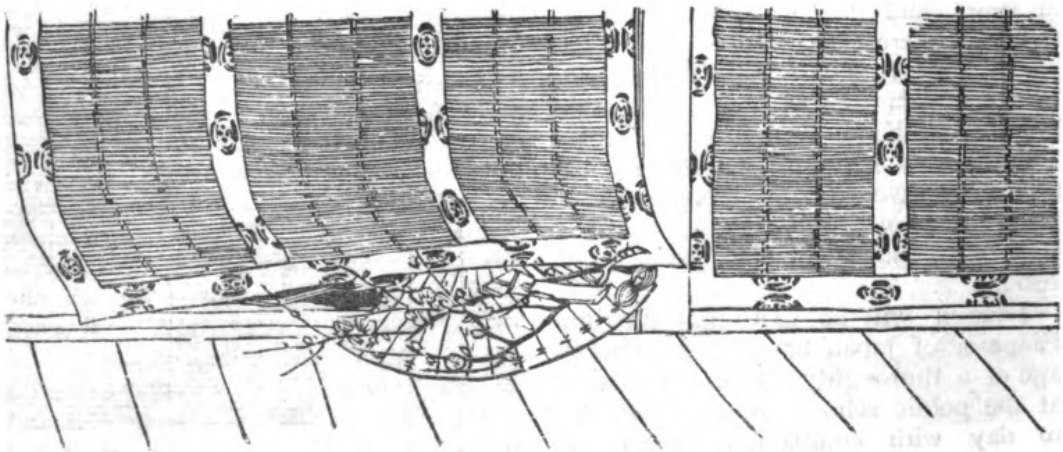
---

For my own amusement
The fatal shot I fired ;
But when I hear the doe's lament
The pleasures all expired !

Or in prose : "For my pleasure, lovely stag, I brought you down ; but when I hear thy fair mate's plaintive voice, my heart is filled with pity !" The Japanese have long looked upon the Prince not only as one that was brave, but benevolent and tenderhearted as well.

Her Majesty, the new Empress, has likewise often betrayed the same stirling and gracious qualities that will make her an ornament to the Throne and a mother to the people. As a student at the Peeresses' College the young Princess Sada-ko showed untiring ability in all branches of knowledge ; and was especially marked for her humble and womanly demeanor. She always walked to and from school like any one else, and in her studies never fell below fifth in her form. The young Princess ever evinced admiration and respect for her teachers, and on all appropriate occasions still invites them to be present. Her method of bringing up the young princes born to her has won the admiration of the nation. They are being educated after the manner of their father, the new Emperor, in the plain and frugal way of the soldier. Certain companions from among the sons of the nobility are chosen for them as playmates, and they have good times like other boys, playing in the afternoons in the Imperial gardens. The young princes attend school regularly every forenoon at the Peers' College, play from two to four o'clock with their playmates, and spend the rest of the evening at indoor amusements, being specially fond of moving pictures. Not infrequently the Imperial parents join in the children's fun and add to the afternoon's pleasure. Not long ago the young princes discovered some tadpoles in a pond in the garden and jumped into the muddy water almost up to the neck to capture them, much to the consternation of attendants. Boys will be boys, even if they are of Imperial blood !

Thus the new Emperor, Yoshihito, and his gracious consort, Sada-ko represent the true Japanese family ; keen and intelligent with regard to all that concerns the nation, and in character and habits, simple and unostentatious, winning the same sympathy and devotion that the nation so lavishly bestowed on the departed Emperor.



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# THE DAILY LIFE OF HIS IMPERIAL MAJESTY THE LATE EMPEROR

HOW royal personages spend their days has long ceased to be a fascinating question in Europe where the hourly movements of monarchs are, for the most part, open to public scrutiny; but in Japan, where the Imperial person is accorded a sanctity too profound for public gaze and gossip, the way in which the Emperor puts in the time, day in and day out, is a matter of real and intense interest, not only to the Japanese but to the world outside.

Perhaps one of the most remarkable phases of the private life of the late Emperor was His Majesty's extraordinary industry. The Emperor took a great interest, not only in affairs of state, but in the smallest details of personal life. When the heads of reigning houses in Europe were having a pleasant holiday at some famous watering place, or enjoying the delights of summer travel by land or sea, the late Emperor of Japan was at home with a close eye to business. Not that His Majesty had no summering place which he might frequent, should he so desire; for there are various Imperial villas and detached palaces where members of the Imperial family like to sojourn now and then as occasion serves. But as a true Son of Heaven, the Emperor of Japan used to take no holiday. He made no complaint of winter cold or summer heat. With him duty was first; and he found enough of it to keep him engaged most of the time.

His Majesty arose every morning at six o'clock. Sharp at that time he was accustomed to appear in the *O-kuchi Sosogijo*, or honourable-teeth-cleansing dressing room, where he exchanged his night garments for a dressing gown of pure white silk, thin *habutae*. After performing his morning ablutions he rested a while, and then took breakfast about seven. Later the doctor arrived; and having satisfied his physician, the Emperor now put on the official uniform for the day. This is usually that of a Generalissimo of the Imperial Guards. At ten o'clock the Emperor took his place in the *Gaku-monsho*, or Imperial study. On his person he wore various decorations and orders, and the famous golden sword. At noon he retired for luncheon, after which he enjoyed a *siesta* till two o'clock. This over, he returned to his office again and remained busy till about half past five or six. The Emperor used to dine with the Empress shortly after six; and he spent the evening in the presence of the Empress and members of the Imperial court, discussing literature, especially poetry. At nine o'clock the physician on duty appeared, and after inspection of the Emperor's health, he gave his august patient a massage; and half past ten or eleven found the Emperor retired for the night.

It was his custom on leaving the office for dinner to change into a frock coat and assume occidental style of dress. But he was not fastidious in dress, thought he had personal likes and dislikes that his attendants loved to honour. For example he never put on the same sleeping garments more than once. These were passed on each morning to some member or other of the nobilty by whom they were greatly treasured as Imperial heirlooms. The same custom was observed in regard to all the Imperial underwear. It was never worn but once by the Emperor,



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after which it was invariably given away. Twice every year His Majesty appeared in the dress of old Japan, with *eboshi* and *shojoku*, namely on New Year's day and on the 3rd of January, *Shikohai*, when he entered the Imperial shrine to worship before the spirits of the four corners of the universe, in other words, the universal God. During the autumn manœuvres of the Navy the Emperor appeared in naval uniform. The various garments and uniforms worn on the Imperial person were all made at a tailor shop within the precincts of the palace. There all the persons employed are experts; and they must wear nothing but pure white while on duty. Each time previous to taking up their positions in the tailor shop, the men are obliged to bathe themselves, after which they don the white garments and begin work.

The question of what the Emperor liked to eat is an interesting one to many. What did His Majesty eat? His diet was very plain, perhaps the simplest among the monarchs of the world. It was much more lowly than the wealthy classes of Japan itself. For breakfast His Majesty prefered *niju* and *sanju*, that is two kinds of soup and three dishes. One of the *niju* was *miso*, a kind of bean soup, eaten by even the poorest citizen of the Empire, and the other a *shoyu* soup. The three dishes that followed were usually fish of various kinds or in various forms. For other meals the Emperor took foreign or Japanese food, though he prefered the latter. Among fruits, of which he was very fond, he liked bananas best, and so they were on hand throughout the year. Peaches, too, he relished extremely, and they were grown in the Imperial orchards. As for vegetables, the Imperial appetite fancied a variety. Of fish, *tai* and trout were preferred. Among cakes he liked sponge-cake best; and of sweets, chocolate creams. In former times the Emperor liked to take a glass of sakê with his food, but in recent years he preferred the best foreign wines. The Empress Dowager is even a smaller eater than the late Emperor. She often takes nothing more for breakfast than some bread and milk. Her favourite dish is fried oysters or *tai*.

The Imperial cook is known as *Daizen Shoku*; and every meal he cooks has to be brought before the doctors on duty, and finally sampled and tasted by officials appointed for that purpose. This ceremony is called *odokumi*, and has come down from ancient times when food for the Imperial table was tasted to avoid poison. The table from which the Emperor eats is of plain white wood, and has been so from time immemorial. The dishes used have various designs, chrysanthemums, pines, cranes, tortoises, kiri leaves and so on. The porcelain is invariably from Kyoto. The chopsticks are different from those used by any one else, being just nine inches in length, and polished till they resemble ivory. These are made in a little village outside of Tokyo, and the man who makes them has a special appointment from the Emperor. He has several men under him, but no article leaves the shop without receiving a finishing touch from his own hands. When Watanabe, for that is his name, is going to finish off the Imperial chopsticks, he first takes a bath and purifies himself, after which he retires to a private room to finish the chopsticks for the Imperial table. He has to send fifty pairs a day to the Palace.

As no one in the Imperial palace, waiting upon the person of the Emperor, is allowed to touch any part of their own body without bathing before waiting on the Emperor, ablutions are common in the Palace. The late Emperor himself used to bathe frequently, taking a hot bath in winter. and a shower bath in summer. Then, personal purity is the first law of the Imperial attendants. If an Imperial attendant has to touch his or her own face at any time, it must be done with a piece of pure white paper carried for that purpose. His late Majesty wore a beard, but razor and scissors were used every other day for trimming. For this, expert barbers were not used; old nobles delighted in the honour.

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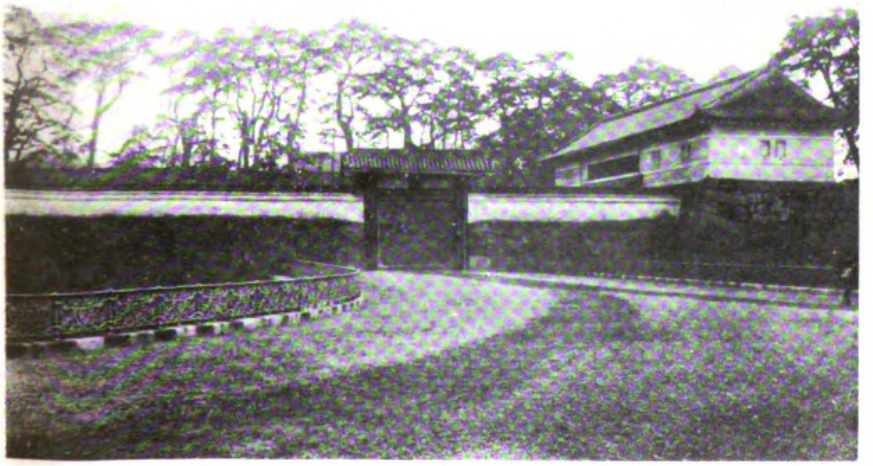

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1. ENTRANCE TO AOYAMA 2. ENTRANCE TO IMPERIAL PALACE
3. SAKURADA GATE.

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H. I. M. THE LATE EMPEROR RETURNING FROM A MILITARY REVIEW. *Seine Majestät der verstorbene Kaiser bei der Rükkeher militärischen Revue.*
*Sa Majesté le feu Empereur retournant d'une revue militaire.*

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In former years His Majesty used to take pleasure in horseback riding, especially in the afternoon when state affairs were not pressing; and when weather did not permit going out, the Emperor delighted in the practice of archery, in which he was quite adept. Of late, however, he found riding rather violent and preferred to take a walk in the beautiful palace gardens. During those walks he invariably took with him a Yorkshire terrier, presented to him by Marshal Prince Oyama; the animal is now some seventeen years old, but is yet sprightly and was much attached to His Majesty. The Imperial stables contain many fine horses, some of them foreign, Australian or English; but he preferred for riding purposes, a native horse, one from Sendai being a favourite. He liked a horse about 15 hands high.

His Majesty had a great fancy for a good blade; but his fondness for good swords did not become known until recent years, when all the old lords of feudal days began to present him with, not only their own swords, but those of their illustrious ancestors, which had done duty in many a fierce and historic encounter; and to-day in the Imperial Palace may be seen some 300 of the finest blades that have ever been forged. The most valuable among them is the work of the famous sword-maker, Awadaguchi Yoshimitsu. This weapon is known as the *Oni Maru*. The next most valuable blade is by the hand of the great swordsmith, Bungo Yukihira. This sword is known as the *Omakura Katana*, or pillow sword, as it always rested under the Imperial pillow at night.

Among the many servants of the Imperial Household are a number who have never heard the Imperial voice. Some of them have waited on his late Majesty for over thirty years without exchanging a word with him. Of these are *masseurs* who took their turns in massaging His Majesty when he called for them. At such times the Emperor stretched himself on a beautiful lacquered couch ornamented with golden chrysanthemums. When the attendant announced the arrival of the *masseur*, the Emperor pulled a small silk curtain between his face and the *masseur*, and at a certain signal the latter began. When His Majesty wished the operation repeated, he rapped his knees together. The *masseur* usually continued till His Majesty was asleep.

Like some other monarchs His Majesty the late Emperor of Japan had a few hobbies, but they were of the most unpretentious kind. He was too much concerned with national matters to give much attention to purely personal pleasures. One of his hobbies was the practice of artisanship, from an artistic point of view. He liked carving; and some time ago he got a huge pumalo, a quarter of which he cleaned and dried with ashes till the dampness and moisture were removed; and then on the hard, dry peel he carved a beautiful idyllic scene. He was in the habit of giving his guests souvenirs made by his own hand. Once His Majesty set aside a big hubbard squash for future reference in an artistic way; but when he afterwards took it up, lo, it had rotted and fell to pieces in his hands, much to his amusement. On this occasion it is said he laughed heartily, which was regarded as a rare occurrence. Another hobby of the Emperor's was collecting tiny clocks; and he had one in every room in the Palace. Of taxidermic specimens he had many, and took much interest in the subject. The Emperor also took a deep interest in curios, especially those representing fine specimens of national art, in which subject he was a connoisseur.

What some would regard as a hobby was the practice of His Majesty in poetry; but he himself looked upon poetry as a serious work; and no one who has studied his poetical compositions can regard him as otherwise than a poet of the highest genius. Those capable of judging Japanese poetry look upon the Imperial *uta* as spontaneous and unlaboured, divine inspirations scintillating from a burning heart, flashes from a soul of heavenly fire,

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and therefore quite unlike ordinary poetry. A review of the most notable poems from the hand of His Majesty will be found in this number of the JAPAN MAGAZINE. We add one move poem, as revealing somewhat the secret of His late Majesty's popularity:

Inishiye no
  Fumi miru tabi ni
Omou kana
Ono ga osamuru
Kuni wa ikani to?

---

When old books I open
  And turn the frayed pages,
I read but one token,
  The question of ages:
"My People so true,
  How goes it with you?"

---

## THE SWORD OF NIPPON

Kitae taru
  Tsurugi no hikari
Ichijiroku
  Yo ni kagayakase
  Waga ikusa-bito!

✵

Hail, forged sword of ancient glory,
  Untarnished through ancestral ages!
Still brighter make its worldwide story,
  Knights of Nippon, when war rages!

By His Majesty the late Emperor,
Tran. by J. Ingram Bryan

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# HIS MAJESTY THE LATE EMPEROR AS A POET

By DR. J. INGRAM BRYAN

THE taste displayed by His Majesty, the late Emperor of Japan, in the art of poetry, and the many gems of verse added to the national literature from the Imperial pen, are among the more interesting and happy phases of an ever memorable and illustrious reign. It has of course long been considered one of the essential accomplishments of a Japanese gentleman to be able to write verses; but his late Majesty's love for the Muses and the evident pleasure taken in the practice of poesy, reveal the genius and spirit of the poet born. The Japanese have with some reason been regarded as a nation of poets; for poetical tournaments, *uta-awase*, have been in vogue among them from as early as the ninth century. The custom prevails down to the present; but it is now viewed as a serious matter, involving not only a knowledge of literature and good taste, but some gift of poesy as well. Under the auspices of the Imperial House a Bureau of Poetry has been established, the president of which is the Poet Laureate; and at a certain season His Majesty, the late Emperor, was accustomed to announce a theme for poetic contemplation and composition. Then all lovers of the Muse used to take up the theme, and send the results of their inspiration to the Imperial Bureau, where their poetical efforts were scrutinized by the greatest literary men of the nation, as advisers to His Majesty; and then at the New Year the names of those most worthy of mention were given out, and a few of the best poems read in the presence of the Imperial Family at a special audience given for that purpose. It is said that the number of poems received each year by the Imperial Bureau exceeded 25,000, and that the most careful attention was given to each poem, so that no merit might be overlooked.

Naturally on these delightful occasions interest centered a good deal on the poems by members of the Imperial Family, and every one of those fortunate enough to be present, was most anxious to hear what the Emperor himself had written. How King James, author of the "King's Quhair," would have enjoyed such a literary treat as this! Besides this king of ancient Scotland, not many monarchs have shown a taste for poetry; and certainly few sovereigns of modern times have revealed so deep a fondness for the art of poetry and so great an assiduity in prosecuting it and encouraging others in the same direction, as has His Majesty the late Emperor of Japan.

The poems under review, as from the august pen of the late Emperor, were most of them, written in accordance with the custom of composing a poem on the theme set for the year, and not unnaturally the New Year itself finds frequent mention. The Japanese, like some occidental people, are prone to make resolutions for each new year. It is among them a virtuous ideal to purify the heart and breathe a newer atmosphere with entrance to a new period of time. Anything that suggests or even assists this desire is regarded as a welcome symbol of the New Year's felicitations. For the year in question the theme set by His Majesty was: "Viewing a Mountain as the New Year Dawns." Upon this fine subject the Emperor produced the following stanza:

Atarashiki
  Toshi wo mukaete
Fuji no ue no
  Takaki sugata wo
  Aogi miru kana!



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# HIS MAJESTY THE KING AS EMPEROR AS A POET

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To greet New Year
Toward Fuji's height
Aspiring peer,
Lofty and white!

It should be borne in mind that no translation into English verse could do justice to the exquiste gem represented here by the original, which, like a cameo, or an idyl depicted on a Grecian urn, must be appreciated in its native form to be adequately appreciated at all.

As a symbol of the heart best fitted to greet the New Year, the ethereal form of snow-crowned Fujiyama is inimitable. How reminiscent of the old Hebrew poet: "I will lift mine eyes unto the hills, whence cometh my strength!" To the Japanese, Fujiyama has long been the emblem of lofty constancy and purity of heart.

The theme set by the Emperor another year was: "The Plum Blossom and the New Year." To appreciate the beauty of the thought suggested by His Majesty's ode on this subject one must have lived in Japan and learned the place of the fair plum flower in Japanese life and literature. After the passing of the New Year when winter settles down upon the land, the first indication that nature has not been overcome by cold winds and frost, is the plum blossom, which sometimes breaks even through the snow, like the crocus or the snowdrop. The plum blossom is the first sign of spring and the returning life thereby implied.

Tachikaeru
Toshi no asahi ni
Ume no hana
Kaori sometari
Yukima nagara ni!

---

In the morning glow
Of the still young year,
Through the new fall'n snow
Plum flowers appear!

The picture of the plum flower shining like a jewel undimmed even by the snows of heaven, and exhaling is fragrance among the snow-laden branches is, to the Japanese mind, the consummation of poetic realism. It is only another way of saying that through all the ills and chills of life fair beauty smiles and cannot die.

A further theme given out by the Emperor for the New Year poems was: "When the *Uguisu* Warbles!" The uguisu, or bush-warbler, is one of the most charming of Japanese birds, with a voice and a song welcomed by all. His Majesty, on rising from the Imperial couch on New Year's morning, is thinking of all the great ones of the Empire who will that day call at the Palace to convey the New Year's greetings and good wishes; but in the garden without the Palace window, the bush-warbler is first with the season's congratulations. Who but a poet could have seized upon so exquisite and timely a conception!

Atarashiki
Toshi no hogigoto
Yū hito ni
Okurenu kesa no
Uguisu no koe!

---

Not to be behind my farers
With New Year's congratulations,
The warbler leads the bearers
Of the day's felicitations!

Of all who that day their greetings convey, the warbler is first in his vocal outburst; and in the Japanese mind the warbler is always associated with the plum flower, the first blossom of spring, and therefore a fitting harbinger of the return of the happy season. All through Japanese poetry certain birds are associated with certain plants; and to understand a good deal of Japanese poetry this conventional symbolism must be kept in mind. The crane always suggests the pine tree, and the sparrow the bamboo, just as the warbler suggests the plum tree.

For poetic insight and profound suggestiveness words quite fail to characterize adequately the theme representud by the next poem. The theme was: "The Lucid Level of a Lake." And the poem written by His majesty was as follows:

Ikemidzu no
Ue ni mo shirushi
Yo mo no umi
Nami shizuka naru
Toshi no hajime wa!

---

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I know this morn, as I awake,
The lucid level of the lake
Portrays the heart of all four seas
In welcoming a year of Peace!

The expression "four seas," represents the world; and so the waveless calm along the coast shows peace through the mighty ocean depths: a meet symbol of the Empire's good wishes for the world's New Year. This theme was especially appropriate after the restoration of peace with Russia.

The theme of the next poem represents a motive that often enters into Japanese poetry "The Pine Trees Under New-fallen Snow." In Japan, after a snow fall, the weather is called *yuki-bare*, so wonderfully clear and calm and bright is the air; and the sea has a green and a grandeur to be seen in no other country.

Unabara wa
Midori ni harete
Hamamatsu no
Kozue sayaka ni
Fureru shira yuki!

---

The billowy, emerald sea,
The pine boughs white with snow,
Do symbolize delightfully
The fairest things I know!

It will be seen how much of nature enters into Japanese poetry. The husbandman teaches nature, but the poet is her pupil. To find some harmony between the soul of things and his own soul is the poet's delight. This is well brought out in the theme of the next verse: "The limpid stream." The Imperial poet naturally thinks of the river of Isuzu, the most sacred stream in Japan, flowing, as it does, past the Imperial shrines at Isè. From ages immemorial its waters have uninterruptedly flowed on, as pure and unbroken to-day as on the first fair morning of creation. As the river has been, so it will be; and here the Japanese see a symbol of the Imperial Family whose ancestral shrine the river Isuzu ripples past. The Imperial House of Japan has unceasingly held sway from the time of its foundation; and no other line can show so long a lineage. And so the Imperial Poet in the following stanza prays that, like the river Isuzu, the Imperial House and the Imperial nation shall be in the future as they have been in the past, immortal.

Mukashi yori
Nagare taesenu
Isuzu-gawa
Nao yorozu yo mo
Suman to zo omou!

---

Isuzu's river toward the main,
For ages measureless to man,
Has flowed in its imperial reign;
And so, methinks, will fair Japan!

Though the Imperial poems are based on nature, they cover a wide range. Some of them, like those already noticed, are as diamonds cut from nature's foundations. The last one had a patriotic significance; and the one which we now notice suggests the Emperor's love of his people. The theme is: "Smoke Above the Cottage Roof." The idea is that increasing clouds of smoke curling above the hamlet roofs indicate a happy and prosperous people, and so the monarch's heart is made glad by the sight.

Oyama da no
Sato no kemuri mo
Toshidoshi ni
Tachiso yo koso
Tanoshi karikeru!

---

Above each mountain hamlet roof
The New-Year wreathes are curling blue;
O happy ruler, with such proof
Of happy subjects: loyal, true!

Similarly the poem on the theme: "The Color of the Bamboo," has a patriotic flavor. It reads:

Ueokeshi
Niwa no kuretake
Yoyo wo hete
Kawaranu iro no
Tanomoshiki kana!

---

The bamboo planted long ago
Along the garden breadth
Hath lost no colour through the flow
Of Time and Change and Death!

The suggestion here is that unchanging bamboo represents the spirit of Japan: the *Yamato Damashii* planted in the Japanese breast far back in the mythic ages, a heavenly inheritance that will live and shine on through

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I know this morning, as I awake,
The inmost heart of the Lake
Portrays the heart of all Nature
In welcoming a year of Peace!

The expression "four seas" represents the world: and so the writer passes along the coast shows presently through the mighty ocean depths: a most symbol of the Empire's good wishes for the world's *New Year*. This theme was especially appropriate after the restoration of peace with Russia.

The theme of the next poem represents a motive that often enters into Japanese poetry "The Pine Trees Under New-fallen Snow." In Japan, after a snow-fall, the weather is called *yuki-bare*, so wonderfully clear and calm and bright is the air; and the sea has a green and a grandeur to be seen in no other country.

Tō-dori wa
Nibori ni hare-
Tamamatsu no
Koyoi shirota ni
Furan shira-yuki

---

The pine boughs, crystal-white with snow,
Do symbolize delightfully
The truest things I know!

It will be seen how much of nature enters into Japanese poetry. The inhabitant teaches nature, but the poet is her pupil. To find some harmony between the soul of things and his own soul is the poet's delight. This is well brought out in the theme of the next verse: "The limpid stream." The Imperial poet naturally thinks of the river of Isuzu, the most sacred stream in Japan, flowing as it does past the Imperial shrines at Ise. From ages immemorial its waters have uninterruptedly flowed on, as pure and unbroken to-day as on the first fair morning of creation. As the river has been, so it will be; and here the Japanese see a symbol of the Imperial family whose ancestral shrine the river Isuzu triples part. The Imperial House of Japan has unceasingly held sway from the time of its foundation; and no other line can show so long a lineage. And so the Imperial Poet in the following stanza pays that, like the river

Isuzu, the Imperial House and the Imperial nation shall be in the future as they have been in the past, immortal.

Ima-ki-yo no
Nagare no tsuyu-
Isuzu-gawa
Yuku-sue-tōku
Sumi-sen-to-zo

---

Through the Imperial poem's are based on nature, they cover a wide range. Some of them, like those already noticed, are as diamonds cut from nature's foundations. The last one had a patriotic significance; and the one which we now notice expresses the Emperor's love of his people. The theme is: "Smoke Above the Cot-tage." The idea is that Imperial clouds of smoke ought to indicate a happy and prosperous people, and so the monarch's heart is made glad by the sight.

Ō-kuni no
Tami no kamado wa
Tochidoki ni
Nigiwai-keri-shi
Kemuri-mireba

---

Above each mountain-barrier round
The New Year wreaths are curling;
O happy rulers, with such proud
And happy subjects to love, and!

Similarly the poem on the theme: "The Color of the Hill-top," has a patriotic flavor. It reads:

Tō-sen
Kiwa no hatsu-ne
Yoyo wo hete
Kimi ware no
Tamoshibi-kaki

---

The bamboo planted long ago
Along the garden-border
Have lost no color through all the years
Of Time and Change!

The suggestion here is that mothering bamboo represents the spirit of Japan: the Imperial Dynasty planted in the Japanese breast for back in the mythic ages, a heavenly inheritance that will live and shine on the right

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morning time. Long life to Japan's hope for the future!

From the Imperial Palace in Tokyo a magnificent view of Fujiyama is to be had on a clear day. During most of the year the summit of the mountain is covered with snow, the celestial peak standing out sublime, rising majestically in the azure blue. One cannot wonder that the poets of Japan return to this theme again and again. Every aspect and movement of the matchless mountain has been described with rapture, but the most always extols the purity and majesty of the peak. Across the blue sky, which the Emperor perceives the cranes fly and [illegible]. The [illegible] of a thousand years.

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

The [illegible] of the sacred [illegible] peace.

In Japanese [illegible], as it is well known, the mind of the people is not [illegible] individual but the family; the parents and children; and from this [illegible] unity the Emperor [illegible] a modern rendering of a well-loved and honored ideal in old age, surrounded by [illegible] and loving children and [illegible] of national prosperity [illegible] tion. The emblem of this ideal in long [illegible] "Living for a thousand years." The [illegible] of a "Song [illegible] Millstones" [illegible]

[illegible]

[illegible]

[illegible]

The turtle is noted for its longevity. Akitan is a name given to ancient [illegible] The association of this name with the turtle suggests the name living prosperously [illegible]

Whatever in the land of the people of Japan it is well known that [illegible] like here [illegible] entertainments, religious [illegible] festivals. [illegible] made pilgrimage to the Imperial shrines and offered prayer to the Power that have produced and maintained Japan. Twice each year the Imperial family [illegible] to the Ancestral shrine, the ancient shrine, and the homage before the spirits of the Imperial ancestors, is not impossible to [illegible] without faith in immortality. The world has seen how this faith in immortality and the [illegible] the battleships [illegible] Imperial, in the [illegible] pilgrimages for a thousand years for Heaven's blessing [illegible] Japan."

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

---

[illegible]
[illegible]
[illegible]
[illegible]

Among the [illegible] the [illegible] Japanese race that the above poem by His Majesty, the Emperor, is [illegible] popularly regarded, not only as a manifestation of veneration for the ancestors but [illegible] sovereign has a duty.

In writing on the theme: "The Japan of Mountains," the Emperor [illegible] the ensuing [illegible], which is a worthy of a great ruler, has influenced the interest taken by His Majesty in the progress of modern civilization among his people, [illegible] the light of moving ideas and culture [illegible] even the remotest parts of the mountaineer.

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

---

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

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unending time. Herein lies Japan's hope for the future!

From the Imperial Palace in Tokyo a magnificent view of Fujiyama is to be had on a clear day. During most of the year the summit of the mountain is crowned with snow, the etherial peak, graceful and sublime, rising rose-jacinth in the azure blue. One cannot wonder that the poets of Japan return to this theme again and again. Every department of the nation's art has bestowed upon Fujiyama its best skill, but the reach always exceeds the grasp, and neither poet nor painter has ever been satisfied. Across the this sublime shaft of silver piercing the heavens, which the very clouds hesitate to approach, the Emperor perceives the cranes fly and soar aloft. The theme is: "Cranes on a Clear Sky."

Fuji no ne mo
Harukani miete
Ashitazu no
Tachi mo sora zo
Nodoke kari keru!

---

At sight of Fuji high
The cranes leap up in flight
Against the background sky:
How charming such a sight!

The crane thus associated with the sacred mountain suggests heavenly peace.

In Japanese civilization, as is well known, the unit of the race is not the individual but the family: the parents and children; and from this triune entity the hopes of a nation rise. A couple, ripe in old age, surrounded by loyal and loving children are the symbol of national prosperity and sane civilization. The emblem of this ideal has long been the turtle. Taking for a theme, "The Turtles on a Rock," His Majesty composed the following poem:

Ugoki naki
Akitsu shimane no
Iwa no ue ni
Yorozu yo shimete
Kame wa sumuran!

---

On Akitsu's ancient shore
Immovably rock-founded,
The turtles, as of yore,
Dwell by their young surrounded!

The turtle is noted for its longevity. Akitsu is a name given to ancient Japan. The association of this name with the turtle suggests the unending prosperity of the Japanese family.

Whatever be the faith of the people of Japan it is well known that His Majesty the late Emperor entertained profound religious convictions. His Majesty made pilgrimages to the Imperial shrines and offered prayer to the Powers that have produced and maintained Japan. Twice each year the Emperor made formal entry to the *Kashiko-dokoro*, the ancestral shrine, and did homage before the spirits of the Imperial ancestors, an act impossible to one without faith in immortality. The world has seen how this faith in immortality inspired the heroes on the battlefields of Manchuria. The Emperor, in the following poem, takes for a theme: "Prayer for Heaven's Blessing before the Shrine."

Tokoshi ye ni
Tami Yasu Kare to
Inoru naru
Waga yo wo mamore
Ise no O-gami!

---

That Our people safe may be,
And Our reign Thy guidance see,
Is the prayer we raise to Thee
O Almighty God of Isè!

It may be taken as some indication of the faith of the Japanese race that the above poem by His Majesty, the late Emperor, is universally regarded, not only as a masterpiece of verse, but as among the greatest poems that the sovereign has written.

In writing on the theme: "The Joy of Mountains," the Emperor produced the ensuing ode, which is not only worthy of a great ruler, but indicates the interest taken by His Majesty in the progress of modern civilization among his people, rejoicing that the light of intelligence and culture penetrates even the remotest haunts of the mountaineer.

Ame no shita
Nigiou yo koso
Tanoshi kere
Yama no oku made
Michi no hirakete!

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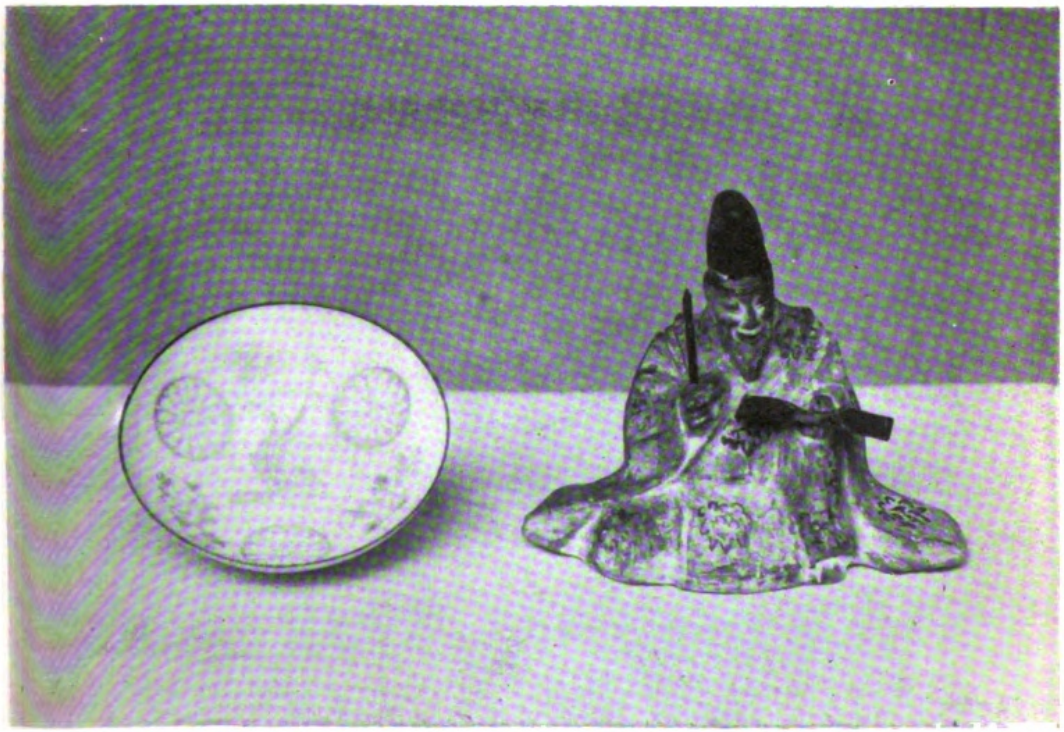
GRAVE OF IMPERIAL PLACENTA



A SAKE CUP AND DOLL USED BY H. I. M. THE LATE EMPEROR IN CHILDHOOD.
*Spielzeug welches der verstorbene Kaiser in seiner Kindheit benutzte. Les joujoux usé par le feu Empereur dans son enfance.*

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NAME OF FAMOUS PRIEST

IMPERIAL SIGNATURE

BEST WISHES FOR A LONG LIFE

NARASHINO-NO-HARA

HANDWRITING OF HIS MAJESTY THE LATE EMPROR. *Die Handschrift des verstorbenen Kaisers. L'écriture du feu Empereur.*

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What reign, neath Heaven merits praise
For prosperous rule and peaceful days,
Sees Knowledge cut throught mountains far,
And gates of ignorance unbar!

The poem means that the chief pleasure of His Majesty in presiding over the destinies of his people, was to see their happines increase through growing enlightenment, till no corner of the Empire is without the light of truth.

But the solicitude of His Majesty was not for the remote and lowly alone. Those in high places, upon whom rests the greater responsibility, need also to be reminded of how much the welfare of the nation and the future of the Empire depends on their attitude to life and duty. The theme is: "Each in His Station."

Yo no naka wa
Takaki iyashiki
Hodohodo ni
Mi wo tsukusu koso
Tsutome nari kere!

---

The high and low, the rich and poor,
Each in befitting station,
Shall strive to be a duty-doer:
So lives the world,—and nation!

The meaning of the original is that, as the world can thrive only by each one remembering his position and doing the duty for which he is responsible, so must it be in the nation also. Every citizen, whether of high rank or low, has an important and necessary function to fulfil in life; and that duty he should do. On contemplating duty, and in the doing of it, there rise before the poet's mind the myriad forces of the living and the unseen: those not dead but gone before. When the Imperial pen writes of the Japanese race the thought is present and persistent that the race is greater, vaster than it seems to earthly eyes: it is surrounded by an innumerable company. There is a delicate suggestion of this in the next poem:

Chiyorodzu no
Tami yo kokoro wo
Awase tsutsu
Kuni ni chikara wo
Tsukuse to zo omou!

---

O my people, countless in number!
O millions alive and myriads in slumber!
Bend as one heart, your country to cherish;
And never, methinks, shall fair Nippon perish!

Though Japan is an absolute monarchy the people regard the sovereign as a father, and serve as filial sons; and the Emperor himself was the first to acknowledge this fine loyalty and cordiality existing between ruler and people. According to the following poem, this spirit of gracious condescension is the root of Japan's peaceful prosperity. The Emperor here would have his people understand that he is ready to admit their part in making Japan what she is. The Emperor is the Head of the Nation; but every citizen is a co-worker with his Majesty in promoting the national welfare:

Utsusemi no
Yo wa yasuraka ni
Osamarinu
Ware wo tasukuru
Omi no chikara ni.

---

At last sets in a reign of peace;
My people serve me well.
Their faithfulness doth never cease:
Their aid no words can tell!

The three preceding poems, it will have been noticed, lay stress on duty as the secret of all good. The Imperial poet, however, does not forget that life has its gay side, and that human beings must have pleasures and pastimes. These he would have pure in quality, and thought of only after duty has been faithfully done. Among the Japanese, one of the purest of pleasures is that of admiring the beauty of the cherry blossom. And so the next poem brings us back to the theme with which we started in this review of the Imperial poems; the flower represents the spirit of the nation.

Ono ga jishi
Tsutome wo oeshi
Nochi ni koso
Hana no kage ni wa
Tatsu bakari-kere!

---

O who shall, under flowering trees,
Regale himself in leisured ease?
The man whose duty hath been done:
Who knoweth he hath earned his fun!

This high and noble conception of life, which can see no room for pleasure where duty has been neglected, is quite characteristic of the late august Ruler of Japan. The same spirit pervades the various Imperial rescripts issued by his

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late Majesty since the commencement of his illustrious reign. It is not to be wondered at that the nation regards these Imperial utterances as divine oracles setting a standard for the nation to live up to. It is by faithfulness to this ideal that Japan has attained her present degree of progress. It is the secret of all her wonderful advancement in so brief a period as the Meiji era.

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## CONTENTMENT

Atsushi tomo
Iware zari keri
Hiekaeru
Mizuta ni tateru
Shizu wo omoeba!

✻

When the summer sun is boiling,
Should we say "Too hot, alas!"
When we think of millions toiling
In the paddyfields and grass?

By His Majesty the late Emperor,
Tran. by J. Ingram Bryan

## MY POOR

Fuyu fukaki
Neya no fusuma wo
Kasanete mo
Omou wa shizu ga
Yosamu nari keri!

✻

On winter nights when wild winds blow,
And double care keeps out the cold,
I think of those exposed to snow—
The nameless, homeless poor and old!

By His Majesty the late Emperor,
Tran. by J. Ingram Bryan

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# INTERNATIONAL VALUE OF JAPANESE ART

By DR. M. MATSUMOTO

ART may in brief be defined as the the artist's expression of himself through material forms. Though the artist may be convinced that his work is wholly an expression of his own spirit, untrammelled by convention or other extraneous influence, yet it is never altogether so; for he is more or less unwittingly influenced by the spirit and civilization of the age in which he lives. There is no piece of art, however great, but shows traces of the land and time that gave it birth. A comparison of the art-products of any particular period, whether masterpieces or mediocre, will inevitably show the peculiarities of the age as well as the personal idiosyncracies of the artist. It is in this peculiarity that the spirit of a race expresses itself in any given era of its evolution. This expression of the age-spirit is of the very essence of true art, however various may be the forms in which it may be embodied. It is a common phenomenon of art history that only the ripest periods of a nation's civilization produce the highest artistic conceptions; for art and civilization always show a corresponding progress. In Japan no less than in other countries it is true that the ages recognized as new epochs of history and consummation of national development, were marked by a corresponding richness of artistic conception and production. One has only to recall the Nara, Kamakura, Ashikaga and Tokugawa periods to be convinced of the truth of this statement. Nor has this characteristic of the development of art been less marked during the Meiji period, which some of us are prone to regard as the golden age of our national art, though others look ever to the past for perfection of conception and exquisiteness of achievement. But the age of Meiji is not yet over, and the present is pregnant with great promise. We are expecting great things, but what they will be, who can say? Art has a habit of ignoring the critics. Each school claims the future for its own, but the future recks not of their clamour. Great art does not keep to the beaten path which schools and critics mark out for it. The direction it takes is decided by its nature, by natural selection; and when the spirit of the age is touched by the spirit of genius, the result is an artistic expression of the period, that leaves no doubt as to its merit. Just what form the most consummate artistic creation of an age will take, is beyond the province of prediction.

But while the future of art is uncertain, the past is sure and the present is real. We can, therefore, with some profit look back over the half century of modern Japanese art, and trace the tendencies by which it has come to be what it is, a creation of no insignificant genius. The one outstanding feature of Meiji art is its internationalism. Indeed it could hardly have been otherwise in the most cosmopolitan and eclectic of all periods of Japanase history. We may contend, then, that no art left to posterity can be regarded as truly representative of the Meiji period if it be not truly international in conception and execution. The art whose content finds no appreciation outside of Japan, cannot be looked upon as typical of our modern schools. We are concerned only with that portion of our art that has in it the note of universality. In other words modern Japanese art is not wholly Japanese; it is a Japanese expression of the world-spirit in terms of present-day Japan. The hope of Japanese art lies in



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BY DR. M. MATSUDAIRO

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its ability to join in the movement for a unification of universal artistic values. In Japan as in all other countries it is futile to claim merit for creations that have not the universal appeal; that are not regarded as artistic and of merit by all other civilized and progressive peoples. In short, all true art with us must henceforth be more human than racial; more universal than national. In proportion as it achieves this quality will it be conceded the merit of true art.

So far we have had in mind the more formal arts; but informal art, such as music is equally interesting and important. In this department there is a danger lest we too much ignore the need of that note of universality to which allusion has been already made in connection with the subject of formal art. It is true that some critics of European nationality and education have expressed appreciation of certain aspects of our music; but these are for the most part considered eccentric opinions with small chance of universal approval. The predominant feature of all Japanese art is its remarkable simplicity; and in Japanese music this tendency has run to the extreme. So long as our music lacks the soul-penetrating quality that other nations demand and get in their own music, we cannot consider it representative art. Our creations in sculpture, on the other hand, have won universal admiration; and some of these products came forth from the hand of genius as far back as the Kamakura period. Some of these masterpieces, such as the statue of Fukukensaku-Kwannon, or Bonten-taishaku in the temple of Todai-ji, or again the Buddha of Kotoku-in in Sagami, were the creations of an age of great religious fervour and devotion; and such works of merit cannot be hoped for again without the return of an age of faith. In proportion as Japan lacks religious nobility and greatness her art must needs be defective and wanting in universal appeal. Thus while sculpture in Japan is on the decline, in Europe it may be said to indicate great life and achievement. Our modern sculpture is for the most part of petty realistic products with small claim to originality of conception or superiority of execution as compared with western art. At any rate we cannot hope to command the admiration and respect of western art so long as we produce qualities little better than copies of western achievement. In one direction, however, we may justly claim to have equalled, if not surpassed, western sculpture: that is in wood-carving. This art we have cultivated with assiduity from of old; and to-day our artists are engaged in the struggle with conflicting ideas from east and west, so that the results are still uncertain. For creations in natural wood without artificial colouring, and appreciation and manipulation of beauty of grain, we may claim a just superiority to western artists and have no fear of the certainty of universal appeal. Buildings in natural wood, however, do not so strongly appeal to western taste, as rooms in this finish do not quite harmonize with the artifical life of occidental dwellings. The universal appeal must be conceded us, nevertheless, in the matter of the art of wood-carving. Our creations in this realm reveal the highest artistic merit and must be upheld against all foreign neglect and criticism; for they represent that refined and chaste simplicity that is one of the noblest virtues in art, and a special characteristic of art in Japan. We have, of course, produced unique creations in ivory, such as *netsuke*, *inrō* and other trifles, but they are hardly typical of the modern era. Similarly we have in literature such gems of verse as the *tanka* and the *hokku*, which, though regarded as more representative of ancient times, may yet prove capable of universal appeal if duly studied by the west. But an art whose appeal depends on translation, is no safe basis for test of universal appeal to merit. It is in the art forms which appeal to eye and ear directly that Japan must find her proof of capacity to equal if not surpass the occident. Our architecture for the most part represents the past, with little appeal to the modern spirit. Our modern buildings of any pretentions, are in foreign style with Japanese additions or omissions in decoration, design or

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appointment, that give them something of a claim to be called Japanese creations; and some of our banks and public buildings can compare favourably with those abroad. In so far as we have succeeded in adapting these foreign ideals of structure and outline to our notions of refined simplicity in art, we may have made some advance upon the west; but in this respect Japan is only at the beginning of her career. No building of any great dimensions can be constructed on other than occidental plans, and in this direction we cannot hope to produce anything superior to the west. In this respect as in most other forms of art, we owe our modern vivacity and freshness chiefly to occidental suggestion and motive.

It is in the realm of painting more than anywhere else, perhaps, that we must hope for our most brilliant artistic creations. Here we have made remarkable progress in the last few years, combining the merits of European art with the virtues of our own. In music, sculpture, and architecture, we are for the most part imitating our ancestors, but in painting we are drawing a full flow of inspiration from the genius of the west. Though all too often this mixture of foreign and Japanese ideas and methods tends to become a mess and a bewilderment, yet out of the chaos order will come in time, and great achievement will be the result. Our hope lies in the fact that from of old the people of Yamato have been noted for their unique skill in assimilating foreign ideas and in successfully adapting alien ways to the furtherance of their own desires and the creation of artistic achievements. Our reception of foreign things and association with foreign thought has always acted as a stimulant upon us. In this respect we stand unrivalled. To this genius we owe our proud position among the first-class powers. Each nation of history has shown some special capacity for leading mankind in some particular way. The Hebrews in religion, the Greeks in art, the Romans in law; and to each of the great nations of the west to-day a special virtue might be ascribed, without which the world would be the poorer. Japan's special virtue is her unique capacity for internationalism, not only in art, but in various other respects, unequalled by any nation of the west. This is seen in modern Japanese painting more distinctly than in any other department of our national art. In this of course we had the genius to begin with; for from the first our paintings and lacquer work attracted the attention of all art-lovers the world over. The genius of Europe was not slow to perceive a kindred though unique spirit in the paintings of Japan.

The great artist is indicated as fully in the materials he selects for the expression of his genius as in the perfection of his execution. In materials such as stone or wood the aesthetic idea has often to be expressed indirectly or merely suggested. In music on the other hand the artist may give free play to his feelings and directly express his passion or emotion. For this reason Japanese music is superior to western music in its successful expression of feelings and emotions of a formal and social kind; but for expressing the passions and sentimental forces at the heart of the present age it is very inadequate. It represents the rippling surface of the sea of life, but cannot catch the deep undercurrents that control the mighty ocean of existence. This power Japanese painting has succeeded more perfectly in doing, than any other branch of our art. The Japanese artist with his ink or water-colours and brush moves his hand as the heart of genius directs till the idea takes shape. In shaping the idea three elements are marked: shape, strength, speed. For this the pencil is the special instrument. In an old treatise on painting it is said that the dragon produces clouds, and the tiger causes winds. This is but the suggestion that the artist's ideas take shape by a single stroke of the brush or pencil. This mysterious power of the pencil among Japanese artists, European artists have always believed in. They have been charmed by the achievement but have not discovered the secret. It is due to some spiritual

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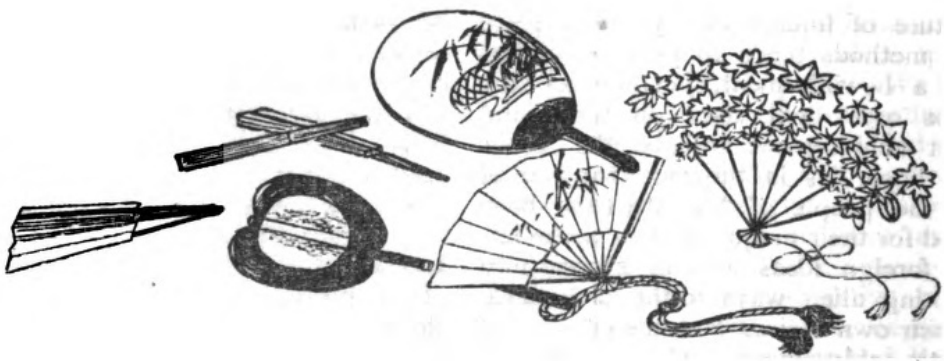
quality and environment that requires psychological study on the part of aliens. At first occidentals thought our *Ukiyoe* school of painters was the only one entitled to attention, and they took great interest in the flower and bird pictures of the Tokugawa period; but the more discerning of westerners soon saw that this power of the brush, as seen in all periods of Japanese art, was the secret to be noted and admired. Herein we have an international quality that appeals to the whole world. It is an international art-value of supreme significance. It is an excellence of the Japanese artist that is independent of schools. The modern artist, while noting the virtues of the past and the achievements of the present both at home and abroad, keeps his eye close to nature, rises above schools and conventions, and portrays the spirit of the age, albeit an eternal spirit. The artist, with his brush, grasps at a column of curling smoke, the far blue haze, or the moisture of atmosphere, and he leaves you thinking of what it means. Unlike the European he suggests as much by the blank spaces on his canvass as by his few outlines thereon. With the new style comes the new content: the picture belongs to the present age. It could have been created in no other. This feeling for nature and the current age in the new Japanese painting has a universal appeal and therefore an international value. No one, of whatever country, capable of an aesthetic emotion, can look upon it without pleasure and profit. The result can hardly be analysed: it is a combination of all the philosophical, scientific, social and literary influences of contemporary life. It is a union of motives,—poetic, religious and moral; it is a true reflection of life. In it emotions of sympathy and humanity take artistic form. Art that is so human cannot but be admired and emulated by universal humanity.



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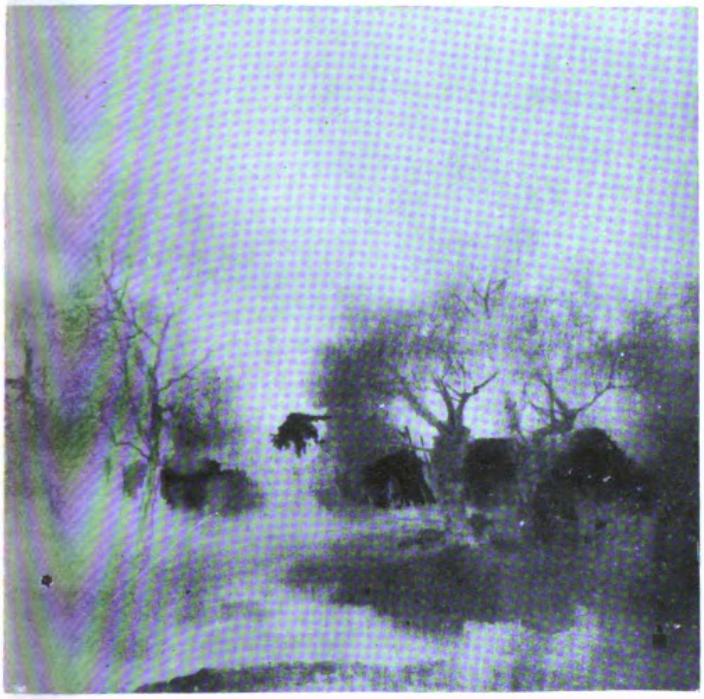

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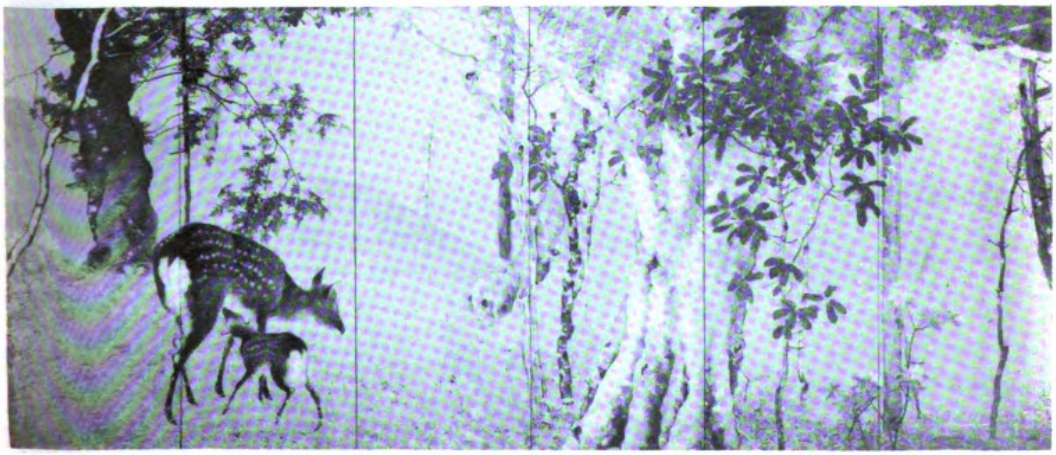

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1. A RIVER PIC-NIC BY CHIKUHA, TOKYO. (Medalist)
2. A MOUNTAIN ROAD, BY TAIKAN, TOKYO.
3. RAIN, BY SEIHO, KYOTO.
4. EARLY SUMMER, BY OKOKU, KYOTO. (Medalist)

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MAIN GATE: RUSSIAN EMBASSY, TOKYO. *Porte Cochère-Haupt Eingang: die russische de l'ambassade de-Gesandtschaft. Russie à Tokyo.*

HIS EXCELLENCY, THE RUSSIAN AMBASSADOR AT MEMORIAL SERVICE ON BEHALF OF LATE EMPEROR, GREEK CATHEDRAL, TOKYO. *Seine Excellenz der russische Gesandtschafter bei der Gedächtnisfeier für den verstorbenen Kaiser. Son Excellence L'ambassadeur de Russie.*

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# THE RUSSIAN EMBASSY IN TOKYO

By "J"

RELATIONS between Japan and Russia had long been based on the circumstance that Japan was a backdoor neighbour, until recent events contributed to bring about a change. It is true that during the period when other European countries were endeavoring to open up commercial intercourse with Japan, Russia made certain similar attempts, all of which met with failure, partly, perhaps, because Japan was appealed to as a backdoor rather than a nextdoor neighbour. To what extent this was true we do not undertake to say. Russia appears first to have taken an interest in Japan through exploration of the Kurile islands. In 1713 Kosierewski reached as near as Kunajiri, near the coast of Yezo; and in 1736 Spagenberg, a Dane in the Russian service, visited all the Kuriles, cruised along the coast of Yezo and surveyed several harbours on the main island of Japan. These explorations were renewed by Potonchew in 1777, and ten years later again when La Perouse made maps of Yezo and of the strait which bears his name, and obtained for Europe its first reliable knowledge of Japan. It was about this time that Russia began to feel the necessity of entering into formal intercourse with Japan, and made efforts in that direction with such indifferent results. In 1782 the crew of a Japanese junk had been wrecked on the shore of the Okhotsk sea; and those of the crew saved by the Russians were taken to Irkutsk where they lived for some ten years. At length the governor of Siberia was directed by Catherine II. of Russia to send the refugees home to their own land, and to take an envoy for the purpose of opening intercourse with Japan. The expedition, in charge of Lieut. Laxman, started for Japan in 1792, and got as far as Yezo where it passed the winter. With the opening of spring the expedition proceeded as far as Hakodate and thence to the town of Matsumae, now Fukuyama, then the chief Japanese settlement on the island. They were informed that though the laws of Japan insisted upon all communication with foreigners coming through Nagasaki, yet considering that the Russians were ignorant of this, and that they had come to bring back the shipwrecked Japanese, they would be permitted to depart on condition of never under any pretext whatever approaching Japan except at the southernmost port. As to the Japanese refugees, the Russians were told they could leave them or take them as they liked, as it was the law of Japan that such persons became the subjects of the country where fate cast them ashore. Laxman, though courteously treated, was greatly restricted in his movements, and was finally dismissed with presents and provisions for his journey, for which no payment was taken. Some time after this when a navigation school was opened at Irkutsk, Japanese castaways, picked up along the Siberian coast, were employed as teachers of their language in the school, showing what interest Russia took in things Japanese at that time.

In 1804 a Russian ship under Captain Krusenstern arrived at Nagasaki with Count Resanoff on board, the latter having been dispatched by the Tzar to complete negotiations in which Lexman had failed. This vessel also brought some shipwrecked Japanese, fifteen in number, of which, strange to say, ten preferred to return to Siberia. As the Russians had to carry on negotiations



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through the Dutch the failure of the embassy was ascribed to the jealousy of the interpreters; but the Dutch say it was due to the obstinacy and pride of the Russian envoy. The Japanese authorities demanded as a preliminary to negotiations that the Russians should surrender all arms and ammunition. This they refused to do, and were not allowed intercourse with any one on shore, not even with the Dutch, after the first evening. The Russian officers were not even allowed to send home dispatches by the Dutch ship then leaving for Batavia, nothing more than a brief statement to the effect that they had safely arrived, and this was first inspected by the governor of Nagasaki. Such suspicions were of course not conducive to amicable negotiations. When the Dutch and Russians passed each other in public they were not allowed to exchange salutes. None of the Russians were allowed to land for some two months after their arrival; and they were finally permitted to lodge in a tiny fish-house fitted up on an island, surrounded by a high bamboo fence so as not to see or be seen; while the ship was constantly surrounded by guard boats. After six months waiting for an answer from Edo, two interviews with the governor were granted to receive the reply, which was a flat refusal of permission to open trade. As the Russians walked along the streets on their way to the governor's residence all windows and doors were ordered closed and no one was permitted to look upon the foreigners. The excuse given for refusal to trade was, that if permission were conceded, Japan would have to dispatch an envoy to Russia with presents equal to those offered; and not only did her poverty prevent her being equal to such an undertaking, but her laws did not allow her subjects thus to leave the country.

The Russians were so mortified at this treatment that they deemed it a matter demanding punishment, and so reprisals were made on the Japanese settlements in the Kuriles in 1806, when many of the villagers were carried off prisoners, and notices posted that it had been done in return for the slights put upon the envoy of Russia when he visited Nagasaki. Russia had been further irritated by the seizure and imprisonment of 14 subjects who had landed on the island of Itorup in 1807. These raids by the Russians created immense excitement throughout Japan, and led to sending extensive military reinforcements to the northern districts to ward off invasion. In 1807 an American ship, the Eclipse, sailed into Nagasaki harbour under Russian colours, but was quickly surrounded by warboats and towed out of the harbour and dismissed.

In the year 1811 an interesting event took place when Captain Golownin, a a Russian naval officer, with two other officers and four men, while engaged in surveying the Kurile islands, were invited into a fort for negotiations by the Japanese and summarily taken prisoners. Under an escort of 150 men the Russian prisoners were taken a long and painful journey over land and sea to Hakodate. As the journey occupied four weeks, during which time the prisoners were tightly bound with cords, which cut into the flesh, their sufferings were intense. It is said that the cords were not loosed lest the victims should commit suicide. At Hakodate they were put in prison and given prison fare until after examination by the governor, when they were sent to Matsumae, where further examinations and prison awaited them. In time they were treated with greater leniency until they took advantage of it and attempted to escape, when bonds and loss of freedom again became their lot. They were not allowed to be idle, however, for an interpreter was sent up from Ezo, whom they were obliged to instruct in Russian.

In the following year the Ship Diana returned under Captain Rikord with seven Japanese castaways whom he proposed to exchange for the imprisoned Russians. The Japanese refugees were sent on shore with a letter to the governor but he refused to receive it; another was sent but the messengers were not allowed to return to the ship.

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Whereupon Rikord seized a large Japanese merchant ship entering the harbour, and took the owner, an intelligent and educated Japanese, on board the Diana. The Japanese merchant protested that the Russian prisoners were alive and well at Matsumae, but Rikord could hardly believe it; and so he took the Japanese merchant and his wife away with him to Kamtschatka. The prisoner persuaded Rikord to send to Irkutsk and get a document disavowing the hostile acts of those who raided the Kuriles; and with this document they returned to Japan the next year and received the prisoners, Golownin and his companions, safe and sound.

No further attempts were made to open negotiations with Japan till a Russian squadron sailed into Nagasaki harbour in 1853 and demanded the same treatment accorded to Commodore Perry, whose fleet had left Japan a little time before. And so, after treaties had been made with the United States and Great Britain, the demands of Admiral Pontiatine for similar treaties with Russia, were granted. This was very important for Russsia, as at that time the Crimean war had broken out, and Russian ships in the east were liable to seizure by British ships, so that the possibility of taking refuge in Japanese ports was a great advantage. Efforts after more satisfactory agreements were made in 1864, when a special embassy from the Bakufu was dispatched to St. Petersburg. In 1875 negotiations were opened for the settlement of disputes in Saghalien, when Japan was obliged to exchange the island for the Kuriles. At this time the Russian Minister in Tokyo was M. Struve, who was created Envoy Extraordinary and Minister Plenipotentiary in 1877. M. Davidoff was appointed Minister to Japan in 1883, and was succeeded by M. Schévitch in 1886.

During this period occurred the unfortunate incident of the attack on the Russian legation and the following year upon the Tsarevitch, who was on a visit to Japan. The attack on the Legation was made on the day of the opening of the Imperial Diet in the spring of 1890. The wife of the Russian Minister had not gone to the Diet, and was in the Legation when a mob of *soshi* armed with swords began to throw stones, and batter down the gates; but in time the police succeeded in dispersing them. This was the beginning of the spirit that showed signs of dissatisfaction with the attitude and encroachments of Russia, and which finally determined to check once for all the Russian advance in the Far East. The attack on the Crown Prince of Russia took place in June, 1891. After the attack upon the Legation the Russian Imperial family had hesitated to let the Tsarevitch visit Japan, but His Majesty the Emperor of Japan personally guaranteed the safety of the young prince; and this made the incident of the attempt upon his life all the harder for Japan as well as Russia. The young prince with his retinue was riding in *kuruma* along a road near Otsu when one of the police placed to guard the way, flew upon him with a sword as the jinrikisha passed, and it was only the pluck and presence of mind of the 'riksha-puller that saved his life. As it was, the Prince received severe wounds in the head; and the first telegrams reaching Tokyo were alarming to a degree. One to the Russian Legation read: "Two deep wounds in head; recovery impossible," but happily it turned out otherwise. The policeman, Tsuda Sanzo, was proved to be insane. The *kurumaya* who saved the life of the Prince by risking their own, were given 5,000 yen each by the Tsarevitch, and 2,000 yen a year for life by the Imperial family of Russia.

In 1893 M. Hitrovo came as Russian Minister to Tokyo, and was followed by Baron Rosen in 1897, who remained three years, and was succeeded by M. Iswolsky in 1900. Baron Rozen came again to Tokyo in 1903, as the relations between Japan and Russia demanded the attention of one versed in Japanese affairs. Baron Rosen had the difficult task of the negotiations immediately preceding the Russo-Japanese war. It is admitted by all that Baron Rozen

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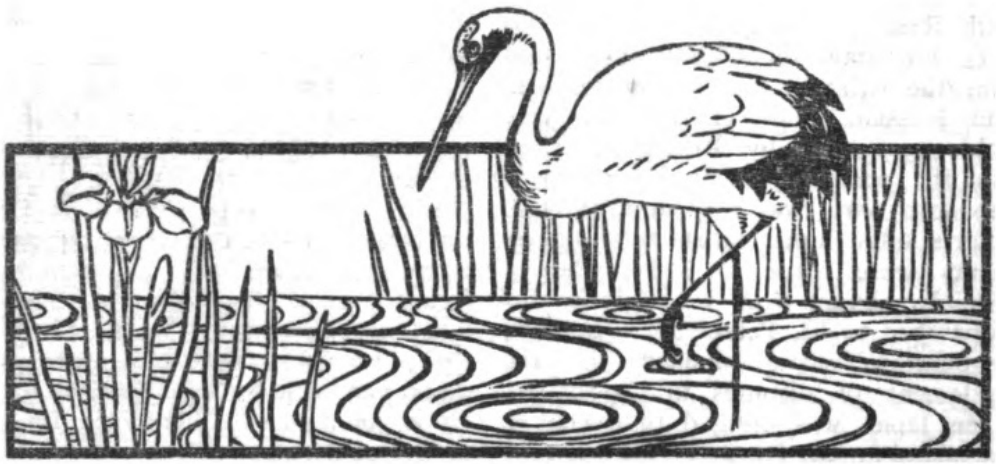
did his duty to the satisfaction of both Japan and his own country, under the most trying circumstances. For some time Japan had been suspicious as to Russian designs in Manchuria and Korea; and Japan had further been smarting under the interference which drove her out of the Liaotung Peninsula after the war with China. Negotiations were opened for the settlement of differences as to Russian advance in Manchuria, with results so recent and so well known to the world, that they need no repetition here. Since the conclusion of peace Japan and Russia have been on the best of terms, and the future seems bright with hopes for the future relations of the two nations. Their mutual interests in Asia, if nothing else, force them into amicable relations; for their prosperity in the east depends on their being at peace with each other and with the world.

M. Bakhméteff, who was the first minister to Japan after the close of the war and the restoration of diplomatic relations, had a difficult position to fill, but he did it well, and to-day occupies the high place of Russian Ambassador to Washington. His successor, the present Russian Ambassador, M. Malewsky, is the first Russian Ambassador to Japan, and has represented his country for the last four years with credit and distinction.

Among the Russians who have done most to help Japan the name of Archibishop Nicolai stands highest, having spent his whole life in the moral and spiritual service of the Empire, and left behind him a name for faith and good works, that will never die. Full accounts of this life have already been given in the pages of the JAPAN MAGAZINE, and need not be now repeated.



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# THE TAKETORI MONOGATARI

IV

## THE JEWEL IN THE DRAGON'S HEAD

THE Dainagon, Otomo no Miuki, one day assembled his household in his mansion and said: There is in the Dragon's head a jewel of rainbow hue; and on the man that obtains it for me, I will bestow the utmost of his desire." After hearing the lord's utterance, one of the men replied and said: "The servants of our lord have heard his august wishes with the deepest awe; for how shall any human being be able to take from the head of a dragon such a jewel?" But the Dainagon only made answer and said: "If ye call me your lord and master, you are bound to do my bidding even at the peril of your lives. The jewel whereof I speak is not to be found in this land, nor yet in China or India; for the dragon is a monster that creeps up the hillsides from the sea and rushes down again into the deep; so if you know your duty you will not shirk this quest." Then the men bowed the head and replied: "Our lord's will be done. Though the task be perilous, yet will we not shrink from it." Upon this the Dainagon smiled and praised them saying, he was sure they would not put him to shame nor refuse to obey his behest.

Having been dismissed, therefore, on the errand after the gem in the dragon's head, they received money for the journey and an endless store of silk, cotton and all things needful for the trip. Until their return, the Dainagon would live in retirement, he said, and he warned them not to retrace their steps till they had accomplished their mission. So they each humbly acquiesced and departed.

Now where to turn to find the jewel, they, of course, could not tell, and became so bewildered that they began to reproach their lord for allowing himself to be bewitched by a fair face. The goods and money bestowed upon them they divided among themselves, and then withdrew to their houses, where they lay hid, but some of them went where they pleased. They complained that while it was very well to be loyal to parent and prince, as the custom goes, yet a request so impossible as this, no mortal could be expected to carry out, and so they bitterly resented the imposition.

In the meantime the Dainagon, thinking his mansion too common and mean to receive the fair Lady, had it redecorated throughout, adorning it with the costliest lacquer work in gold and silver, as well as with much plain light lacquer, while over the ceiling he ordered silken cloth of many colours to be drawn, every chamber to be hung with fine brocade, and the panels of the *fusama* to be enriched with cunningly wrought pictures; so when the mansion was complete it surpassed all description. Feeling certain of his fair bride,



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he put away all the women of the household, and passed solitary days and nights awaiting the return of his retainers. A year came and went, but still he heard nothing from them. Growing impatient and weary of waiting, he fell sick at heart, and at last took two of his squires and journeyed in this mean fashion to Naniwa to inquire if any one had seen a boat going in quest of the dragon. At this inquiry the boatmen of the place only laughed and said: "What a strange thing you speak of! To be sure, no boat has ever left these shores on such a mission bent." At this the Dainagon remarked that such silly people could not be expected to know of such great matters; so he resolved himself to take the bow and despatch the monster to secure the jewel. Embarking on a boat he fared over the sea till the land lay far behind, never letting the oars rest until the boat reached the waters of Tsukushi; and then, without warning, the wind arose, the air darkened and the craft was driven helplessly about in the gale. For a time it seemed as if the boat must founder between the billows which threatened to overwhelm it, while the thunder-god thundered with such awful sound that his big drums seemed to hang quite close overhead. The Dainagon was transfixed with fear, and cried out: "I have never before been in such fearful danger; whence may I obtain help?" And to this the helmsman replied: "I have for many years voyaged on these seas, yet never have I seen such a storm as this. If we do not go to the bottom the thunder will kill us; and if we keep afloat we will be only driven on the barbarian coasts. Woe is me that I have ever taken service with so unlucky a master, from whom it seems only death will be the wages." As he spoke he burst into weeping. But the Dainagon tried to encourage the sailor and said: "The passenger by sea must ever trust himself to the captain, who ought to be as steadfast as a hill. Yet you are apparently filled with despair!" He had scarcely spoken these words when a terrible sickness fell upon him. "Is your servant then a god," exclaimed the helmsman, "that he can do anything in such a sea as this? The raging of wind and waves and the terrible roar of the thunder are assuredly signs of the wrath of the god you offend in seeking to slay the dragon of the deep; for by that dragon has this fearful storm been raised! Well were it indeed, if my lord would betake himself to prayer!"

"Truly your words are wise," said the Dainagon; and he began to call upon the god of the seafolk, uttering words of repentance for his folly in trying to find the dragon to slay it, and vowing solemnly that he would never permit himself to harm a scale on the body of the ruler of the deep. Bowing and prostrating himself before the god he repeated his prayer a thousand times; and then, as if an answer came, the thunder ceased, though the wind still blew mightily. "Ah", said the helmsman, "it is the work of the dragon; for the wind is now moderating, and blows fair, driving us swiftly homewards." But the Dainagon was so overcome he could now understand nothing. For three days the bark sped before the wind. At last land was sighted, and they saw it was the shores of Akashi in Harima.

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Nevertheless the Dainagon would not be pursuaded but that they had been driven ashore on some savage isle, and lay panting in the bottom of the boat, refusing to budge. Then came the Governor of the district, whom the lord's retainers had informed of the misadventure; and when the Dainagon saw the mats spread out under the trees on the beach, he knew of a truth it was no uncivilized land, and roused himself up to go ashore. When the governor set eyes on him he could not forbear a smile, so wretched an object was the Dainagon, with swollen body and eyes as lustreless as sloes. Orders were given for a litter, and the lord was borne slowly to his mansion. Then those of his retainers who had been sent on the quest, came from their hidding places, and bowing humbly before him, said: "We have failed in our quest, and therefore lost all claim to appear in your august presence, but now that you know how terribly difficult is the task, we have ventured to approach you, trusting that a gracious forbearance will be extended us and that we shall not lose our places as your retainers." The Dainagon went out to give them welcome and said: "Ye have indeed done well to return, even without the object of your quest; for of a truth the dragon is related to the thunder-god, and whosoever lays hand on him to extract the jewel, shall find himself in great danger. I myself have taken infinite trouble and all to no purpose. The Lady Kaguya is a robber of men's souls and a ruiner of their bodies. Never shall she see me about her doors again; and I warn ye never to turn your footsteps that way."

After this the Dainagon divided what was left of his property among those whom he had sent on the bootless errand. And when his women, whom he had dismissed, heard of his misadventure, they laughed till their sides were sore. The silken cloths he had stretched over the ceiling of his mansion, were carried away bit by bit by the crows for their nests. And when men asked whether the Dainagon, Otomo, had been able to secure the dragon-jewel, they received but this answer: "Not he; but his eyeballs are become like unto a pair of sloes; no other jewels has he won." And thus the people said "*Ana! tayegata*",* which was the origin of the expression.

* *Tahegata*, means unsupportable, but with *nigori*, *tabegata*, uneatable, like the Chinese plum, or *sumomo*.

(*To be continued*)

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# ORIENT NIGHT

The fingers of music are feeling
The tops of the pines;
A silence is over me stealing,
That softly consigns
My spirit to night,—
Orient night.

Like myriad droppings of rain
On quivering leaves,
The silence is vocal again,
And tremulous grieves
In whispers of night,—
Orient night.

Over the opaline cone
Peepeth the moon,
Where Fuji gleameth alone,—
A vision of noon
Through shadows of night,—
Orient night.

O dream of the deepest repose,
Thou moon in the blue,
Cheering the weary day's close,
Thy way I pursue,
Mid the splendors of night,—
Orient night.

—J. Ingram Bryan.



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# THE "KUNICHI ODORI"

THOSE devotees of the past, who are obsessed with fears that old Japan is all too swiftly vanishing before the inrush of modern civilization, would do well to witness the "Kunichi Odori", or ninth day dance, and be convinced of their error. It is celebrated on the ninth day of October each year, and is commonly known as the "Osuwa Matsuri" or festival of Osuwa. Osuwa is the special god of Nagasaki: in that city his honour is recognized annually with a mediæval, not to say primeval, naïveté and gusto unequalled by any other religious fête in even the gorgeous and grotesque East.

No one, of course, knows just in what cycle of the dim ages the ancestors of modern Japan determined to select from the national Pantheon a particular deity for the special providence of Nagasaki; but Osuwa is now one of the communal gods entitled to marked homage in this district.

It appears that Osuwa did not receive any partcular honor from the Japanese until he was believed to have revealed a marvellous strenuosity in furthering the extirpation of Christianity in the troubled sixteenth century. In order to make some marked resistance to the progress of the foreign religion then under the ban of the government, a great temple was erected at Nagasaki where the Church was most prolific; at this edifice, dedicated to the name of Osuwa, the anniversary has been celebrated annually by vast native gatherings through the centuries since. It is said that the present elaborate scale on which the festival is conceived, orignated with the ceremony of 'trampling on the cross', this being the test to which the adherents of the foreign religion were put in proving whether they worshipped the national gods or Christ. Though this part of the ceremony has been long abandoned, there are many Christians who still refuse to attend the matsuri; yet it is very popular with the Japanese generally, being justly regarded as the most famous religious festival in the whole empire.

For days before the festival begins the city is undergoing a process of transformation by a variety of decoration that baffles all description, until finally the whole place has assumed the appearance of a vast fairyland. These decorations are elaborate and expensive, but eminently artistic, and effectively emblematic of the occasion. Miles of tall, graceful bamboo trees higher than the houses, avenue the streets in front, as if growing out of the earth and sweeping the air above the roofs with ethereal, feathery branches; these carry the native mind back to the ages when the ancestors of modern Nippon roamed the forests and lived under the vault of the blue sky. Draped gracefully over the lower shafts of the bamboo, and just above the doors, are clouds of blue and white bunting, inscribed or painted with various devices, for the most part esoteric, and symbolising the old religion. Before every door is suspended a huge lantern painted with representative scenes and mystic signs that turn the night into dreamland. From every



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roof-tree there floats over the magnificence of the prospect, the flag of the rising sun.

It would be vain to attempt any adequate impression of the size and splendor of this great annual fête in the life of the Japanese: the lavishness of its expenditure in time, energy, money, and art furnishes food for thought to those that imagine paganism a thing of the past. The whole city is divided into 70 wards, ten of which are responsible for the essentials of the celebration each year: they collect the taxes levied for the festival, supply the actors for the ancient dramas and the exhibitions of ancient insignia, and the dumb shows of the processions. Each street enthusiastically vies with every other street in producing the best dramatic performance, and in furnishing the finest representation in honor of the god. The prestige that a street has attained in the history of the fête is upheld by the success of its effort in producing what is called a *kasaboko*, which is a curious looking contrivance consisting of a circular canopy of some rich silken material hung about a central pole by which it is carried about in the hands of a giant whose strength is the marvel of the spectators. Most of those unique devices are draped in the costliest of silk brocades or embroidery, depicting in exquisitely beautiful designs scenes from the nation's landscape, history, or literature. The top is surmounted with some delicately fanciful miniature of ancient symbolism, representing the motto of that street for the year. The long drapery envelopes the man of muscle who manipulates the huge and elaborate ornament as he dances along in the procession, the unwieldy mass spinning and jigging to the sound of shrill music and the tinkle of soft bells. When his strength is exhausted, another Samson is ready to take a turn in the service of the god. On the foot of the shaft bearing the *kasaboko*, are hundreds of copper coins of the lowest denomination, which jingle in the ears of the god as the concourse moves. There are numbers of these *kasaboko*, all different; but they form but a small part of the affair.

In the early morning of the ninth day thousands of people gather on an open square called *Ohato* where a vast procession forms and sets out for Osuwa temple to take the god out for an airing. Thousands of spectators mass themselves on either side of the line of way. The greater part of the procession is made up of peasant youths half-naked and shouting to the tom-tom of drums and a weird music, with an effect more like a pow-wow of the American Indians than a religious festival in a civilized state. Besides the gorgeously arrayed *kasaboko* already mentioned, there are at various distances in the procession gigantic sedan chairs carried by men, and containiug boys beating drums, a reminiscence of the *daimyo* days. Then there are native huts in rustic architecture, pointing to the days before cities; huge figures of the whale species representing the chief food of the community; native fishing craft too pass along, the homage of the fisherfolk to the god of their town; an enormous representation of a dragon symbolizing the mythical upholder of the land of the gods, the trembling of whose extremity or the itching of whose back, causes every seismic disturbance in the Empire. To the foreigner, however, the dragon points to the fact that Japan is an offshoot from China. This vast throng of people carrying various ornaments and symbols of their folklore and religion, is led by the courtesans of the city, arrayed in their most ostentatious toilettes, a hint of the not far distant days of phallic worship.

Upon arriving at the temple of the god, the beautitul red lacquer shrine is borne out with tremendous *eclat* on the shoulders of several men who, as they descend the hundreds of stone steps leading to the street, are joined by the rest of the celebrants, the whole thing being rushed along with deafening whoops and yells toward the gaping expectant crowd at the bottom. To most of the onlookers this is the supreme moment of the occasion. Upon the appearance of the sacred shrine the peasants seem to be taken as by a frenzy; some of them are evidently beyond the

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GIANT BRONZE TORII, LEADING TO OSUWA

STONE STEPS TO FIRST GATE

THE THIRD GATE

OSUWA FESTIVAL, NAGASAKI. *La fête à Osuwa. Das Osuwa-fest.*

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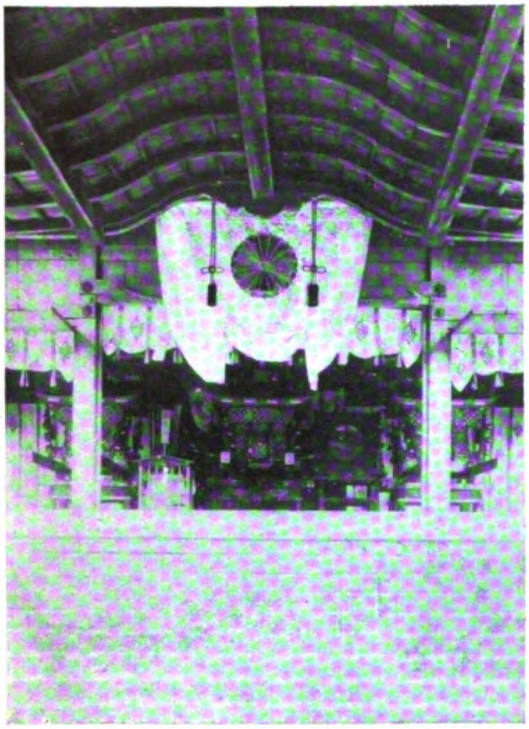

ALTAR OF OSUWA. *L'autel d'Osuwa. Der Osuwa Altar.*

TAKING OUT THE MIKOSHI. *Faire promener le Dieu. Umzug des Gottes.*

ANCIENT ESOTERIC DANCE. *Danse ancienne Alter Tonz.*

A KASABOKO

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JABUNE: A DRAGON DANCE

HONODORI, A DRAMATIC DANCE

KAWABUNE: A RIVER DANCE

SHISHI-MAI: A LION DANCE

THE KUNICHI ODORI, NAGASAKI.

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KASABOKO AT KUNICHI ODORI

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limit of selfcontrol; and in the rush and clamor that ensues as they trample on one another and contend for an opportunity of assisting the god, often a free fight results, the uproar of which, however serious, is too insignificant to arrest the attention of those wrapt up in the tumultuous celebration.

As soon as the god reaches *Ohato* he is enshrined in a straw hut specially erected for him, and where he must remain two days, after which the whole performance is repeated in returning the shrine to its holy of holies in the temple. During the intervening days, however the participants have their busiest attempts to regale the appetites of the populace for curiosity and amusement. The long procession now breaks up into sections that from early morning till late at night parade the various streets, giving dramatic and other performances at certain places. The chief centers of activity in this respect are in front of the great temple itself, and at the residences of the Governor of the prefecture, and home of the mayor of the city. To the two latter events all the prominent foreign residents of the city are usually invited. All the actors in these exhibitions are *geisha*, and the theatricals represent events or scenes from different periods of Japanese history and literature. Each street gives a dance or histrionic performance of its own. The man with the *kasaboko* of the particular street always leads off the entertainment with a dance, and astonishes the audience with his marvels of strength and dexterity. Then a temporized stage suddenly appears, with natural scenery and the usual appurtenances of drama; and the play begins. Those who have witnessed a Japanese open-air dramatic entertainment will be glad to be relieved from the obligation of reading an attempted description of it here; and those that have not had that dubious advantage, will readily acquiesce in assuming that it may be better imagined than described. Two acts, however, are worthy of special mention. In one scene representing the power of sorcery the floor of the stage opens and a huge brown bird flies up bearing in an erect attitude between his wings, a beautiful maiden, the apparition being supposed to exorcise the evil from some obstinate dissembler. In the other scene a remarkable feat was performed with a monster palanquin some fifteen feet high and carrying-poles of forty feet in length, borne by thirty men, who, during the dance, kept singing a savage strain and throwing the huge thing about ten feet into the air, and catching it with marvellous agility and precision as it descended on their upstretched hands. There they would hold it rigid to the tumultuous admiration of applauding crowds. This act was adjudged the most consummate achievement of the year's *matsuri*.

It is perhaps commendable that one should avoid essaying any explanation of this strange anachronism on the face of civilization in a modern state; it is interesting and certainly amusing; how far it is edifying, or of any profound significance in the social and religious evolution of a people one must forbear to say. That large numbers of human beings in this age can go on tramping in this manner for three days and three nights, in honor of a god whom they would thus adore, shows a capacity for patience, and a fecundity of interest in vain things, quite beyond the just appreciation of those who regard the spectacle as merely suggestive of a retrograde superstition. Apart altogether from its aspect of religious grotesquery, it proves the bold persistence with which Japan maintains her own mind beneath the veneer of Western science and conventionality.

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# THE FUTURE OF JAPAN

By GENJI MATSUDA, M. P.

HISTORY is for the most part a record of the advance and decline of nations; but in every case it is apparent to the student that the rise or fall of a nation is never a mere accident, but due to some underlying and vital cause, or succession of causes. Taking up the subject of Japan from the point of view of cause and effect in relation to past and present conditions, I venture to predict that within the next half a century she will be one of the foremost nations of the world.

Prediction is easy, of course, but prediction based on causes undoubtedly at work and inevitable in their results, is in no sense futile, but almost a foregone conclusion. I will now proceed to state my reasons for so optimistic a prophecy in reference to the future of my country.

In the first place the geographical position of Japan favours her taking a foremost position among the nations of the earth. It is a well-understood historical fact that to be in the centre of the world's line of communications is to be in the forefront of the race for precedence. Prior to and after the discovery of the New World the centre of the world's communications was in the Mediterranean. In that small space all world-problems had to be solved, because the civilized nations of the time encircled its shores. The nation commanding the greatest influence on those shores commanded the attention of the world. Under the auspices of the Mediterranean states there was a wonderful advancement in commerce, science, philosophy and civilization.

With the invention of steam engines and great ships able to traverse the widest seas, space was reduced and the Atlantic became the center of world civilization. With the invention and improvement of steamships and telegraphs nations that were great distances apart at once became neighbors. As most of the nations enjoying these inventions were on the Atlantic board, the center of communication shifted to that ocean; and on that great water-space all the problems of the world sought their solution. Most of the great Powers of the earth today center around the Atlantic. As Great Britain enjoyed the greatest advantages geographically with reference to the Mediterranean and the new center of power, she naturally took the foremost place among the nations of the Atlantic. She became the center of the communications between the trans-Atlantic states and Europe. These conditions obtained steadily to the close of the nineteenth century. But with the opening of the new century the center of communication has been shifting to the Pacific Ocean. Nor has this eventuality been unanticipated. More than sixty years ago, Mr. William H. Seward, of the Washington Government, uttered his famous prophecy before the United Senate to the effect that in his opinion the future of world-communications lay on the Pacific, and that in those waters the great questions of the world in future would be thrashed out. For this reason he regarded it as a matter of vital concern whether America retained her proper degree of control on that ocean. Similar utterances have been ascribed to Mr. Roosevelt, one of America's greatest modern prophets. Judging from recent movements of American policy in Hawaii and the Philippines, it would seem that the convictions of her great statesmen are being acted upon. All the countries of Europe are likewise turning their attention to the Pacific as though they were equally impressed with the future of that ocean. With the opening of the Panama canal the centering of world-thought on the Pacific will receive a tremendous acceleration. It is not without significance for Japan that just about the same



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time will be completed the double-tracking of the Trans-Siberian railway. These two great engineering achievements of the twentieth century will undoubtedly place Japan in the center of Pacific communications. On her shores will meet the old world and the new. Socially and politically, the trend has been this way for some time; but with the completion of easy means of transportation the great mutation will be complete. Then Japan will have to take her stand as the central point of the communications of the world. This will mean that in future the most important questions affecting the nations of the earth will have to be settled in accordance with the policy governing the nations of the Pacific. As Japan enjoys a leading position in this connection, she will tend to become one of the greatest nations of the world.

A further guarantee of Japan's coming superiority among the nations is to be found in the uniqueness and efficiency of her civilization and institutions. Japan today possesses the unexampled and inestimable advantage of an unbroken Imperial line covering the whole period of her civilized history; and the ruler and people are related as are no other people on the earth. The relation between sovereign and subjects in Japan can be compared only to that of parent and children. Europe has monarchies in plenty, but the relation between the ruler and ruled is not filial to the same degree or in the same way as in Japan. European monarchs are such only in name, being merely the mouthpieces of democracy. Their monarchs are politically what the God of the Deist is religiously, isolated and unrelated. But in Japan the Emperor is to his people as closely and tenderly related as the child to the father, almost the same as the Christian to Christ. As for comparison with republican forms of government there is none. In a republican country all matters are decided by the will of the people; but in our patriarchal system all matters are decided by the wisdom of the parent, or ruler. The will of the sovereign is the will of the state. The merest order from the Imperial lips causes the entire Japanese nation to rise in instant obedience. What incomparable power lies in this sacred relation of sovereign and subject! Moreover, it is universally admitted that the strength of a nation lies to a large extent in its capacity for united action. In Japan this potentiality is doubly guarded by the unity of our race itself. Other nations for the most part are conglomerations of various and varying races that do not always successfully or harmoniously unite; but the Japanese, whatever they may have been in the mythic ages, are today the most united of races in blood and policy and purpose They are all children of the same father, the head of the Imperial line. In this respect Japan believes she possesses a tremendous advantage over all other nations; and who can deny that it will not assist her in obtaining and retaining a foremost place among the nations of the future?

Another incomparable advantage in favour of Japan is her capacity to assimilate all the good points of other civilizations and make them one with the virtues of her own civilization. No other nation on earth has made so united and determined an effort to study and appropriate all that is worthy in the civilizations of the world, and by them to make up for any deficiencies in her own civilization. Even the nobler spirits of the West, we enshrine and worship, so as to make them our own. For this reason some occidental people have regarded us as mere imitators; they have not hesitated to assert that our changing civilization is but a veneer of the West. When we undertook the organization of constitutional government they much doubted the capacity of an oriental race for such free institutions. Consequently they assumed that it was an experiment, and that in a few years the world would see us revert to absoluteism. But their judgement has proved mistaken. That we have managed to inaugurate a constitutional government and carry it on in harmony with our views of the filial relation existing between ruler and people, is the marvel and admiration of mankind. Our whole

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success in the great wars we waged was due to this happy capacity for assimilating and manipulating the virtues of East and West, and utilizing them for our nation's good; for, with all our advantages and virtues, we never think of them as individual but as national, and for the nation's benefit. Japan's example in the administration of constitutional government in a manner consistent with a proper regard for the Imperial line, has tempted other nations to follow the same policy; but neither in Russia, Turkey nor Persia have we witnessed the same degree of promise for the future. In this respect, then, the Japanese have accomplished their mission. Even western forms of local self-government we have adopted and successfully adapted to conform to our peculiar conditions. Thus in every way Japan is laying strong foundations for a state that expects to be without a peer among the greatest nations of the future.

Not least among our assets for maintaining a foremost place among the nations of the future is our increasingly powerful defence force. Our Army and Navy are powerful and loyal. The Emperor is the Commander-in-Chief of our forces by land and sea; and every man in the service stands ready at any moment to lay down his life at the word of the Generalissimo. It would be difficult to find a military or naval service where such perfect and unquestioning discipline prevails as in Japan. It will be remembered that General Kuropatkin attributed our victory over his forces to this virtue: a union of Emperor, government troops and nation, such as the world has never before witnessed. We are burdened with none of that false pride that is ashamed to adopt the good points others have shown. Certain nations I could name are so proud of their own institutions that they refuse to admit foreign ideas and customs. In their haughty self-sufficiency they even hesitate to lower their dignity by co-operating with other powers. Japan has never been troubled with this weakness. But during the Boxer trouble in Peking when the western powers saw that our troops were second to none either in discipline or efficiency, they changed their opinion of us somewhat, and were even open to alliances with us afterwards. No, the Japanese are a good deal more than mere imitators. They imitate what is worth imitating, like sensible persons; and what they cannot imitate, they emulate till they can make it their own. Consequently the near future will see Japan not only equal to the nations of the West, but superior to them in possessing the virtues of Japanese civilization in addition to all that is good in the life of the West. Nowhere does this principle of our modern progress show itself to greater justification than in the army and navy. In case of difficulty today Japan could on short notice put a million trained men in the field against the foe, every man of whom is willing and ready to die rather than surrender. What other nation can say as much? Have we not here also an advantage to enable us to hold a foremost position among the nations of the future?

I am not unaware that there are those who point to our financial weakness and declare that there can be no successful warfare without money. The Japanese do not depreciate the necessity of money but they do not regard it in the nature of an absolute thing, as do some people of the west. We do not esteem the financial power of a nation as comparable with its military capacity. Perhaps it is because we read history with truer powers of interpretation than do some of our critics. It cannot be forgotten that the greatest empire the world has ever seen, the Roman, was conquered by the moneyless Goths and Vandals. The pauper hordes of Tartary subdued ancient China. It was not by long purse-strings that the overwhelming armies of Ghengis Khan broke against the walls of Europe. Napoleon humbled the pride of all Europe, but not by his riches. No, I repeat, the final reckoning in a great conflict depends more on character than on money. And so, while Japan never forgets the needs of financial adjustment and rehabilitation, she remembers still more the greater necessity of men. *It is by men, not money, that she expects to hold her*

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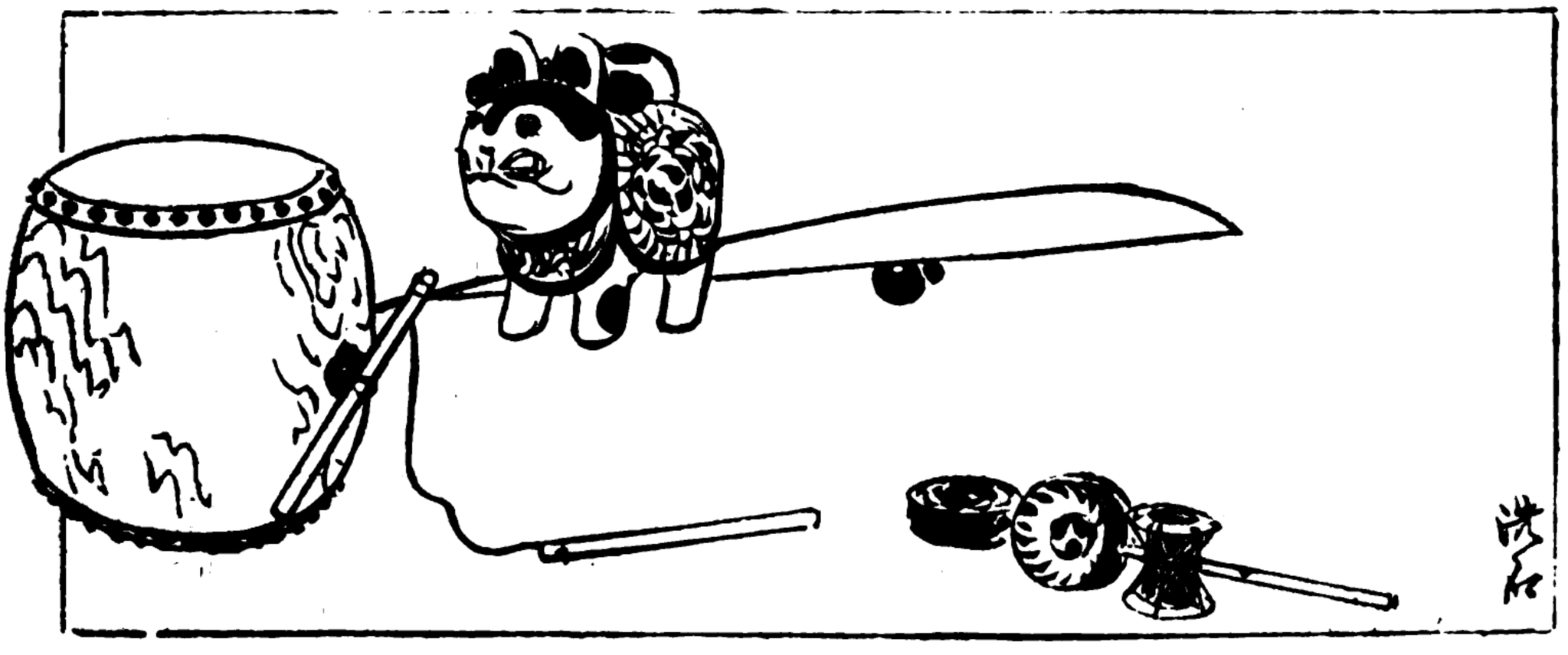
*position on the Pacific.* It is through men, not money, that she hopes to solve all the mighty problems that her position will impose upon her.

Another advantage in favour of a glorious future for Japan is her ever increasing population. We cannot have the men we need for national prosperity and defence without a healthy and prolific birthrate; and in this particular we are now increasing at the rate of more than half a million a year. In point of increasing population Germany is the only other country that can compete with us. France is numerically on the decline. The United States is increasing in units, but the population is a heterogenous mass that cannot be regarded as equal in dependence or strength to homebred stock filled with pure patriotism and the spirit of self-sacrifice. Mr. Roosevelt has advertised far and wide the increasing alarm in America over the declining Anglo-Saxon birthrate. If plenty of children and increasing house holds are a sign of future prosperity, as Mr. Roosevelt says, then Japan is among the most fortunate of nations, and may anticipate a most glorious future.

Another indication of Japan's future greatness, I cannot fail to mention, is her capacity for assimilating strange races and governing them in accordance with her national policy. A study of the progress of Japan's administration of Formosa will convince the most doubtful mind of the truth of this contention. Nowhere in the world could have been found a more heterogenous and discordant mass of humanity than came under the jurisdiction of Japan with the cession of that country by China. Japan was brought to face to face with a violent struggle between savagery and civilization. But in ten years the knotty problem has been solved and there are today no fears as to the future of that colony. Japan has been too brief a period in Korea to accomplish all she has undertaken, but every year marks a steady progress in the right direction.

Great Britain has been more than one hundred years in India without being able to show more satisfactory notes of colonial progress than Japan.

And, withal, we have that priceless capacity that includes all other: the capacity to endure, the ability to suffer. Every age our history has taught us how to suffer, for we have never been without very heavy burdens. No nation can come unto its own without this power to endure. The nations that have least to endure in this generation will not be the greatest nations of the future. The sufferings undergone by the English people from 1792 to 1815 prepared the way for Waterloo. None more than the Japanese believe that out of sacrifice comes life. Our poverty, our heavy weight of taxation, our struggle for education and modern enlightenment, our heroic endeavours after commercial and industrial progress, our unsatisfied yearning and heart-pain after true religion,—all this material and spiritual conflict is making men, and preparing the nation to utilize to the fullest limit possible the various advantages herein outlined, for the future greatness of Japan.



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# JAPAN'S POLICY IN CHINA

By "A JAPANESE PUBLICIST"

THE all-absorbing question for Japan at present is the future of China; for with the fate of China is bound up the destiny of Japan. Great as is the interest of the Japanese in this subject, it is but slight compared with what it ought to be. In Japan to-day much time is devoted to a discussion of cotemporary politics and financial readjustment, as though the future of the nation depended wholly on a satisfactory solution of these questions; but these are no more than mere ripples on the vaster and more important ocean of what is to become of our big neighbour across the Yellow Sea. Of our attitude toward the future of China we, officially at least, have no doubt. Whatever threatens China threatens Japan, and we are bound to act accordingly. Japan must ever be prepared, and stand ready, to stake her all on preventing the disintegration of China or the division of that country among the occidental Powers. And in this ambition and precaution no doubt we have the sympathy of Russia, whose interests in China are scarcely inferior to our own.

Sometimes western countries ask of us, why all this effort of Japan after naval and military expansion and consolidation. They fail to perceive any reason why we should have a powerful army and navy unless it be to attack the west. Our answer is: To preclude the break up of China. We have little fear for ourselves. We do not believe any of the Powers has covetous eyes upon Japan. The only danger to Japan at present lies in the helplessness of China. The helplessness of Korea was a menace to the safety of Japan. Much more are we menaced by the weakness of China, surrounded as she now is by the covetous nations of the west.

Recently we have had to readjust somewhat our policy with regard to the Chinese question, and to make some statements and even demands in reference to our superior rights and claims in China. This was forced upon us by the attitude of the big occidental financial syndicate now seeking to negotiate an enormous loan with China. The securities contemplated by this loan endangered our rights in Manchuria, and we had to speak out or be counted "out." Our right to a share in the loan was conceded by inviting us to join the syndicate, but the superiority of our rights in that country are not so readily conceded by western powers. The saddling of so poor and undeveloped a country as China with so enormous a loan as that contemplated by the western financial syndicate, creates a great danger, if not a menace to Japan; for the probability of China being able successfully to meet the interest on such a loan is remote; and should such an eventuality occur, the bankers would proceed to dispose of their securities and our rights in China would pass into other hands. The result would be the disruption of China; and on Japan would be forced the duty of undertaking an armed conflict to prevent it.

There is no doubt that the more thoughtful of the Chinese are themselves under similar apprehension and have equal misgivings as to the outcome of undertaking so great a loan. They know that China can depend but little on taxation; for on account of the numerous means of evasion of taxes; their collection is very difficult, and the governors of the several provinces, like independent rulers, can levy taxes of their own, independently of the central government. Not only so, but there is grave doubt among the people as to whether Yuan Shikai will be able to bring the 400 millions of the 18 provinces of China into a well organized and stable government. There is no



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guarantee of the ultimate success of republican government in China. The fate of that country will remain uncertain until a strong central administration can be organized and a powerful army and navy be brought into existence. On account of the deplorable condition of the finances of China hope in the direction indicated is apparently vain. At any rate we are safe in concluding that the weaker the administration the more hopeless become the financial prospects

The danger we contemplate and deplore is still further enhanced by the racial tendency of the Chinese toward diffusion of central authority. In the face of this inveterate propensity the centralization of government, even to the extent realized in the United States, is too remote for immediate anticipation. Our misgivings in this respect are rendered more acute by the attempt at establishing a republican form of government.

Now when the powers at present casting greedy eyes on China tell us, in all apparent innocence, that they have no desire to see the disintegration of China, we may be pardoned for doubting to some extent their sincerity. Indeed we are prone to the conviction that the only thing that at present prevents the disruption of China is the stern opposition of Japan and Russia. The whip so far is laid only on the back of the horse, and, so long as Russia and Japan are firm, it will probably not reach the abdomen. But with the placing of this big loan on China the burdens of the nation will be immensely increased, without creating much anxiety in the minds of the creditors. We fear that western financiers do not concern themselves very much as to the fate of China, a matter of vital importance to Japan. For if China failed to meet her financial obligations and the Western powers should begin to grab at her and pull her to pieces, Japan would be forced to cry "hands off," and declare a Monroe Doctrine for East Asia. If America can claim the exemption of the new world from European interference, why cannot Japan claim the exemption of the Far East from occidental interference? In a similar manner Great Britain, France, Germany and Russia prevent the meddling of outsiders in European politics. On this policy toward China, Japan must ever be prepared to insist. It is a matter about which our nation cannot afford even to argue; and any attempt at defying it must be met in the strongest manner possible.

This being our policy toward China none know better than ourselves that it will fail unless we have a powerful army and navy to support and maintain it. It is sad but true that the power which a nation, in this enlightened age, has ultimately to rely upon, is armamental: sheer physical and material force. Japan therefore must reserve all her surplus energy for this possible emergency. If our policy be the Peace of the Far East, we must be prepared to back it up by material as well as moral force. All that we sacrifice for the freedom of the Far East will redound to the life and progress of the Far East. This is also why the more farsighted men of Japan attach more importance to the army than the navy, though the latter must ever be immensely important in supporting the army. Those of our officials upon whom the responsibility devolves, are well aware of just what degree of naval and military strength Japan must command in order to enforce her policy toward China. Of course we know that our worthy ambition in the direction indicated cannot be achieved without money. Consequently the development of our national resources and the prosperity of our commerce and industry must be promoted with more than ordinary energy and perseverance. At the same time it must be remembered that we do not require as much money to maintain our policy as a western nation would need; for we can do the work cheaper, and the expense of transportation for our troops and supplies is infinitely less than what is possible to those who might oppose us. I admit that some of my countrymen do not face this question with the same degree of interest as others, but they are coming round to it. After our war with China our people were quite serious as to our duty toward that country, but under the enervation and luxury of peace some have begun to forget. We are beginning to wake up, however, an awakening hastened by the financial crisis come upon China since the revolution, and the birds of prey; for where the carcass is there will the eagles be gathered together. When this question is still more sternly forced upon us we shall begin to forego luxuries, lessen unnecessary national expenditure, and devote our utmost efforts to ensuring the integrity of China.

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# Around the Hibachi

## A VISION OF THE UNSEEN

THE habit of seeing ghosts is nowhere looked upon as a racial prerogative. In every country there are those who claim to have seen the spirits of the dead, and in several well authenticated cases it is easier to believe in the statements of the witnesses than to ascribe their convictions to illusion. And this seems to be no less true in Japan than elsewhere. The first instance we propose to relate is in connection with no less a personage than Her Majesty, the Empress Dowager. The incident occurred during the Russo-Japanese war. At the time, Her Majesty was staying at the Imperial villa in Hayama. It was during the fiercest period of that mighty conflict, and the issue of the struggle was doubtless weighing heavily on the mind of her gracious Majesty. The Empress had retired to rest, and was favoured with profound slumber. About two o'clock in the morning Her Majesty was awakened by an apparition. The vision of a samurai of livid complexion, and wearing the *mage*, arose to view. The hair was so dishevelled that he might have come through some ordeal, and some of his locks were hanging down over his cheeks. He wore clothes of *kokura*, and the family crest was on them.

"Who may you be?" inquired Her Majesty.

"A thousand pardons deign", replied the ghostly visitant, "but I am only a poor samurai, without rank or place; and my name is Sakamoto Ryuma."

"And why have you come?", the gracious lady continued.

"The Russian Baltic Fleet may be brought out to Japan," said the samurai, "but victory for us is assured; so I pray our Majesty not to be anxious", and thereupon the spirit vanished.

Next morning Her Majesty made no reference to the extraordinary experience of the night; but the next night at exactly the same hour, the ghost of the samurai returned, and exactly the same conversation took place. This happened for two more nights in succession. Her Majesty now deemed it opportune to speak of it; and calling a chamberlain, named Kagawa, asked him about the general appearance of the samurai, Sakamoto Ryuma. The chamberlain did not happen to know of such a man; but on asking Marquis Inouye, it was



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found that the latter had a photograph of the samurai. Her Majesty was taking a walk in the garden when the photograph was brought and left in the Imperial sitting room, while the chamberlain went to tell Her Majesty of it. But before he found the Empress, she had returned to the room, and met the chamberlain with the inquiry: "Who has brought the photograph of Sakamoto Ryuma?" Then her Majesty went on to say that it was the photograph of the man who had appeared to her in the vision. It is said that when the members of the Imperial household heard of the experience of Her Majesty, the Empress, they were deeply impressed; and not only took it as a heavenly message for the assurance of the nation in the ordeal of the great war, but made it a subject of discussion as a proof of immortality.

In Japan it is believed by many that the spirits of the dead, not only take a benign interest in the affairs of the living, but that when the living do wrong, the ghosts of the past will pursue and punish the offender. Some time ago an old woman, who used to collect the offerings of the devotees at the shrine of Kwannon in Asakusa, was murdered by a man named Miyamoto, after which he went to hide in the village of Tochigi. When the murderer called at the hotel for lodgings, he inquired for a room for himself alone. "Then," said the maid of the hotel, "who is that old woman with you: your companion behind you there?"

"Eh," gasped the man, looking behind him, but he could see no one. Though he could not see the woman, he believed she ever followed him; and as he could not rest, he returned to Tokyo to seek employment and reform. Calling at a second-hand clothes shop at Shitaya, he was accosted by the dealer: "Say, Mr. Miyamoto, I see you have a companion now, going about with you. Who is that old lady behind you?"

Miyamoto laughed off the question, but his mind was so troubled that at last remorse settled down upon him, and his manner became so remarkable that he was arrested by the police, when he confessed his crime.

Again, there was a rice merchant at Kyuyemoncho, Kanda, who had a faithful maid named Ohana. The wife grew jealous of her and accused her of stealing money. Under this disgrace the girl fell ill, and as the wife did not nurse her very carefully, she died. The servant was duly buried, and the house seemed to go on as aforetime. At last a woman came one night to buy some rice.

"How much rice do you want?" asked the wife of the rice merchant.

"Only one *sho*", said the customer. People who wanted only one *sho* of rice were usually the poorest of the poor; hence they always came at night, with a shawl over their heads. But on these sales the merchant had the highest profit. As the merchant's wife was getting the rice a woman, looking just like the dead girl, Ohana, peeped into the shop, with an angry face, and said, "Yes, one *sho* will do!" The wife felt quite faint, and that evening was able to do nothing more. Not long afterwards, the husband was doing business in the shop one evening, when he remarked, with a shiver, looking at the shop boy, "I see Ohana at the door." The boy opened it, but saw no one. On another evening the wife was doing some work in the kitchen, when she asked the maid to bring her a plate. Suddenly she heard the voice of Ohana, and *only a hand* appeared, proffering the desired plate. The woman swooned and was ill for some time. From that day the family of the rice merchant were so afraid that they did not like to be left alone at night; the shop got the name of being haunted, and at last no one would go there to buy rice, so the merchant became bankrupt. Everyone familiar with the circumstances believes that the misfortune was brought about by the spirit of the persecuted girl, who died through illtreatment and neglect.

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# CURRENT JAPANESE THOUGHT

**The Nation's Mourning**

In our opening article of this number we attempt a brief appreciation of the beloved Emperor recently passed away. No human words can sound the depths of the nation's sorrow or portray any adequate conception of its bereavement. The only consolation in the midst of a grief so profound and universal is the happy memory of the incomparable life of duty well done, which the great Emperor has bequeathed to posterity. Through all future ages as men look back along the pathways of time, and try to gauge the greater forces that went to the making of history and the improving of mankind, the name of his Majesty, Mutsuhito, of the Meiji period, will shine as a sun in the oriental heavens, indicating the source of Japan's peace and progress. The 122d sovereign in a matchless Imperial line extending back unbrokenly to the mythic ages, his late Majesty was born in the Palace of his father, the Emperor Komei, in the old capital at Kyoto on the 3rd of November, 1852. The young Prince became Heir Apparent in 1860, and before he was of an age to be appointed Crown Prince, he had to succeed to the Throne on the early death of the reigning Emperor in 1867. Thus assuming the sceptre of empire as a youth of sixteen, he soon revealed remarkable attainments of character and won the hearts of all by his singular wisdom, his gracious personality, his quiet and unostentatious modesty and magnanimity, as well as his high ideals of office and his earnest concern for the welfare of the state. The young sovereign early showed that sagacity and general insight for which, all through his long and memorable reign, he was distinguished, in his choice of officials surrounding the Throne, calling to his council such marked men as Sanjo, Iwakura, Okubo, and later associating himself with men like Kido, Ito, Yamagata and others of mature experience and wisdom. The difficulties that faced the young monarch during the early years of his reign were such as only the purest worth and the most consummate genius could have dealt with so successfully and well. The cracking shell of feudalism was broken and the new nation was born. The youthful Emperor had fulfilled in his own great personality and experience the prayer of the famous Greek philosopher, the greatest happiness possible to mortals, the joy of *presiding at the birth of ideas*. By his sane and serious view of life, by his modesty and dislike of pomp, by his frugality and industry, by his personality and serene manliness of character, by his brave and noble conceptions of soldiery and citizenship, by his boundless generosity and illimitable charity, by his love and care for the aged and the poor, by all that went to make the greatest and noblest of men, he taught the people knowledge and set an example that Japan will do well to follow through all time. He himself was the best illustration of what a com-



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bination of old Japan and the new can be. He loved all that was best in the old, as is indicated by the following poem from the Imperial pen :

Susumi taru
Yo ni umare taru
Unai ni mo
Mukashi no koto wo
Mazu oshie nan !

---

E'en children born in modern days
Should first be taught the good old ways!

Nor did his late Majesty love the new things and ideas less, as may be seen from another of the Imperial poems :

Waga sono ni
Shigeri aikeri
Totsukuni no
Kusaki no nae no
Ooshi tatsureba !

---

Even plants and trees of alien clime
Take root in Nippon's earth ;
And, given the needful care and time,
Will flourish without dearth !

All through his long and glorious reign the late Emperor was cheered and consoled by the happy companionship of the illustrious lady who now becomes the Empress Dowager. As a young monarch on the 9th of February, 1869, he asked the fair young Princess Haruko, daughter of Prince Kujo, to share the light of the Throne and the destiny of Empire ; and for nearly half a century the Empress and Emperor have grown old together, beloved of the people and the symbol of the Japanese family. Her love of literature and art, as well as her earnest and enlightened views of life, accorded well with the Imperial personality, with whom her life was linked through forty years and five. The deep sympathy of Japan's heart and the world's heart goes out to the bereaved Empress Dowager at this time, which, with the unchanging love of her people, will comfort her during the remaining years of life. The brilliant young Emperor, Yoshihito, now ascended the Throne of his Imperial Ancestors, will prove a worthy link in that wonderous dynasty emerging from the twilight of history and which, according to Japanese faith, is to go on forever. Thus, as the old era of Meiji closes and the new Taishō age begins, we join with the sixty millions of the young Emperor's subjects in the old National Anthem of Japan :

Kimi ga yo wa
Chiyo ni yachiyo ni
Sazareishi no
Iwa wo to narite
Koke no musu made !

---

May our Emperor's reign endure
Through unending years secure !
Till rocks as mountains high are known,
And with moss of age o'ergrown !

**The Empress Dowager**

The *Japan Mail* has the following appreciation of the Empress Dowager :

Among the gracious figures adorning the Thrones of the Rulers of the world, Her Majesty the Empress Dowager of Japan occupies a prominent position. Into the privacy of the Imperial Household it is not permitted to enter, but such details as have been given to the world show that Her Majesty enjoyed the full confidence of the Emperor, and that the wedded life of the Imperial couple was a profoundly happy one. The unceasing attention displayed by her Majesty during the last sad illness of the Emperor was but the closing touch to a life-time of devotion, not only in the privacy of the Imperial Palace but in assisting in those public movements which both the Emperor and Empress had at heart. Her Majesty had a no less difficult rôle to play than the Emperor. For the first time in Japanese history the consort of an Emperor emerged from the seclusion of the Palace to the place usage assigns

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of November next. The site for the Exhibition is an excellent one and easy of access, namely, at the buildings of the Industrial Association at Shinobazu, Uyeno Park. The exhibition is to be under the presidency of Admiral Count Kabayama, with Dr. Okuda, M. H. P. as Chairman of the directors, the latter comprising the following well known gentlemen: Messrs. K. Inouye, T. Hayakawa, S. Yoshiuye, S Tsuruhara, and U. Noda, all members of the Imperial Diet. The chief purpose of the Exhibition is to show the progress that has been made in Formosa, Manchuria, Korea, Hokkaido and Saghalien, each colony being assigned a special department with representative exhibits in the way of agricultural products, manufactures, minerals, arts and crafts. The Exhibition will afford an interesting and illuminating study of what Japan has done during the ten years in her colonies, and indicates the practical wisdom of the policy adopted in her oversea administration. As this is the criterion by which she desires the world to judge the nature of her government and the character of her civilization, the Colonial Exhibition will be an event of more than passing importance, proving well worth a visit by all who are interested in the modern progress of a great people. There one may read for oneself Japan's marvellous genius for administration and development of natural resources, adapting her methods in an infinite variety of ways and degrees to suit inumerable circumstances that obtain between such widely separated and different regions as Saghalien and Formosa. This vast stretch of nearly 2,000 miles of land and sea, now under the jurisdiction of Japan, will represent an array of exhibits entitled to the careful consideration of the world. The Exhibition, however, is not intended primarily for foreigners, though they are invited and welcomed most cordially; but for the people of Japan proper, who as yet have but a meagre idea of the unprecedented progress made by the colonies and the wonderful possibilities yet available there for investment and industrial enterprise.

**The Elder Statesmen and the New Emperor**

The *Nippon* observes that although the death of the late Emperor and the accession of the new Emperor to the Throne do not signify any political change, the new Sovereign expressing in the Imperial Rescript a desire to pursue the policy of his predecessor, so that the great deeds achieved by him may not be undone, nevertheless, it is naturally inevitable that such a great event as the change of Sovereigns should have some effect upon the politics of the country. The new era brings with it a new order of things along with the renaissance of the people. In this connection, says the journal, it may not be without interest to ponder what will be the future of the Elder Statesmen in politics. It is the pride of the nation that there are a great number of elder statesmen of rare merits to give advice to the Sovereign on all important political questions, but it is quite an unconstitutional thing for these elder statesmen to have a voice in politics when they hold no official position. The practice has always been open to criticism in the reign of the late Emperor, and it should be absolutely stopped in the new era of *Taisho*. The journal entertains some apprehension that the elder statesmen may interfere in politics, especially because the new Emperor is young and inexperienced in the performance of Sovereign duties and naturally will attach importance to the advice of the Elder Statesmen who have been counsellors of the late Emperor. Should there be some statesmen who take advantage of the personal confidence of the new Emperor to disregard the principle of the constitutional form of Government, the journal thinks, the nation should raise its voice against all such abuse of power.

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# THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

20.6

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PROPRIETOR Seishin Hirayama | MANAGER Y. Bryan Yamashita | EDITOR Dr. J. Ingram Bryan

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A NEW PHOTOGRAPH OF H. M. THE EMPEROR

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# OBSEQUIES OF HIS MAJESTY THE LATE EMPEROR OF JAPAN

By DR. J. INGRAM BRYAN

ON the fourteenth of September all that was mortal of his Imperial Majesty, Mutsuhito, late Emperor of Japan, was laid to rest on the slope of Momoyama, the hill of peach blossoms, just outside of Kyoto, where the spirit of the deceased sovereign now reigns enshrined in the magnificent mausoleum erected for its apotheosization. The more important of the state functions in connection with the funeral ceremony took place in Tokyo on the evening of the preceding day, at the conclusion of which the Imperial cortége left by special train for the south. It cost the heart of Tokyo a pang to see borne away from it the sacred remains of the great Emperor who had for forty-five years honoured the city with his presence; and though a move was made to have the burial take place in the national capital, it came out that while his late Majesty was yet in the flesh he had himself selected as his last resting place the ancestral haunts of childhood near the old national capital, the city of centuried peace; and so Tokyo could not do less than loyally bow submission with good grace. Tokyo can, however, never forget the beloved ruler, and will in the near future erect a worthy national shrine to his memory, whither all may come to venerate, and commune with, the spirit of him who loved the people well. It was freely recognized by the citizens of Tokyo that the Emperor was not of one city only, but of the whole Empire, and that the capital having had the honour of the Imperial residence, the old capital where he was born and brought up, might well crave the honour of his tomb.

It was, moreover, but natural that his Majesty should have preferred interment amid the historic environment where so many of his illustrious ancestors have slept enshrined through the centuries!

It would indeed be difficult to find a place more fitting for an Imperial Mausoleum. Momoyama is a spot richly consecrated by national tradition and historical association. There is, perhaps no holier ground in all Japan. Down the slope of the same hill lies the centuried dust of the wise Emperor Kammu, who more than a thousand years ago forsook the noisy, sect ridden capital at Nara and founded the new metropolis in the south, calling it Kyoto, the city of Peace. And not far away is the tomb of the Emperor Ninmei, over-



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shadowed by a matchless grove of immemorial pines. Here on this fair slope of the blooming peaches, where first rays of the rising sun light up the environing pines and evergreens, the late Emperor Mutsuhito has been laid to sleep his last long slumber, a sacred spot towards which henceforth the whole nation turns in reverence. If as the Japanese believe, the dead are not dead but alive, then the immortal spirit of the much loved Emperor may still look out upon one of the fairest landscapes in all Japan. The brow of the hill is crowned by the ancient pines, the symbols in Japanese literature of immortality. The outlook across the plains from thence is extensive and sublime. Away to the south sweeps the extensive fields of Yamashiro, while to the far west rise the green peaks of Kongo and Ikoma, with the silver streaming Uji close below. The music of these waters were sweet to the ear of the departed Emperor, haunted, as they were, by memories of battles long ago, the last one being that between his own army and the forces of the Shogun in the conflict that issued in the Restoration and the brilliant era of Meiji. Some little distance further stands the ruins of the old castle of Fushimi, out of which still rises a remnant of the big donjon tower, battered and cracked with war and weather, the hoary image reflected grimly in the waters below.

It is not without significance, too, that in the vicinity stands the renowned and ancient temple of *Ōbakusan*, built in 1659, and over the high altar of which is an autograph of the late Emperor. In every way, therefore, Momoyama is bathed in associations dear to the heart of the departed sovereign, even in death as in life.

All words fail to convey any adequate idea of the Imperial obsequies, so simple and yet so imposing and appropriate. There was naturally a good deal of the oriental love of colour and a taste for gorgeous mystery. But of the lavish pomp and pagan grotesque there was none. Tokyo was the center of the national mourning, as it is of the nation's life, and the removal of the honoured remains of the illustrions dead was like the departing of the capital's glory. Everybody seemed to feel as though a light had gone out never to be rekindled, and yet the nation's grief was softened and enlightened by the old Shinto faith in immortality. As the great moment arrived when the vast procession was to move, a fragile silence reigned over the capital and Empire. In accordance with the ancient custom of Japan the funeral rites were performed in the evening, the myriad lights twinkling in the darkness adding a sense of mystery to the scene. As the twilight deepened and then disappeared, the funeral lights blazed out along the way, and the vast and seemingly endless cortége began to move, leaving the Imperial palace where the body had lain in state since its death, and proceeding to the great shrine at Aoyama about two miles distant. The last rites were celebrated at this specially erected shrine on the Aoyama parade ground. This ground embraces a vast plain on the outskirts of the capital, where military exercises are wont to take place, a spot capable of accomodating about a million spectators. It was selected as the only space capable of receiving the multitudes who wished to pay a last tribute to the late ruler. Within a special enclosure erected in the center of this immense ground stood the funeral shrine with the altar and lights.

The Imperial casket was laid upon a specially constructed bier in the form of an ancient car on two great high wheels, and drawn by six huge oxen all of a colour. Much care had been taken to search the whole of the Kyoto region to find suitable oxen; for after the animals are selected they are given Imperial decorations and never again used for purposes of labour. It is said the animals are fed on sesamum seed until they die, which is usually not long. The funeral car was in itself something unique. It was of course made specially for the occasion, and by a family in Kyoto with whom the task is hereditary. The Imperial remains were accompanied by certain high officers of the army and navy as pallbearers, and followed by the Princes and officials of state. The route was guarded every

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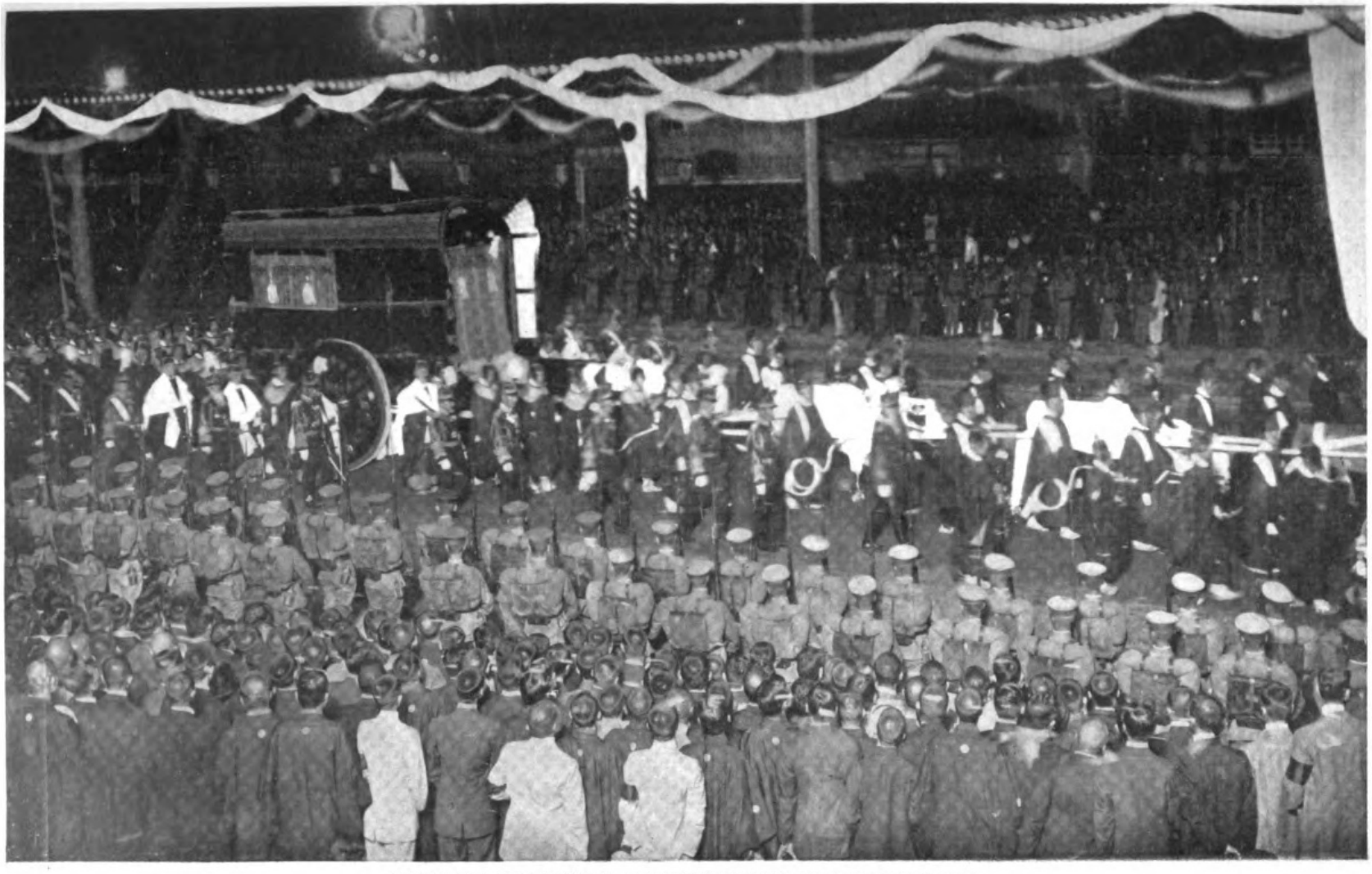

IMPERIAL HEARSE OF ANCIENT STYLE, DRAWN BY OXEN

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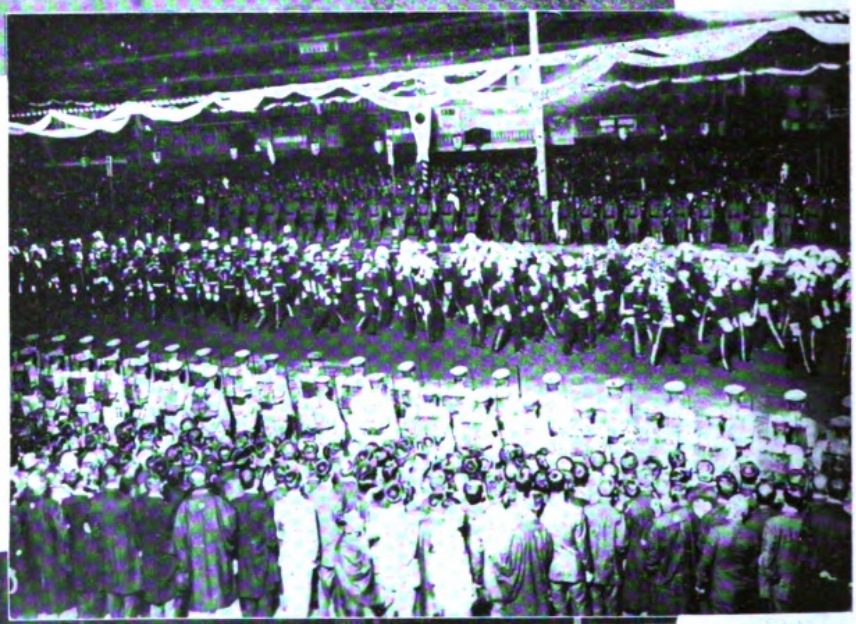

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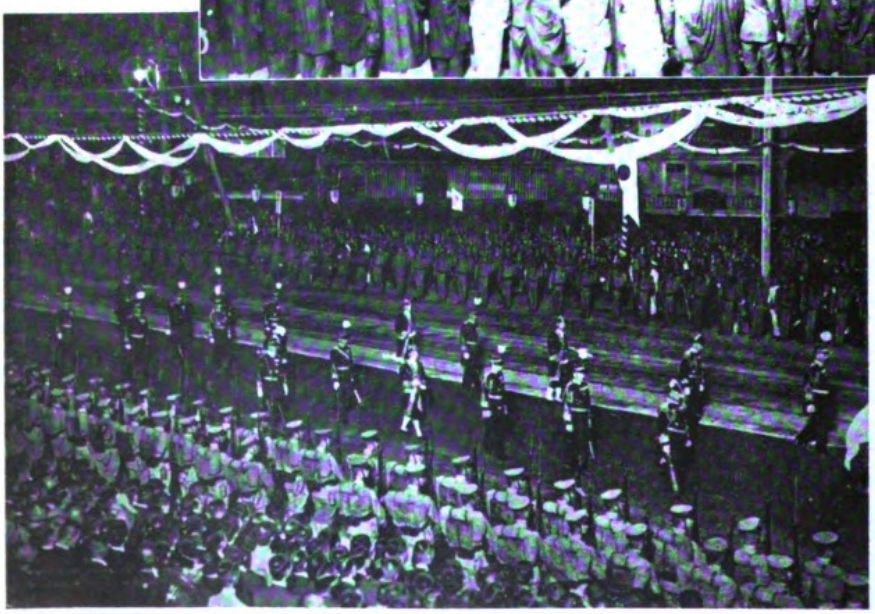

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1. BRITISH BLUEJACKETS AT IMPERIAL FUNERAL 2. PROCESSION OF NOBLES
3. IMPERIAL PRIMCES

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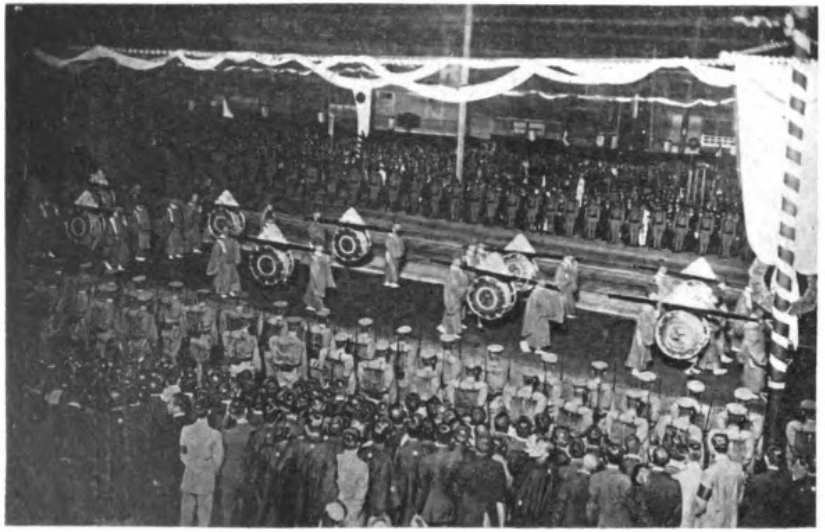
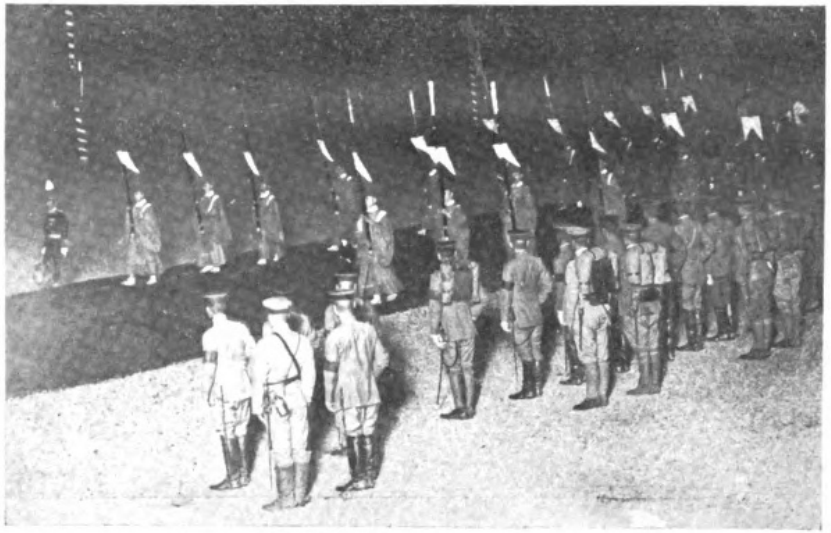
OMASAKAKI: SACRED TREES BORNE IN IMPERIAL CORTEGE

MIHATA: BEAUTIFUL SILKEN BANNERS, WHITE AND YELLOW



ANCIENT DRUMS



HALBERDS AND SPEARS

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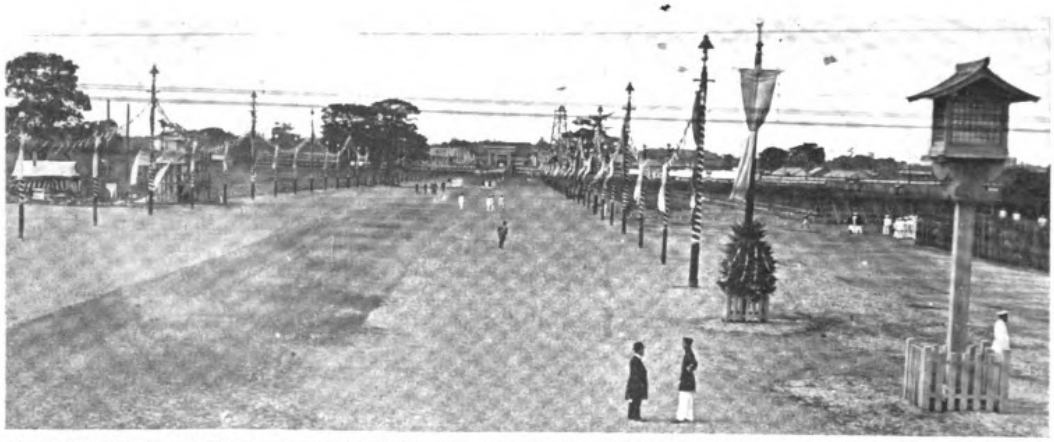
MASAKAKI: SACRED EVERGREENS USED AT IMPERIAL FUNERAL KAGARI: STANDS FOR WATCHFIRES



AVENUE TO IMPERIAL PAVILION AT AOYAMA WHERE IMPERIAL OBSEQUIES TOOK PLACE

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foot of the way by soldiers, behind whom crowded the nation's millions with bowed heads and sad hearts as the Imperial bier passed along to the solemn strains of the Shinto funeral dirge. As the procession moved slowly along with its clouds of white mourning garments, its long array of brilliant official uniforms amid the flare of giant torches, strange canopies and numberless giant bouquets shot through with great prayerful banners, the whole presented a scene beyond compare. The funeral procession wended its way along streets his late Majesty had often been wont to traverse. The age-grey walls of the old castle moat were left behind and the concourse turned along past the Chamber of Commerce down to corner of Hibiya Park through Akasaka valley up the Aoyama road to the parade ground. Over the weird and melancholy dirges of the priests struck now and then the boom of distant guns and the solemn knell of numberless temple bells.

Arriving at the shrine the catafalque was placed before the high altar, the priests recited the ritual requirements, and the new Emperor and Princes and other notables offered prayers and presented tributes of respect and devotion to his late Majesty. From afar the multitudes bowed in solemn and silent veneration. The spirit of the occasion can be better appreciated if it be realized that according to Shinto faith the soul of the departed Emperor is now occupying a position of deity entitled to the worship of the nation and able to bestow benediction upon all who call upon him. This faith added immensely to the sense of awe and devotion undoubtedly prevailing throughout the vast concourse of people. Consequently during the scene the major portion of the funeral service was something indescribable, and never to be forgotten. It is supposed that at least a million people were massed in orderly and devoted mien around the four sides of the great enclosure, the commonality divided from the guests by a bamboo fence low enough to allow all to see and worship. The mind must picture to itself the sombre and silent mass of humanity under the twinkle of myriads of electric lamps, many of them of more than ten thousand candle power, with beacon fires blazing here and there, the whole scheme of illumination casting a lurid glare over the worshipping multitudes. And withal the wierd strains of the ceaseless Shinto dirges, the strange voiced recitation of the ritual sentences, the Imperial mourners moving like ghostly shades before the altar in prayer and offering, the supreme moment when the vast concourse of people bowed to the earth as one man in adoration, what a scene it was all under the blue vault of heaven!

A special railway track had been laid to the grounds; and as the funeral rites ended the catafalque was reverently placed in a beautiful hearse-car especially constructed by the Department of Railways to bear the remains to Kyoto. This car was attached to a special train bearing Representatives of the new Emperor and suite, as well as the princes and chief officials of state, while a second train followed to carry all who were entitled to attend the Imperial funeral. Reaching Kyoto the following evening the ceremony of burial and deification was performed at Momoyama, when the remains were interred in the stately mausoleum erected there to receive them. And here henceforth will come from all parts of the Empire pilgrims from time to time to pay tributes of respect to, and to worship at the shrine of, him who will forever go down in history as the father of modern Japan, the creator of the Meiji Era, and possibly the greatest Emperor Japan has seen.

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# THE ITALIAN EMBASSY IN TOKYO

By "J"

ITALY has the honour of first making known to the western world the existence of Japan. Before the thirteenth century Europe had some dim knowledge of the land of Far Cathay, but not even a suspicion that there was such a country as Japan. But in the year 1275 a Venetian traveller, Marco Polo, had succeeded in making his way by the Indian route to China; and during his residence at the court of the famous ruler, Khublai Khan, he was told of a great empire still further eastward: an empire whose riches were untold, the palace roofs of the Imperial family being covered with pure gold, and precious metals and gems being accounted of as nothing in its decoration. The Chinese name given to this island empire in the Pacific was Zipangu (*Zhip-peng*) or Sun-source-land; and during the seventeen years that Marco Polo spent at the Chinese capital, the tales he heard of Zipangu were wonderful in the extreme. At this time the Chinese were naturally full of the subject, as their mighty ruler had attempted an invasion of Japan and met with complete reverse. Khublai Khan was master of the largest empire the world has ever seen. It extended from the Yellow sea to the Caspian, and north and south from sea to sea, excluding India; and not content with having conquered most of the Asiatic continent, including Russia and Anatolia, Khublai Khan organized a great navy and set sail for Japan. On the shores of Nippon he met with the reverses he experienced when trying to overrun Europe. There the Poles and Teutons proved too much for his tartar hordes and saved Europe from becoming Asiatic. In the East Japan set the limits to his reign of conquest. The Chinese did not dwell so much on the defeat of their powerful navy by the Japanese, but they said much of the wealth and splendor they had set out to make their own. This picture of the riches of Japan Marco Polo carried back with him to Europe. The information led to the organization of East Indian trading companies for the exploitation of the Far East. Among the first to attempt taking advantage of the geographical discoveries of Marco Polo was another native of Italy, the Genoese sailor, Christopher Columbus. After much difficulty he succeeded in securing a fleet from the Queen of Spain, and set sail for Zipangu across the Atlantic, little dreaming that the vast continent of America, a new world, lay between. Thus America has the honour of coming between Japan and European invasion. It was probably, however, a peaceful invasion bent on purposes of mutual trade. But if, as some suspect, it had any hostile intention, America turned it into another direction, and invasion became colonization. How much the world owes to this Genoese sailor. He turned the attention of Europe from Far Eastern invasion and exploitation to centuries of busy colonization in new and unoccupied lands. He saved the east from occidental domination, and enriched the races and territories of Europe with enlarged prospects and achievements. As the invading races of the west fill up the new lands discovered by Columbus, they overflow along the Pacific, and now look across to the shores he was prevented by America from reaching; and the future is pregnant with a great commingling of nations, a meeting of the east and the west, the beginning of the brotherhood of man.

Thus it may be seen what a far-reach-



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ing influence the sons of Italy have had on Japan even before any of them ever visited her shores. The first Italians actually to set foot on Japanese soil were Roman Catholic missionaries, though we cannot be sure that there were no Italians among the sailors reaching Japan on the ships of the East India Companies. The fact that the Jesuit missionaries, who came to Japan first in 1549, were under the jurisdiction of the Pope of Rome, brought Italy into close connection with Japan from these early times. The work of the Roman Church was so successful that by the year 1582 there were many thousands of Christians, and an embassy was despatched to Rome. The first of these embassies to Italy, organized by the Lords of Bungo, Arima and Omura, left Japan early in 1582, and reached Rome in 1585, where it was received with great honour. Another embassy was sent to Rome in 1614 under the auspices of Date Masamune, *daimyō* of Sendai, but the fierce persecution of the Christians in Japan, caused this second embassy to be received with caution. At this time there were more than one million Christians in Japan, all under the fatherly care of the Pope in Rome. The persecution of the Christians caused a sad break in relations between Japan and Italy. In spite of the nameless horrors and fiendish tortures visited upon the adherents of the Roman Church, there were not wanting Italian priests who were willing to face them for the sake of the faith and the faithful. The Jesuit father Sidotti, nothing daunted, visited the Japanese coast at intervals during the eighteenth century, he and his companions being at last thrown into prison. The Pope appointed a bishop for Japan in 1846, but on account of the restrictions against Christianity, he had to live in the Loo Choo islands till the signing of the treaties in 1858 When the priests came back to Japan in 1865 they had the joy of discovering that many Christians had weathered the storms of persecution and were still true to the faith.

The Jesuit priest Sidotti was one of those Italians through whom Japan obtained much knowledge of the west. The *Bakufu* brought him to Edo and made him lodge in a certain house set apart for him in Koishikawa. The government appointed a Confucian scholar, named Arai Hakuseki, to visit Sidotti at frequent intervals and find out from him all he could about European life, manners and politics. The Japanese inquisitor brought with him, on these daily interrogations, a map obtained from the Dutch, and the Italian had to answer all sorts of questions about the geography of Europe. The answer received to every question was written down to the minutest detail. This was all published afterwards in book form under the title: "*Seiyo-kibun*," or, Remarkable Facts about Western Lands. Sidotti never saw his beloved Italy again, expiring at Koishikawa in the year 1715.

After the Japanese authorities began to concede treaties to western countries Italy made application for similar favours. In the year 1866 an Italian warship arrived for this purpose, and concluded a provisional treaty with the *Bakufu* government, a regular treaty being negotiated the following year. This permanent treaty was on the lines of those obtained by the United States, Great Britain, Germany and France. During this year the first Italian Minister to Japan arrived, Count Vittorio Sallier de la Tour. He was succeeded in March in 1870 by Count Alessandro Fé D'Ostiani who remained till 1877, when Count Raffaele Ulisse Barbolani became Minister Plenipotentiary to Japan. In 1873 His Highness, the nephew of the reigning sovereign of Italy, visited Japan, and was received with Imperial honours, being quartered in the Peers' Club and visited by the Emperor of Japan. In 1882 came the Italian Minister Chevalier Eugenio Martin Lanciarez, who attended the conference for the revision of treaties. He was succeeded by Count Renato de Martina in 1883. Count Ercole Orfino came to the Italian Legation in Tokyo in 1894. This year a conference was held at Rome for the revision of treaties with Japan, the Japanese representative

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being Baron Takahira. Count Guilo Melegari represented Italy in Tokyo from April 1901 to July 1904 when Count Guilio Cesare Vinci became Italian Minister to Japan. After the various countries of Europe raised their representatives in Tokyo to the rank of Ambassadors, the first Italian ambassador to Tokyo was Count Giovanni Gallina, who was succeeded by the present Italian Ambassador, Marquis Alessandro Guiccioli in 1908.

Italy and Japan have something in common in their semi-tropical climates and their love of art. For this reason the two countries have taken more than ordinary interest in each other. Her Majesty the Queen Dowager of Italy has more than once expressed a desire to visit Japan; and though the Imperial family of Japan extended the most cordial invitations, the Royal lady was prevented by unavoidable circumstances from carrying out her desire. The Japanese, however, have not given up the hope of being honoured by her presence; and every year revives talk of the anticipated visit. Japan's greatest debt to Italy is in the matter of painting. Though European painting was first introduced into Japan by an Englishman, Mr. Charles Wirgman, the teaching of the art was never fully practiced until in 1876 the Government brought to Japan three Italian artists to teach in the Academy of Fine Art just then established. One of these, Professor Fontanesi, taught painting; Professor Rangusa taught sculpture; and Professor Capeletti taught instrumental drawing. Fontanesi, like Carot, of France, was an idealist; and his painting was so rich in poetic imagery that he had a fine influence on Japanese art. He soon had more than sixty pupils under him; and all the present-day leaders in western styles of painting are the result of his instruction and inspiration. At the time of the rebellion headed by Saigo in 1877 the government was so occupied with internal disorders that the subject of fine art was neglected. The studios under construction were left unfinished; and Professor Fontanesi, becoming discouraged, resigned and returned to Italy. From that time the Japanese Academy began to decline and has never since quite recovered. Other Italian teachers were employed, but they never created the confidence and enthusiasm of the first one, and the Academy came to an end in 1883. The work inaugurated in painting by these Italian teachers, has, nevertheless, gone on, and Japan owes her progress in western painting to their endeavours. One of the foremost artists in western style, Kiyoō Kawamura, went to study in Italy in 1870, returning in 1881; and to-day he is very highly esteemed among the representatives of European painting in Japan. His genius lies in expressing Japanese thought and life after the European manner: he is no mere imitator. Another Italian who did much to encourage the art of his country among the Japanese was Professor Chiosoné who lived in Japan from 1879 to 1880.

It is to be regretted that Italian literature is not yet very widely known in Japan. Some of the works of the famous writer, Gabriele D'Annunzio, including the Triumph of Death (Il Trionfo della Morte) have been translated into Japanese by Dr. Uyeda; and it is commonly admitted that not a few modern Japanese writers have been influenced in no small degree by this great Italian author. As to teachers of Italian language and literature, Japan has not employed many. Professor Cesare Norsa lectures in Italian at the Imperial University, Tokyo; and Professor Pastorelli is the teacher of Italian at the School of Foreign Languages, Tokyo. But Japan is to-day a rich sharer in all that European civilization has achieved; and as Italy, the land of romance and song, of great heroes and great art, has had an immense influence on the civilization of Europe, Japan is reaping the fruits of Italy's benefactions to the world's civilization.

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ENTRANCE TO ITALIAN EMBASSY. *Porte cochère de l'ambassade d'italienne à Tokyo. Haupt Eingang zur Italienischen Gesandtschaft.*

THE ITALIAN EMBASSY IN TOKYO. *L'ambassade italienne. Die Italienische Gesandtschaft.*

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1. CHU MON HORYUJI TEMPLE. 2. YUMEDONO *Bâtiments du temple Horyuji.* 3. GOJU-NO-TO *Gebaende des Horyuji Tempels.* 4. KONDO

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1. IMAGE CARVED IN WOOD (Asuka period) 2. STATUE IN WOOD BY PRINCE SHOTOKU 3. ANOTHER WOOD CARVING OF ASUKA PERIOD 4. NENJIBUTSU ZUSHI OF NARA PERIOD 5. TAMAMUSHI-NO-ZUSHI

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1. ANCIENT FRESCO 2. OLDEST LACQUER PAINTING IN JAPAN 3. PAINTING ON LACQUER ON DOOR OF TAMAMUSHI-NO-ZUSHI 4. A PAINTING OF NARA PERIOD

*Peintures du temple Horyuji, les plus anciens specimens d'art au Japon.* *Malereien im Horyuji Tempel.*

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# THE HORYUJI

"ANON"

THE interest of the Horyuji lies in the fact that it is not only the oldest Buddhist temple in Japan, but is one of the greatest centers of art treasure in the Empire. It is situated in the little village of the same name some seven and a half miles by rail from Nara in the province of Yamato, and therefore quite easy of access to all travellers. The temple is believed to have been established by Prince Shotoku on behalf of the Empress Suiko in accordance with the dying wish of the Emperor Yomei. The building was begun in 598 A. D. and not completed till about 607. Owing to its exceptionably large collection of art treasures it has attracted wide attention from connoisseurs throughout the world, and is now maintained at the expense of the Imperial Government. The temple is mentioned in the Nihon-Shoki, one of the most ancient historical works of Japan, where it is asserted that the sacred structure, as originally built, was burnt down during a battle in the seventh century, and that the present edifice was constructed at the beginning of the eight century. Dr. Sekino, one of the greatest modern authorities on ancient Japanese architecture, contends that the present buildings, judging by the measurements used, belong to the period of the Empress Suiko, and therefore the fire mentioned in the Nihon-Shoki must have but partially destroyed the temple. On the other hand there are those who believe that it is quite possible for the entire temple to have been reduced to ashes and to have been reconstructed according to the old measurements and on the old plans. At any rate there is no doubt that the building as it stands was built before the year 700 A. D.

The building is somewhat imposing in structure and environment. It rests on an area embracing 138,000 square feet, and is divided into what are known as the eastern and western temples. Passing through the *Nam-mon*, or south gate, and the two-storied *Ni-o-mon*, one enters the oblong enclosure where stands on the right the famous *Kondō*; and on the left rises the five-storeyed pagoda, which, together with the *Ni-o-mon* and *Kondō*, are the oldest wooden structures in Japan. For excellence of proportion and construction the gate and the pagoda receive the admiration of all Japanese architects. Some of the beams in the *Kondō* are magnificent pieces of timber nearly 60 feet in length. The building stands on a pedestal of stone steps 76 feet by 66, and the height of the great pillars is about 58 feet. In the vicinity are various temples containing ancient statues, some of which are said to be the work of Indian sculptors. Frescoes partly obliterated by time are also to be seen, these being the work of Doucho, a Korean priest. It will be noticed that in the construction, the size of each story is reduced as it rises, somewhat after the scheme adopted by the great architect of the tower of the Duomo at Florence. The ground-floor of the pagoda is adorned with some curious terra-cotta groups ascribed to Tori Busshi. They represent on the east side, *Monju*, with other gods; on the south side, *Amida* with *Kwannon* and *Daiseishi*; on the west the depositing of *Shaka Muni's* mortal remains; and on the north, his entry into Nirvana. The pagoda is about 150 feet high and some 33 feet square.

Leaving the pagoda one comes to the great belfry and the drumtower, and then to the *Dai-Kodo*, or great lecture hall, in which it is said Prince Shotoku himself used to discourse. The hall is dedicated to *Yakushi Nyorai* of whom there is a fine statue in copper-gold, erected by Prince Shotoku in memory of his father, the Emperor Yomei. There is a statuette of *Amida* two and a half



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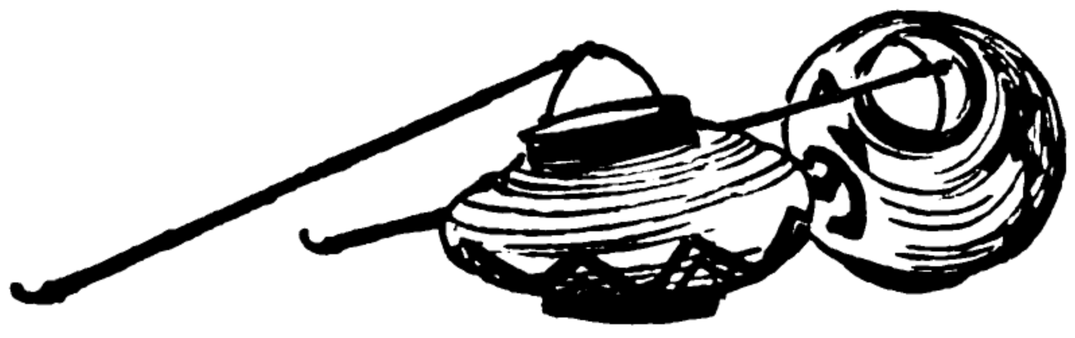
feet high, said to have been the work of Prince Shotoku himself. There are various other statues of fame too numerous to mention. This temple of Nyorai is a unique sight, being literally hidden under the enormous number of short swords placed there as offerings by men whose prayers for restoration to health have proved efficacious; and of metal mirrors, combs and hairpins, similarly placed there by women. Drills, presented by persons cured of deafness, are piled along the ledge outside, together with many voto tablets.

There is a small shrine, called the *Zushi*, adorned with wings of the beautiful beetle known as the *tamamushi*, or jewel-beetle. In this shrine are kept various valuable statues. On its walls are illustrations explaining the legends of the *Kyo*, and there are ancient decorations *harakusa*, or old Chinese glass work, and metal, said to have been once the property of the Empress Suiko. According to Dr. Sekino, the metal work shows Assyrian, Greek, Roman, Indian and Arabian influence. The shrine is on the model of the Imperial palace at Nara, representing the eighth century. There is another *zushi* called the *Madam Tachibana Nenbusu* after the mother of the Empress Komyo, the shrine containing three copper-gilt images of Buddha. Another interesting place is the *Kofu-zo*, or storehouse, which contains enough ancient relics to occupy a day's inspection. Here is the nine-faced Kwannon made of rich incense-wood by Prince Shotoku; and there is the famous lacquer image of Miroku. A picture of *Bishamonten* by Ono Imoko, and a screen with lotus and wild water-fowl by Kose Kanaoka, are invaluable specimens of the art af old Japan.

The *Yume-den* or Hall of Dreams, is said to be erected on the ruins of Prince Shotoku's palace, but the building probably dates from the 13th century. Here is a statue known as the *Kyusei Kwannon* six seet high, said to be the work of Prince Shotoku, and now one of the most precious of national treasures. North of the Hall of Dreams stands the *Butoku-den* in which is kept the *Sei-Kwannon* by the celebrated artist Tori Busshi, and the sitting statue of Prince Shotoku at the age of seven. Still further to the north stands the *Denpō-dō*, ornamented with a coffered ceiling, and containing several ancient statues, such as the lacquer image of Kuhon-Mida and an image of Bonten Taishaku. The *Shari-den*, or Place of the Relic, is so called because there is enshrined the pupil of Buddha's left eye. It is kept in a crystal reliquary, itself shut up in a case covered with seven damask wrappings, and is exposed to worship every day at noon in honour of the Sun-god. On the grounds of the temple near the storehouse is a wooden statue of Prince Shotoku's black horse, with a groom in the costume of the 7th century. Time would fail to allow of an accurate and detailed description of all that will reward a visit to the temple of Horyuji. At first a temple of the Shin-ron sect, it now belongs to the *Hossō* sect of Buddhism, though under government protection on account of its national importance. It has been the custom to repair the buildings thoroughly every hundred years. They came in for special attention during the Kamakura period; and in 1604, Katagiri Katsumoto, a vassal of Hideyoshi, put the temple in excellent repair throughout. A century afterwards Keisho-in, mother of the Shogun, Tsunayoshi, also made extensive repairs and restorations. Next to the Shoso-in at Nara, the Horyuji claims the honour of greatest antiquity among our buildings, and is universally regarded as among our most important national treasures.



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# JAPAN'S POLICY IN FORMOSA

By BARON GOTO

AS Formosa is Japan's first colony, it may be said that previously to our undertaking the administration of that island, Japan had no colonial policy. Whatever policy we had as to proper promotion of immigration and settlement, being concerned only with Hokkaido and our own mainland, was of an internal and insular nature quite unfitted for the difficult and arduous administration of a colony inhabited for the most part by wild and savage tribes, that were a menace to settlement and peaceful enterprise. Being without colonies we were naturally without the experience necessary to their successful administration. When Formosa by the fortunes of war fell to our lot, we had no officials capable of suggesting the proper form the new administration should take. Other nations have had long experience in this most difficult of problems; Japan had none. She was therefore at a loss what policy to adopt in Formosa. Nor could Japan gain much by way of suggestion or warning from a study of the colonial policies of western countries. The circumstances under which she had to undertake the administration of Formosa were quite different from other countries, especially in the nature of the inhabitants to be placed under civilized government. When the late lamented Count Kodama was appointed Governor-General of Formosa he confessed himself without any definite policy for the management of the new territory. At that time the new Gevernor-General, in consultation with Prince Katsura and other high officials, made earnest efforts to arrive at some definite policy of administration; but when I was consulted, I did not hesitate to disapprove of the idea; for it did not seem to me possible to arrive at any intelligent policy for a country about which we knew so little. My contention was that our policy for Formosa should be based on practical knowledge of the conditions obtaining in the island, and not on hearsay or imagination. The island had a population of over three million heterogenous tribes, fierce and turbulent to a degree. Many of the races there were of Chinese origin; and these, who could in a short time understand, any more than any one can understand China herself? The Chinese are more different from the Japanese than foreigners can well appreciate. In the west it is supposed that the Chinese are incapable of swift transformation. China is today the one topic of international discussion. But the Chinese leave their native land and settle in foreign countries; and after two or three generations they are no longer Chinese. They have no serious objections to changing their nationality, and even their customs and habits as well as their language all undergo a transformation. No one can off-hand formulate a policy for the government of Chinese races; one must first know them. As to savages, the problem is still more difficult. Consequently I advised the Governor-General to abstain from inaugurating a premature policy for Formosa. I held that the governing of Formosa was not at all the same easy matter as the managing of a political party for which a platform might be easily planned in conference and publicly adopted without any serious effect upon the world. I knew that the administration of the new territory would be no mere song in the matter of manipulation. The conditions to be taken into consideration were so numerous that only



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after close and practical investigation on the spot could any intelligent and useful policy be adopted.

It may be interesting to state here how I was led to this way of finding out the wisest policy for Formosa. It came to me from a close study of biology. This science teaches that only by adapting our methods to the natural course of human development can we reach the desired ends in government, especially in dealing with primitive man. One may hit upon a successful policy for a political party without reference to the biological history of man; and he might even manage to govern civilized man in an artificial way, though even then a government based on scientific conclusions would probably be safer and better. Some of my colleagues regarded my convictions and opinions as utopian. They thought that any one able to govern Japan ought to be able to govern Formosa. They, in fact, appeared to assume that the conditions prevailing at home and in the new colony were similar. The presumption was that government that was good enough for civilized man was good enough for man uncivilized. My views on biology had taught me better than this. To pacify and harmonize the heterogenous mass of raw humanity inhabiting Formosa must be the ideal of the new policy: this much I believed and knew; but to announce a cut-and-dried policy, I refused, before gaining practical experience necessary to move wisely on lines based on biological conditions. And so after much experience and earnest study we were at last able to announce the famous regulation number 63, commonly known as ordinance 63, and which has caused so great an amount of discussion at home and abroad. This Imperial Ordinance was promulgated in March, 1896, fixing the sphere of power entrusted to the Governor-General of Formosa.

It will be remembered that our Bureaucratic statesmen at home took strong objection to this law. In absolute ignorance of biological history and bound every way about by custom and tradition they could not conceive of a proper government handed over to the authorities in Formosa; it must be tied head and tail to the central government in Tokyo. They would have no wheels within wheels; no portion of the Empire governed differently from and independently of the mother land. They little dreamed of the vast difference of circumstances, or even of the divergent ratio of developement of which the Formosan inhabitants were capable. So every step of the way for the new policy had to be stubbornly fought. The old statesmen of Japan had no ideas on the subject save such as were out of date or did not at all apply to the conditions. Of course the people took the view of the Diet, and this made the administration of Formosa all the harder. Much after the manner of the French House of Deputies years ago, the Diet opposed our policy, and placed all kinds of restrictions on authority. The new colony must be governed exactly as a province of Japan proper. Had we adopted the view sought to be thus imposed upon us, we should have had to be constantly changing our regulations to suit circumstances, leaving the authority of the administration in a very uncertain condition. In every way Formosa was so absolutely different from Japan proper that the only policy was one of practical readiness to meet every new situation. Thanks to the character and influence of Count Kodama, Law 63 was fortunetly at last approved by the Imperial Diet, and the history of colonization affords no more brilliant evidence of satisfactory results than have attended its adoption on Formosa. Usually it takes three generations to make a colonial policy effective; but in Formosa Japan has succeeded in making it effective during the first generation, showing that the Yamato race has lost none of the colonizing spirit by which they settled on these islands and brought them into the state of high civilization in which the world found them when foreigners first visited our shores. Whatever defects have marked the administration of Ordinance number 63 in Formosa may be attributed for the most part to my natural frailty personally, and to the

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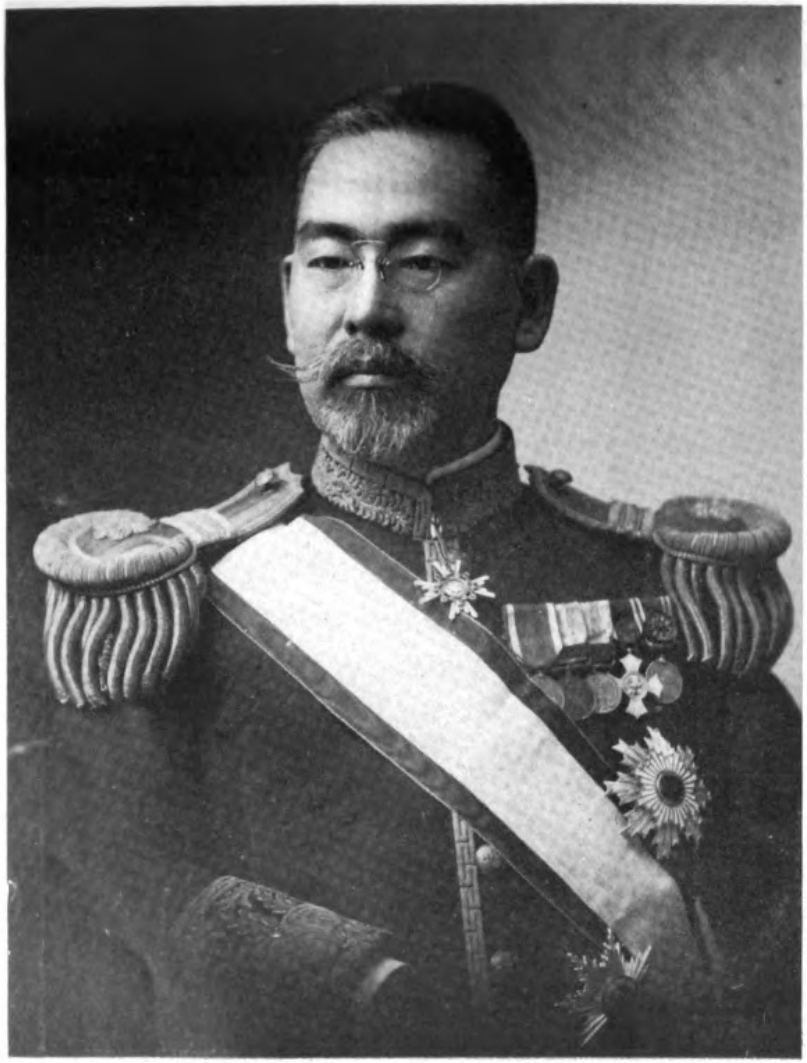

H. E. BARON GOTO

H. E. THE LATE COUNT KODAMA

THE REGENERATORS OF FORMOSA. *Les régénerateurs de Formose. Die Erneuerer Formosas.*

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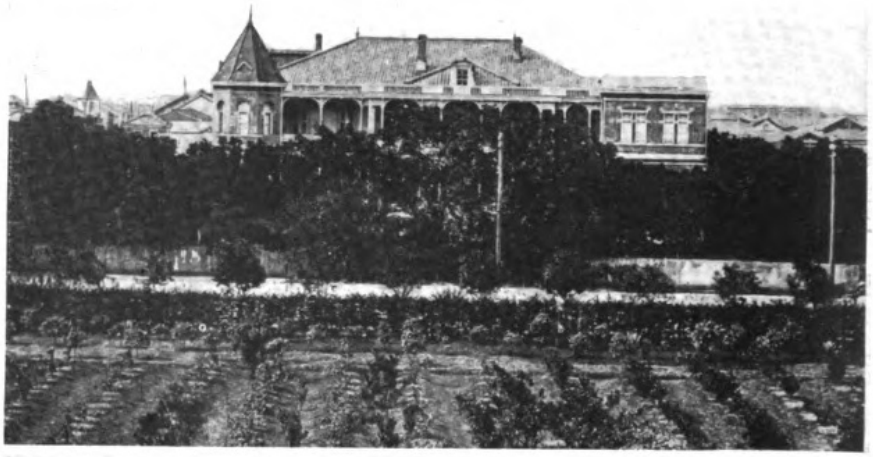

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1. RESIDENCE OF GOVERNOR-GENERAL OF FORMOSA.
2. RESIDENCE OF CIVIL GOVERNOR.
3. MEDICAL COLLEGE AND RED CROSS HOSPITAL.

*Residences Officielles. École de Médecine et Hôpital de la Croix rouge.* *Dienstwohnungen: Medizinschule und Rothes Kreuz Hospital.*

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injured reputation some have been pleased to bestow upon me. At any rate the results have convinced most of our opponents that the end justified the means and the means were well within the bounds of modern civilization, a policy of pacification, not extermination; of illumination, not punishment. As to those who refrain from admiration of Japan's success in the administration of Formosa on the score of dislike to myself, I have nothing to say. Such possibilities are characteristic of insular people. The results on the whole have met the approval of those best fitted to judge the quality of an administration. The island is today one of the most prosperous possessions of the Empire. All that has been done for Formosa may be read in outline on the other pages of this number of the JAPAN MAGAZINE. It will be seen, therefore, that development is going forward at a rapid rate. Such is the outcome of a policy based on biology. Even the Imperial Diet is ready to admit our achievement. I am the first to appreciate their acknowledgement of the success of our efforts. All former opposition may now be looked upon as a storm that appeared for a time to clear the atmosphere and then pass away.

It may with truth be said, therefore, that Formosa stands out today as a monument of the capacity of the Yamato race for genius of government and capacity for colonial administration. It is the achievement of no one person: it is the result of the united efforts of a nation. The Spartans were great in war, but failures as colonists. Japan has proved herself to be great in war; and Formosa proves her just as great in colonization. Those who regard us as merely a warlike race, are asked to contemplate our achievements in Formosa. This is a matter about which we are no longer in the trial stage. The goal has been reached and the laurels won; the prize and the honour are ours. We are willing to face comparison with the other colonizing countries of the world. Comparisons are odious and I make none. But what other nation that has won its colonies by war, has done better for the inhabitants and tribes coming under its rule? Are their subjects happier or more prosperous? I have said nothing of our Charitable and Humane efforts on behalf of Formosa, though they have been many. Our late beloved Emperor, himself, took the deepest interest in the welfare of these our new fellow nationals. At times when the land has been visited by earthquake or other calamity, His Majesty was the first to lead in donations from the privy purse for the relief of the distressed. This is but one indication of how firmly our rule in Formosa is founded upon the strictest instincts of humanity.

It is to be regretted that some see in our progressive rule in Formosa a revelation of inherent racial power that gives rise to the cry of "Yellow Peril." That we have any reason to cry "white peril" never, of course, occurs to them. When we have appropriated as much of the world's domain as the white races have done the time will be appropriate for the cry of "Yellow Peril." Any carping criticism of us in the face of our achievements in Formosa can only be attributed to unworthy motives. Formosa is a clean mirror reflecting the blessings of human civilization bestowed upon the inhabitants and tribes of that long neglected island, as well as the brilliant capacity of the Yamato people for colonization and government. If any one, looking into the mirror, perceives anything ugly, he will know whence the reflection comes! I have in mind those who have accused us of taking land without proper compensation, in our municipal and agricultural improvements in the islands. These, especially, we invite to look into the mirror. For all rights of eminent domain in Formosa Japan has given fair reward. Opinions to the contrary can only have been based upon suspicions excited by a study of the colonial policy of some other country, with the conviction that Japan must have followed suit.

I repeat again that our policy has been based on facts of biological history,

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tempered by considerations of humanity, justice and modern progress; and the glass is before the world to see the reflection of what has really been done, or the evil of an accusing face; just as the critic wills.

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## THE EVENING AFTERGLOW

Yuyake no
Sora no keshiki zo
Utsukushiki
Midori hate naki
Matsubara no ue ni!

*

The evening afterglow
Across green plains of pine,
Extending far below,—
How exquisitely fine!

By His Majesty the late Emperor,
Tran. by J. Ingram Bryan

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# THE INDUSTRIAL PROGRESS OF JAPAN

By MINORU OKA

(THE DEPARTMENT OF AGRICULTURE AND COMMERCE)

IT is a matter for congratulation that Japan has made such wonderful progress in the matters of industry during the last few years; and it may be said that the subject is now regarded by the people at large as vital to the nation's interests. In undertaking a brief review of the advance attained I do not propose to deal with such general industries as agriculture, mining, marine industries and so on, but to confine my attention chiefly to the more technical industries. In this department of progress it will be found that our advance has not been proportionate to our scientific knowledge; and the divergence is probably due to the length of time it took us to obtain our rights of national autonomy and proper tariff schedule. However, now that the tariff has been revised and we are in a position to protect adequately our nascent industries, our capitalists and manufacturers have taken heart and are incited to determined action; while our customers, especially China, show an increased demand for our products. Side by side with this we have an ever increasing circulation of capital caused by the municipalization of public utilities and the redemption of bonds, all tending to promote the undertaking of new enterprises and the establishment of productive operations. At present we have enough of those who are engaged in turning out the common articles requiring little or no skill; but what we want most of all is greater attention paid to enterprises of a techincal nature, which will succeed in producing manufactures of a high degree of excellence.

## IRON INDUSTRIES

In regard to the successful establishment and carrying on of iron foundries we have met with no little difficulty, chiefly because of the scarcity of ore in Japan. We could, of course, very easily arrange a tariff high enough to protect this industry, but an increase of prices in iron would affect seriously all related industries. Consequently all the tariff can do at present is to protect articles in general use. Our government iron foundry is about to try a further investment of 12,000,000 *yen* for extended operations, so as to double the output if possible and supply the national demand. This would require a capacity for turning out at least 200,000 tons of iron annually. Such affiliated industries as nailmaking are being established in Kyushu and Osaka to work in line with the national foundry.

With regard to naval ordnance and shipbuilding, these are to a great extent conducted by the Government also. The idea now is to have private enterprises attend chiefly to supplying the public demand, while those under the government shall give attention chiefly to national defence and the needs of the Government. By the assistance of laws and subsidies for the encouragement of shipbuilding we have made a fair advance in this direction. The movement was retarded to some extent by the unhappy custom of importing old vessels, but this has been settled by the new tariff on imported ships, with a view to encouraging the importation of none but new ships. The aim of the authorities is to strengthen the national marine both by



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way of transportation and defence, and at the same time to promote as far as possible the shipbuilding industry.

Our mechanical industries are for the most part still in their infancy. The amount of machinery we can turn out is inconsiderable. We have been retarded in our progress here by shortness of material, by a limited demand for the goods and by an overconfidence in imported machines. To change these circumstances and conditions in a short time is not easy. Almost everything in the way of engine and motor power is imported, to the value of many millions annually. The import tariff on machinery has been raised with the hope of encouraging a more determined effort at home to supply the demand. Whether we shall be able to manufacture machines equal in quality to those imported, is a question; but nothing less must be our ambition.

Railway locomotives and tank-cars have for the most part been imported in Japan, but we are now preparing to try our hand at them. Bicycles, which at one time were imported as articles of fashion, are now everywhere used as a necessity; and the demand both in town and country is so great that an attempt is being made to make them in Japan. For years some factories have been importing parts and putting them together; and some foreigners are discussing the prospects of establishing their factories within the Empire so as to avoid duty. We cannot use more than 30,000 of these articles a year, so it is not unlikely that if foreign factories were established the output would be far greater than the demand.

## WEAVING INDUSTRIES

As our greatest export is silk we aim to have a corresponding import of raw cotton. Our most successful cotton industries so far are spinning and weaving, absorbing more than 100,000,000 *yen* of capital. The new tariff aims to encourage finer qualities of thread and yarn; and we are anxious to turn out fabrics of a finer quality than heretofore. In the past a Japanese did not notice whether his coat was lined with imported materials; nor did he care whether the fabric spread under him at night was home made or not; but we are bringing about a change in this respect. To supply the demand for all qualities of cotton is the aim of our manufacturers at present; and as all companies are now engaged in an extension of their works, there will be an enormous increase in the cotton output, and we hope, an opening up of new markets.

Our woolen industries have almost as unpromising a history as our iron foundry. They have had to fight a desperate battle, but there are not wanting signs of victory. And the whole nation is ready to greet the victors with hearty congratulations. The factories, which in the past have been supplying army and navy cloth, will soon be turning out material fit for public everyday wear. One of our difficulties is that those who can afford foreign styles of clothing, do not fancy cloth of domestic manufacture. When our citizens will pay 30 *yen* for an imported Panama hat rather than take a Formosan panama at 3 *yen*, what can we say for the future of domestic clothing industries? Our manufacturers have not succeeded very well in their selection of pattern's; and so I am convinced that they would do better to confine their attention to an improvement in choice of color rather than to attempt impossible figures and patterns. In other words, plain cloth has more hope with us, if the colour is right. This is seen from the fact that up to the present such stuffs as serge, flannel and muslins have met with most success among us. These require lighter machinery and are on the whole more easily turned out; and consequently in these goods we have fairly well held our own against foreign competition. Recently we have begun to produce felt hats, and silk hats. With the revision of the tariff and the present demand for foreign head-wear in Japan, the future is very promising indeed. There is also a growing demand in China for hats made in Japan. There has been, moreover, a tremendous advance made in the

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manufacture of woolen blankets, an article in constant demand among us.

The hemp industry has also been making rapid strides in Japan. The output so far, has for the most part been of a course quality, but in future greater attention will be given to producing finer threads and fabrics. Linen too is making some progress. The whole future of our weaving industries depends to a great extent on our improvement of quality rather than on increase of quantity. With greater attention to this point we have a fair hope of inducing our people to patronize domestic manufactures, and thus promote our national industries.

## CHEMICAL INDUSTRIES

As these industries have intimate relations with the daily necessities of life, they are showing a greater degree of proficiency than the larger and more difficult undertakings. Some very fine qualities of soap are now turned out in Japan; yet, as a Japanese, I regret to say that in the homes of our wealthy classes only foreign brands of soap are to be found. For this state of things the responsibility undoubtedly to some extent lies with our manufacturers. While soaps of pure quality are to be had, inferior makes are still more plentiful; and as the consummers dislike the trouble of sampling, they take their chances on the foreign article. Our adulterated soaps are failing to maintain the demand in China, being replaced now by American-made goods. It is to be hoped that our makers of soap will take advantage of the new tariff to reform their methods and turn out good qualities of soap, worthy of their name and country. There is a tremendous opportunity also in the manufacture of perfumes and dentrifice. We have made a remarkable advance, too, in the manufacture of inks, both writing and printing, our own make being now chiefly used in all offices and printing establishments. There is, however, much room for improvement still. As yet we supply not more than half the national demand for pencils. With plenty of material for the manufacture of these necessities we ought to do better than we are doing.

As to paper making, we were unable to turn out the finer qualities up to the time of the revision of the tariff; but, with the protection now afforded, we are preparing to meet the demand. If we can acquire the skill needed in the manufacture of fine paper the outlook will be more promising. Already a new factory is under construction for the manufacture of cloth for book-binding, the samples produced in the initiatory stage being highly satisfactory.

There are bright prospects too in the department of leather manufacture. We are now able to supply the demand for common materials for shoes, bags and harness, and in a few years we hope to produce the finer qualities as well.

Our glass industries, like the woolen, are also passing through their trial stage; but with the new tariff there is a brighter hope of being able to compete with the imported goods. It is remarkable that no one appears able or willing to undertake the manufacture of window glass, but with the ever increasing demand, not doubt the time will come when this will be undertaken.

Our paint industries are on the whole quite successful. In fact they have now made an advance capable of turning out paint for ships' bottoms, and varnishes fit for the finest finishing work. Our rubber industries are also going forward with leaps and bounds. Rubber toys, balls, and tyres are now turned out in quantity almost equal to the demand. But importations are still large, and will continue to be so until we can improve the quality of our output. We are competing successfully with foreign imported artificial butter, condensed milk, and various canned goods. We are also making sufficient caustic soda to affect seriously the amount imported. In the making of acetic acid and lime there is much promise too. On the whole it may be said that in the way of technical industry the future of Japan is full of promise.

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## A SUNNY HEART

Sashi noboru
Asahi no gotoku
Sawayaka ni
Motama hoshiki wa
Kokoro nari keri.

❋

Morn by morn the rising sun
Serene and pure his course doth run;
O happy heart that yearns to be
Thus sun-like in its quality!

By His Majesty the late Emperor,
Tran. by J. Ingram Bryan

## RECK NOT OF DEATH

Tsui ni yuku
Michi to wa kanete
Kikishi-kado
Kino kyo to wa
Omowazarishi wo!

❋

Oft I've heard that man must go
Down the dark and unknown way:
But who pretends or cares to know
Whether to-morrow or yet to-day?

The poet Narihira—the *Kokinshu*
Tran. by J. Ingram Bryan

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# THE TAKETORI MONOGATARI

By ARIEL

V

## THE IMPERIAL HUNT

IN time the fame of the Lady Kaguya's incomparable loveliness reached even the Imperial palace, and His Majesty summoned one of the Court ladies and said to her: "The extraordinary beauty of this woman, Kaguya, has undone many a man, I hear; so go and see what manner of damsel she is."

The Court lady heard the Imperial behest, and departed for the dwelling of the bamboo-hewer, where she was courteously received by the goodwife and invited to enter. "It is at the command of His Majesty that I am here; for he has heard of the beauty of the Lady Kaguya and wishes me to have an audience with her."

As she thus spake, the wife assured her that she would convey the message to Kaguya, whom she sought in an inner chamber and besought her to come out and meet the lady from the Court. But this she refused to do, denying that she was in any wise a beauty. The goodwife chided her for her churlish attitude, and wanted to know how she dared treat the Imperial messenger in that manner. The Lady Kaguya still refused to interview the lady from the Court, insisting that His Majesty showed little wisdom in despatching one of his ladies on such an errand. The old man and his wife did what they could to get her to change her mind, but in vain; for though she was as a child to them, they could not restrain her from avoiding the ways of the world. Then the goodwife apologized to the lady from the Court, saying: "It is indeed too bad, but our daughter is yet of such tender years that she hesitates to meet a lady of the Court." But the lady replied in no too well pleased a tone: "The damsel cannot be excused; for His Majesty has bidden me have an interview with her, and that I must do before returning to the Court. Will she set at naught the will of the Ruler and be guilty of unexampled folly?"

But the lady Kaguya persisted in declining to give audience to the palace dame, declaring that it was impossible for her to yield, and expressing her readiness to be put to death if need be. So the dame returned to the palace and reported what had occured.

"Indeed I can well believe, said His Majesty, "that she is such a woman as revels in the ruination of men." After duly considering the matter the Ruler decided that the maiden could not thus be suffered to have her own way in the matter, so he called the old man to appear before the Court at the palace. Addressing the old man, His Majesty said: "You have a daughter, Kaguya by name, and we bid you bring her to us at once. We have heard that she is comely of form and fair of face, and we sent one of our ladies to see her, but she would not be seen. How does it happen that our will is thus treated with disdain in your house?"

Then the old man, much grieved, answered and said: "It is true, O Emperor, that the child willed not to become a lady of the Palace, and caused her parents sore grief; but I will hasten home and lay your august commands before her." To which the Emperor answered: "How is this? Have you not reared the child, and is she able to oppose your will? Let her be brought hither, and perchance noble rank shall be her father's reward."



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Upon hearing this the old man was overjoyed, and hurried back to lay the Imperial behest upon the Lady Kaguya, bidding her no longer refuse obedience. But she only answered: "Never will I serve His Majesty as desired; and if perforce I must, your daughter will pine unto death, and the price of my father's rank will be the blood of his child."

"No, you shall not die, "said the old man, "for what were all nobility to me without my precious daughter. Yet I pray you, tell me why you must die should you have to serve His Majesty?"

"My words may indeed seem empty to my father" answered the girl, "but true they will prove, if I be constrained unto this thing. Many a suitor has wooed me, men of high estate too, yet all have been dismissed; and now if I should listen to even His Majesty, my name would become a reproach among men."

Then the old man replied and said: "As for myself, I care little about matters of state, but time must not bring you danger, nor shall you be forced to anything; so I will hasten again to the Palace and represent to His Majesty that you may not become an inmate of the Palace."

So the old man went again to the capital and informed the Emperor that the Lady Kaguya, after hearing the Imperial command, nevertheless would not consent to become a lady of the Palace, and she could not be constrained thereto—without endangering her life. At the same time he related how that she was not born to him, but had been found by him when hewing bamboos on the hillside; and that further, she was of ways and moods quite unlike the women of this world. On hearing this the Emperor said: "Does not this man, Miyakko Maro, live in the hills hard by the capital. We therefore order an Imperial Hunt, and perhaps we may be able to get a glimpse of the maiden."

The old man, as soon as he heard of the Imperial pleasure, said it was an excellent device, and that probably His Majesty might thus be able to get a glimpse of the Lady Kaguya without her knowing it. So at the appointed time the Imperial Hunt duly took place, and the Emperor watched for an opportunity to enter the bamboo-hewer's dwelling. As His Majesty crossed the threshold he noticed how the place was filled with light, and in the midst of the glory stood the fair creature. "Ha! it is indeed the lady herself," cried the Emperor, and drew nigh. She attempted to fly, but the Imperial hand was laid upon her sleeve; whereupon she covered her face, but not so swiftly that a glimpse of her loveliness was not caught; and His Majesty would fain have led her forth, but she said: "No leige of your Majesty is his servant, and I may not therefore be thus led away." She was told that she could not be permitted to resist the Imperial will, and a palace litter was approaching to take her, when, lo!, the lady vanished, dissolving into thin air. Dumb with astonishment, the Emperor stood there wondering and saying that truly the lady was no mere mortal. "Let it be as she desires," said he at last, "but we pray that you may once more resume your form and let the world enjoy your beauty."

So the Lady came back to the world of human life again, and the monarch was filled with overwhelming delight. Bountifully then was the old man remembered, through whom the Imperial heart had been thus made happy; and upon him was bestowed the rank of Chief of the Miyak-kwan. The Emperor, however, could not get over the refusal of the Lady to dwell in the Imperial presence, and as the Imperial palaquin was about to be borne away, it seemed as if the soul of the monarch was being left behind, for he wrote this stanza:

Kayeru sa no
Miyuki mono uku
Omohoyete;
Somukite tomaru
Kayuga Hime yuye!

---

Mournful the heart
Of the hunter Imperial;
O sorrow to part
From one so ethereal!
Behind me has stayed
Fair Kaguya, the maid!

And to this effort the Lady made answer thus:—

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Magura nafu
Shimo ni no toshi wa
Torinuru mi no;
Nanika wa tama no
Utena wo mo mimu

---

Under my roof of hopvine shade
Too many years of mine have passed
That I dare look on Palace of jade,
Though precious it be, and vast!

Upon perusing the answer the Emperor was less inclined than ever to return emptyhearted to the Imperial palace; and long he delayed, yet no decision could be come to, until it seemed as if dawn would break before the monarch could make up his mind to go; but at last the order was reluctantly given to return. But the ladies of the court were disdained, for their beauty all faded before the thought of the Lady Kaguya; for even the most beautiful of them in comparison with her, had naught of charm left. Of the Lady Kaguya and no other could the Imperial heart think; the apartments of the Court ladies were abandoned and desolate, while letters came and went and verses were composed, attached to which were posies, these being interchanged as the days went by.

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## ON SLEEPLESS NIGHTS

"Uneasy lies the head that wears a crown."

Natsu no yo mo
Nezame gachi ni zo
Akashi keru
Yo no tame omou
Koto okushite!

*

Many a humid summer night
I've passed long hours in wakeful mood,
Much musing of my country's plight,
And with deep thoughts of her imbued!

By His Majesty the Emperor,
Tran. by J. Ingram Bryan

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# JAPANESE ORATORY

By Dr. J. INGRAM BRYAN

THE art of public speaking has not developed in Japan to the extent that it has in Europe and America. This detriment is probably due to the restrictive nature of the old civilization which, under the Tokugawa régime at least, tabooed conventicles and left little opportunity for the expressing of public opinion. Moreover, the forms of polite expression were of so literary a turn and so Chinese in form that they lent themselves more to writing than to public speech. The absence of the noble art of oratory may, therefore, be ascribed more to the want of freedom and opportunity than to lack of ability, for in recent times Japan has produced speakers of more than ordinary powers of persuasion, if not commanding some degree of eloquence.

It must be remembered that on the whole the Japanese, as compared with the occidental, is a man of reticence, given rather to deeds than to words. He is not talkative himself, and is likely to be suspicious of those too much given to the gab. Sometimes even the greatest of Japanese find great difficulty in expressing themselves, and in the country the excuse is often given that even parrots may be taught to have a command of words, but they remain birds still; and that baboons may chatter and yet be no more than beasts the while, but virtuous men are slow of speech and quick of action. There is another old saying among the Japanese to the effect that "Great speakers bring about the ruin of a state". Japan may, therefore, rest content, for her Demosthenes and her Cicero have not yet appeared; and when they do, the old aphorism will give place to one expressing a more universal sentiment. Perhaps the Japanese do not take these old sayings any more seriously than western nations take the statement that speech is silver but silence is golden. Such sayings are of occasion only; they have probably no absolute and omnipresent value. It is nevertheless true that in Japan taciturnity has to some extent been encouraged and cultivated as a virtue.

The orator, however, like the poet, is for the most part born, not made; and when he appears, he cannot be quite obliterated or silenced, even in the pages of Japanese history. No one can read that history without finding here and there men moved by the spirit of the prophet, startling the stagnation of the time by their eloquence. Naturally among the greatest orators of ancient times were the celebrated preachers of Buddhism, men fired with the inspiration of a new message. The two priests Kukai and Dengyo of the seventh century proclaimed the message of a new faith with an eloquence as impressive and fervid as that of Savonarola, moving the hearts of whole districts to accept the new belief. In the beginning of the thirteenth century, too, the famous religious reformer, Nichiren, the Luther of Japan, by his burning words moved great multitudes to better ways of living. Like Athanasius of old, it was Nichiren *contra mundum*; and it is said his flow of sentences was so animated and his power of persuasion so gifted and versatile that he left an indelible impression on his time. Like some other orators of other lands, he was exiled by the government, and the significant voice silenced; but the government passed away, while the voice of Nichiren still speaks to millions, and will continue so to do through a thousand generations.

After the suppression of Nichiren the silence remained unbroken for centuries; and Japan produced no orator worth speaking of till recent times. How much Japan lost by causing that silence of 700 years who can estimate? Let those who know and appreciate what Europe and the world owe to Wycliffe,



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Luther, Huss, Latimer and Knox, answer, and say that the loss must remain beyond human computation. Eloquence was more important in the days before the press, and the general distribution of literature and the prevalence of education. The fact that for ages Europe was under the spell of irresistable eloquence, while Japan was, in the same period, under the lethargy of silence, may account for the difference between the east and the west to-day. Only when Japan came in close contact with the west did the spirit of prophecy again find vent and the tongue of the orator once more become loosed.

The first to command attention as a public speaker in modern Japan was the late Mr. Yukichi Fukuzawa, founder of the Keiogijuku University. This man of enduring fame studied western civilization carefully; and his profound knowledge of nations, men and things, convinced him how much the progress of western countries was due to the power and inspiration of the living voice: to speches, lectures, debates and orations. Not a week passed that millions of western people were not hearing the living voice of preachers, lecturers, orators and teachers, while the ears of his countrymen heard nothing but the chatter of the streets or the old wives' fables of the story-tellers. Mr. Fukuzawa devoted himself to mastering the art of public speaking. He never hoped to become an orator, but he believed he could train himself to speak acceptably to the people, so as to be able to deliver his message in a convincing manner; and he succeeded. When he first began to lecture there was no word in the Japanese language for public speech or discourse as understood in the west, and Mr. Fukuzawa was at a loss what to call his innovation. His speeches and lectures at the school he founded commanded attention, and his method began to be adopted by public men in various departments of business and state. Itagaki, Gotoh, Okuma and other great champions of popular rights and national progress owed most of their power to oratorical gifts and successes. It was soon realized in Japan that the possibilities of public address were immense, that public speech was one of the greatest weapons of civilization. The result has been beyond computation. To-day even in the most remote villages of the Empire, in school and on platform, one may hear attempts at oratory on all subjects that concern the human mind.

Mr. Fukuzawa not only taught his countrymen the delivery and value of public speech, but he taught the right relation between speaker and audience. Up to his time all attempts at speech-making had been carried on with both speaker and hearers all squatting down on the floor. This was, of course, not conducive to oratory or even acceptable address. But Mr. Fukuzawa always delivered his discourses standing, and his successors have followed his example.

One of the greatest difficulties the Japanese orator has to contend with is the vast difference there is between the written and spoken language of Japan, and the even greater divergence between the style of speech used in addressing the various ranks and describing the various relations of life. For this reason a speech that may appeal profoundly to one class might be wholly wasted on another. A discourse that might seem a fine example of oratory when spoken would probably appear to be wholly improper if reduced to writing. Indeed it is almost impossible to take down a popular speech and make it readable in the present state of the Japanese language. Yet somehow it is being done, and the people make no complaint. Most of the more interesting magazine articles printed in Japan are in form of interviews with great men, the language being taken down verbatim. Even the language of the stage, that used to be so stilted and classical, is, in the more modern plays, coming to be that of the people. Only the beginning has yet been made; but that Japan has a future for her orators, no one can doubt.

One of the most deservedly popular of modern Japanese orators is the Hon. Yukio Ozaki, who was for many years mayor of Tokyo, and who is to-day one of the leading men of the Empire. He

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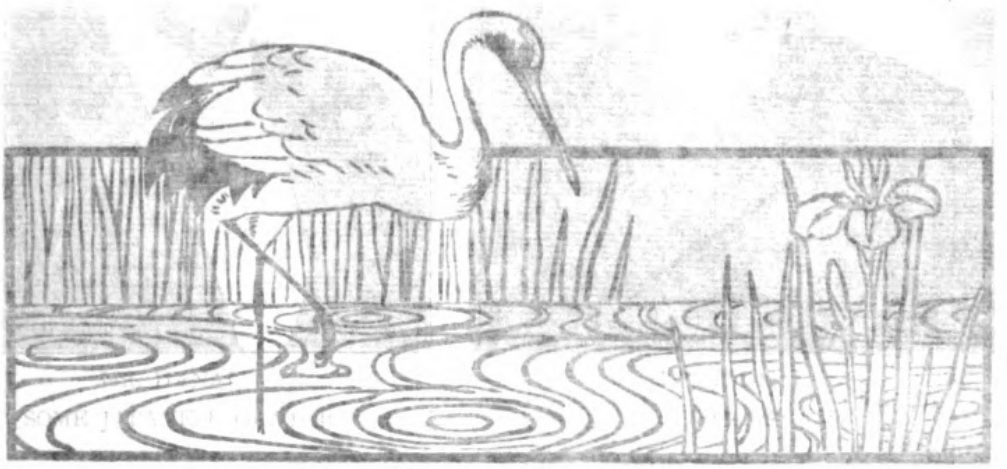

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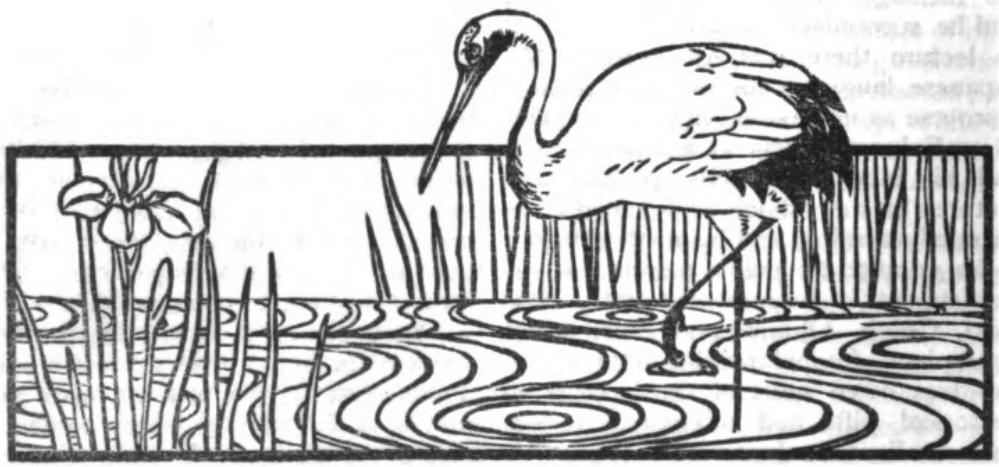
is one of the few who always command attention on the floor of the Imperial Diet; and when he makes a lecturing tour through the provinces, the people are as enthusiastic after him as they are after William Jennings Bryan in America. Mr. Ozaki is a clear and logical thinker, and in speaking has a calm and deliberate attitude, with an easy flow and facile delivery that catch the attention of his audience and hold it spellbound to the end. He is probably the only man whom the members of the Imperial Diet can patiently listen to for more than two hours at a stretch.

Another speaker of more than ordinary powers of persuasion is Mr. Ki Inukai. His discourses are always brief and to the point, seldom longer than twenty minutes, but his language is choice, effective and incisive to a degree. Perhaps the most polished of all Japanese orators from an artistic point of view is the Hon. Saburo Shimada. The fluency and fascination of his style of oratory have been compared to the music of running brooks, clear and limpid, holding his audience entranced for hours at a time. For notable gifts of forensic eloquence perhaps the most notable man in Japan is Mr. Takuzo Hanai. His profound learning and convincing powers of argument inevitably prove too much for his opponents whether in the Diet or before the bar of justice. Another speaker of renown is M. Takegoshi. He lacks the restraint of the perfect orator, but he commands the popular mind wherever he speaks, and his influence is tremendous.

Most of the great men of Japan, like Ito, Katsura and Saionji, have affected to despise eloquence, and either talk to their hearers or read from a manuscript. But with the new generation this is not regarded as a virtue in itself, and oratory is coming more and more into play both in politics and on the public platform. As yet lady orators have not begun to blossom in Japan in any great abundance, but Madam Shimoda of the Jisen Gakko has shown a command of ready speech, couched in logical terms, that always secures the attention of an audience. On the whole, as already suggested, the powers of eloquence will be called more and more into requisition in Japan. The liberty of the press being still limited in comparison with what it is in Europe and America, the advantages of making opinion prevail through public speech will be felt in Japan even more than abroad, where the press is the channel of information and persuasion in matters of public concern. But the Japanese press is having a wholesome effect in preparing the way for more efficient discourse, by popularizing the coloquial speech as a form of literary expression, and as a means of discussing the affairs of the time. At all schools literary and debating societies are springing up; and a general taste for acceptable public speaking is emulated and promoted.



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MR. SHIMADA

MR. YUKIO OZAKI

MR. HANAI

MR. INUKAI

SOME JAPANESE ORATORS. *Quelques Orateurs japonais. Japanische Redner.*

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K. UCHIDA, ESQ. CHIEF OF CIVIL ADMINISTRATION, FORMOSA. *Chef de l'administration civile, Formosa. Das Haupt der Zivilverwaltung, Formosa.*

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# CIVILIZING THE SAVAGE

By K. UCHIDA

(CHIEF OF THE CIVIL ADMINISTRATION, FORMOSA)

PERHAPS the most colossal task ever undertaken by a nation is that of Japan in attempting to civilize the savage headhunters of Formosa. The earlier records of the relations of civilized man to the savage afford little evidence of any great effort after the reformation of the primitive races; the story is rather one of steady relegation to the rear, or of more or less complete extinction. In America the savage was pushed back to the remoter regions uninhabited by the invader, and little attention was paid to his reclamation except by the missionaries. Only in later times did the government make itself responsible for the social and moral welfare of the Indians. The same is true of Australia, New Zealand and Africa. Even yet the African savage has no smooth time of it, if one is to believe reports from the Congo Free State. Now, in dealing with the savages that have come under her jurisdiction, Japan has had all the difficulties that have confronted the European nations in Africa, America and Australia, and a good deal more; for it is safe to say that the savage headhunters of Formosa are among the most stubborn obstacles to modern civilization that any nation has ever had to contend with. Fierce and fiendish in nature they resist to the blood every step of advance; and it is only by taking one's life in one's hand that even contact can be had with them. Other nations have had the assistance of the missionary in reclaiming the savage. Japan has had to undertake the work alone.

A brief account of some of the customs of the headhunters of Formosa was given in the February number of the JAPAN MAGAZINE; and in this article we propose to review briefly the progress that has been made by Japan in making the savage amenable to civilization. For more than a thousand years Formosa has been under the rule of civilized states. The Chinese, the Spanish, the Dutch and finally the Chinese again, have all had their turn at the savage, but not until the island came into the possession of Japan some fifteen years ago, was any serious and practical attempt made to bring the savage hordes that inhabit the island, into the ways of civilized life.

In civilizing the savage the Japanese authorities adopt either of two methods according to circumstances: the one method is of development; the other is suppression. If a tribe is willing to confer and come to terms, and faithfully keeps its promise to abide by law and order, it is welcomed into the regular community and given every opportunity to develop and make progress. The submissive people are taught modern agriculture; schools and hospitals are provided and they are taught the ways of civilized existence. But if a tribe rejects overture and insists on war to the knife, dealing out murder and massacre on all in range of its operations, then war it shall have, and the struggle must go on till the strongest wins. A large number of the savages have in time come to regard discretion as the better part of valour, and are living peaceably under Japanese rule. The Japanese at first tried the Chinese plan of using *Aiyu*, or native police, in dealing with the savages, but as little more progress was made than the Chinese had attained, Japanese officers were introduced and a more aggressive and determined policy inaugurated. Since then submissions have been frequent; while the number of murders has been reduced by one half. This is an encouraging record,



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considering the difficulties that have to be faced and overcome.

Between the savage and the civilized territory a hard and fast line is drawn. The amicable tribes are given permission to live on the Japanese side of the line and to carry on trade and barter in the necessities of life. When there is any evidence of a disposition to return to savagery this permission is at once withdrawn and the right of residence cancelled. The obedient tribes are also given seed for their farms and the use of implements of agriculture, with schools and free medical treatment. This has encouraged many tribes to move inside the guard line. Some of these who cannot do without skulls for social and tribal customs are permitted to use the heads of monkeys. Some of these tribes have so far advanced as to become first class farmers, with irrigation works and producing rice on a large scale.

The guard line is a wide path cut along the mountain crests commanding the territory of the savage tribes, with a clearing of some 50 or 60 feet on either side to prevent the headhunters from approaching under cover. Every three or four hundred yards along the line are police stations. These are built from the material of the district, and must have walls impenetrable to rifle bullets. At points where attacks have proved fierce and frequent, mines are used, and also wire entanglements charged with electricity. In a fight, hand grenades are sometimes brought into action, as these have the most terrifying effect on the blood-thirsty savages. Field guns too are used where possible, and the ordinary rifle as in general warfare. The police stations are all in communication by telephone, so that news of an onslaught from the savages soon becomes known along the line. The guards on duty have to be day and night upon the alert, as it is never known when an attack will be made, nor how long the fight will continue after it opens. The police permit no one, not even a Japanese, to go inside the guard line. All approach for barter or treachery is thus cut off.

When the time seems expedient for a new advance to be made in the guard line, the tribe whose territory will be affected, is consulted and if an agreement is arrived at the district is taken under the care of the administration and protected from attacks. The more savage tribes, however, regard all advance of civilized rule as offensive and resent it in the most aggressive manner. For the most part all true advance has to be made by force. Since 1903 some 75 advances have been made in the guard line, 57 of which have been under conciliatory terms and 18 under hostile conditions; so that the administration is open to congratulation in having made so many extensions of the line without resorting to force severer than moral suasion. When an extension of the guard line is contemplated the most difficult thing is to find safe guides to assist in surveying the region to be taken in. If some of the savages can be persuaded to act as guides, well and good; for they know the forests and the lay of the land; but such help cannot always be had, and then the way has to be felt through regions unknown and dangerous in the extreme. When all is ready the scouts start out; and the little band of police, with their officers and camp-carriers follow. Imagine what it means to grope one's way through this impenetrable forest, with the eyes of savages likely to be awaiting you at every step! Steep hills ranging from 2,000 to 3,000 feet have to be climbed, and guns and accoutrements have to be carried up, with water enough to last for days; dark valleys of thick jungle-grass interlaced with prickly vines have to be gone through and many weary regions traversed. Sometimes a dreadful storm will arise and the men will have to stand all night without shelter in heavy rain, while most of their food is destroyed. Over all, is the ever haunting fear of the trackless savage, moving as noiselessly as a cat, ready to pounce on the party; for often an entire party has been massacred.

Consequently the advance party has to be organized as carefully and be as

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1. TAIYAL GIRLS 2. A TAIYAL WARRIOR 3. A PAIWAN SAVAGE
4. A TSUAN MAN AND WIFE 5. A BUNUN COUPLE.

TYPES OF FORMOSAN ABORIGINES. *Types de Formose. Typen der Formosaner.*

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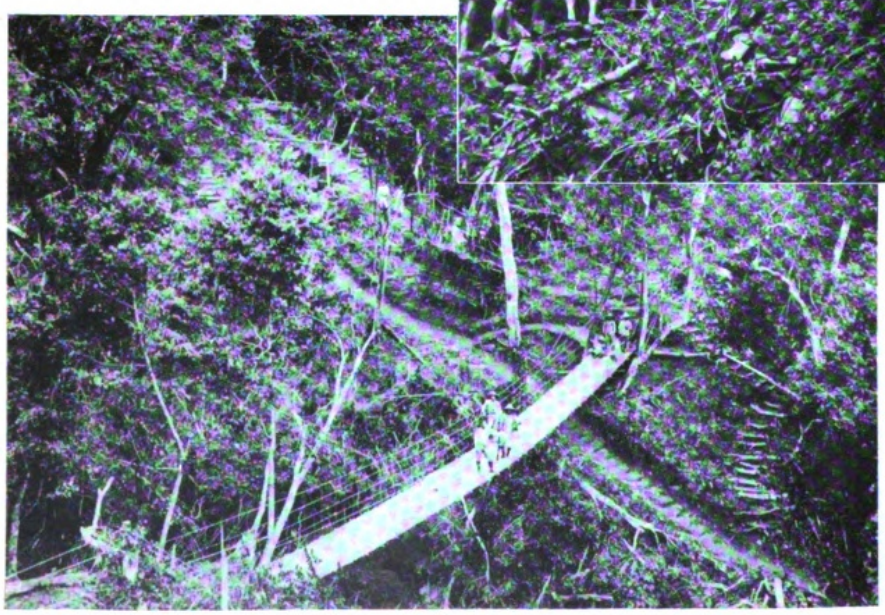

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1. ALONG THE GUARD LINE, FORMOSA. 2. TAKING A GUN UP THE HEIGHTS.
3. A SUSPENSION BRIDGE ALONG GUARD LINE.

DIFFICULTIES OF EXTENDING BORDERS OF CIVILIZATION IN FORMOSA. *Difficultés à l'extension des frontières, Formose. Schwierigkeiten in der Grenzerweiterung.*

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well drilled and ready for action as an army in hostile territory. The little army is divided into patrol detachment, contruction detachment and transport detachment. Coolies are very difficult to obtain for the transport department, as they are in deadly fear of the savages. On one occasion during an advance no less than 200 workmen were killed. This was in the famous advance made on *Chintozan* which involved about 40 days of fighting to make and advance of some 18 miles. In August 1907 to extend the guard line 28 miles required a campaign of 107 days with more than 2,000 men in service, the cost being 126,628 *yen* and 272 lives. The guard line is now over 300 miles in length, and every year sees its gradual extension.

In addition to the campaign of steady advance through peaceful or hostile territory various punitive expeditions have to be undertaken as occasion demands. In January 1898 a detachment of ten men was suddenly attacked and wiped out by the savages of the *Taruko* tribe on the East coast; and a battalion of troops sent to chastise them, had to give up without attaining the desired end. During the same year the *Maipari* tribe on Goshu range committed so many murders that troops were sent against them, destroying their villages and forcing them to surrender. The extension of the camphor industry in Formosa led to increased headhunting expeditions, and various raids had to be made to beat off the savages. In all some ten or more of such punitive expeditions have had to be undertaken, sometimes utilizing warships along the coast to back up the assaults made by the land forces; and while, on the whole, these raids have had a subduing effect on the savages, it cannot be said that they have settled the difficulty or removed the danger. The uselessness of opposing the administration is getting pretty well understood among most of the tribes; but the authorities have a great task still before them, if the island is to be brought into a peaceable and civilized state. Since a definite policy of subjugation has been undertaken by the authorities no less than 4,341 persons have been massacred by the savages, and 1,556 wounded; and this is nothing to what went on before the beginning of the government campaign against them. There is no doubt that the administration must vigorously maintain the policy begun if Formosa is to be brought into a state of civilization and its resources properly developed. The savage population of the island is now believed to number about 120,000; but of these by far the most desperate and obstinate is the *Taiyal* tribe embracing about 30,000 and covering a large stretch of territory in the north part of the island. The other eight tribes of Formosa are coming more or less into line with the administration.

Considering then the immense difficulties with which Japan has had to contend in Formosa it may be said that the pacification and civilization of the savages has on the whole made satisfactory progress. When Japan took over the island it was in a state of savagery and complete disorder. Native outlaws were at large and the fierce aborigines roamed where they pleased dealing out decimation and slaughter, making their ghastly collections of human skulls. What a change has taken place to-day? More than half of the savage tribes have been more or less domesticated, and the half-bred outlaws have been brought under the domain of law. In following milder methods than might have been expected, the Japanese have suffered untold brutalities, but they have persisted with patience and continued a policy of moderation and reclamation. Socially much progress has been made; and from a material point of view the administration has worked wonders. Whatever our enemies may say of us elsewhere, they can find little fault with what we have done for Formosa. It is a clean sheet, open to the inspection of the world.

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# ORIENTAL VERSES

Old Father, and God master of all here—

O! Nile, sun, and thou wise desert wind

Upon a river, see what thou wouldst find

To Nilus's mighty lord. Ignace, hence. O hence

The massive master and the heavy mass

That ever in our best creations dwell!

Your words are fountains, ours are like a well,

Our hearts are groping in a void immense.

A massive column ours, a seaward plain,

Yours of the Orient a mosque divine,

Silvery shining, living, till the fane

Like nature's self breathes in the soft moonshine,

A poppy opening amid golden grain,

A sword, a mirror, in a traceried shrine.

—Conrad Weiseltmann

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# ORIENTAL VERSES

Old Hafiz, and thou maker of silk tents
Of Nishapur, and thou who carvedst well
Upon a cherry tree what thou wouldst tell
To Nihon's captive lord, hence, hence, O hence
The massive meter and the heavy sense
That ever in our best creations dwell!
Your words are fountains, ours are like a well,
Our hearts are groping in a void immense.
A massive column ours, a seaward plain,
Yours of the Orient a mosque divine,
Silvery shining, living, till the fane
Like nature's self breathes, in the soft moonshine,
A poppy opening amid golden grain,
A sword, a mirror, in a traceried shrine.

—Bernard Westermann

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# WHAT JAPAN HAS DONE FOR FORMOSA

By KAZUYOSHI YAGIU

(PRESIDENT OF THE BANK OF TAIWAN)

IN this article it is proposed to deal as briefly as possible with the material progress and public improvements that have marked the course of the Japanese administration in Formosa. Little was accomplished in this direction until the advent of Governor General Kodama in the spring of 1898. Outrages by the savages were not only frequent and terrible, but the administration and finances of the island were in a deplorable condition. The unhappy results of Chinese misgovernment were everywhere in evidence, and the revenues at the disposal of the authorities were in no way sufficient to meet the enormous outlay necessary to ensure effective government. Good harbours there were none, and only a few miles of effective railway. Disease and epidemics were rampant and life for all residents uncertain. Most of the valuable land was in possession of the savages, and that, under the rule of what law there was, had been left undeveloped and allowed to go to waste. To-day more than 2,500 square miles of good land have been rescued from savagery and opened up for timber and agricultural production. Having secured a measurable degree of order the new Governor next turned his attention to the important matter of colonization. In this he had the invaluable assistance of that master-mind, Baron Goto. Land surveys were undertaken, railways extended the length of the island, harbour works constructed and government offices erected. More than 100,000,000 *yen* were expended in these public improvements. The railway, which alone cost 30,000,000 *yen*, is to-day a paying investment, though the grumblers predicted a loss to the government. The progress of industrial enterprise has been so great that sufficient traffic has come to the railway in the way of freight as to bring a handsome profit. The production of tea, sugar, rice and salt has increased to a marvellous extent since the reform of the administration. The camphor and timber industries have also gone forward with leaps and bounds.

One of the most knotty problems that faced the administration was the opium question; for more than 170,000 smokers of the drug were clamouring for a continuance of the practice, most of them Chinese and inveterate indulgers in the vice; and what was the new government to do? The practice was interdicted, but the old victims of the habit were leniently dealt with for reasons of science and humanity, while more than 60,000 persons were induced to abandon the habit. Opium can now be had only by those producing a physician's certificate to the effect that, on account of long practice, the drug is necessary to life. Drastic measures were undertaken by the new adminstration for dealing with disease; hospitals and schools for nurses were established and sanitary conditions put on a modern basis. Camphor, salt, opium and tobacco were taken over as monopolies to be managed by the government, with resuls that have been eminently profitable and satisfactory. This method led to the chief revenues of the island being drawn from those best able to pay taxes, and did not press heavily on any particular class.

It would not be possible in the space at our disposal to give more than the briefest summary of the public improve-



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# WHAT JAPAN HAS DONE FOR FORMOSA

BY [illegible] YAGI

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In this article it is proposed briefly as possible with the material progress and public improvements that have marked the course of the Japanese administration in Formosa. It can be accomplished in this direction during the seventeen years (from 1896 to 1913 inclusive) since the beginning of 1896. Quotations by the newspapers were not only free and tariff by the administration and finances of the island were in a deplorable condition. The mining [illegible] results of [illegible] mines were entirely [illegible] and the revenues of the [illegible] were [illegible] to meet the ordinary necessary to create effective [illegible] ment. Good harbours there were none, and only a few miles of effective railway. Prisons and [illegible] were [illegible] and old tile for all residents [illegible]. Of [illegible] of the valuable land was in possession of the savages, and that under the rule of what law there was, had been left undeveloped and all owed to go to waste. There [illegible] more than 2,500 square miles of good land have been rescued from savagery and opened up for timber and agricultural production. Having secured a measurable degree of order the new [illegible] to direct his attention to the important matter of communication. In this he had the invaluable assistance of that master-mind, Baron Goto. Land surveys were undertaken, railways constructed, harbours [illegible] and [illegible] improvements. The railway, which [illegible] cost 23,000,000 yen, is [illegible] a paying investment, though the [illegible] involved a loss to the government. The

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ments under the Japanese administration of Formosa. In most of the larger towns the streets were narrow, crooked and dirty, a menace to public health and a detriment to municipal progress. In big towns like Taiwan a drainage system was promoted and a system of street cleaning begun. A harbour, costing about 10,000,000 *yen*, has been constructed at Keelung; and similar expensive harbours have been begun at Taiwan and Takao. In the towns of Taihoku and Taiwan excellent systems of water-works have been established. Nearly 4,000 miles of public highways have been built or repaired; and in all the principal centers law courts, hospitals, banks, post offices, telegraph and telephone offices have been set up. Not least among the public improvements is the system of irrigation established by the government, costing some 30,000,000 *yen*, which is leading to a wonderful advance in agricultural development, as well as to the utilizing of hydro-electric power.

In the work of education, too, the administration has carried out some enduring improvements. The population of the island is so heterogenous that the matter of education is difficult. The last census stood as follows:

| | |
|---|---|
| Formosan ... ... ... | 3,019,402 |
| Savage... ... ... ... | 115,245 |
| Japanese ... ... ... | 77,925 |
| Foreigners and Chinese. | 11,396 |
| | 3,223,968 |

Primary, middle, and language schools have been established, including a high school for girls. There are also technical schools for instructing the reclaimed savages in agriculture. All civil matters are now dealt with by regularly constituted legal tribunals, and prisons have been greatly improved. In connection with the latter there is a police school in which matters of politeness are taught, and recreation given in the practice of *judo* and other feats of physical prowess. A very earnest effort is made to enlighten offenders rather than to punish them.

The natural resources of Formosa are enormous, and though the administration is doing its best, but a small beginning has yet been made toward their full development. The island is about 260 miles long, by 70 broad in its widest part, with an area of some 14,000 square miles. From north to south the island is traversed by a range of high mountains, with parallel ranges which slope lower and lower toward the west until they become merged in the large, fertile undulating plain upon which the Chinese, Spanish, Dutch and Japanese successively fought for mastery in bygone days. Along the eastern coast the scenery is most impressive, the cliffs towering precipitous to a height of 7,000 feet, the highest cliffs in the world. As the climate and soil of the island are well adapted to agriculture the government is doing all in its power to encourage this enterprise, and model farms with the latest western machinery have been established, and students are instructed in the most scientific methods of farming. The advance made in rice and sugar production has been enormous. The annual production of rice is now over 50,000,000 bushels and the sugar output has grown so that whereas twenty years ago Japan imported 95 per cent of her sugar, now most of it comes from Formosa. The machinery installed in the Formosan sugar mills is of the latest model, and the work is carried on in an up-to-date fashion. The enormous exportation of tea from Formosa gives occupation to an increasing number of expert tea-growers. Other products are sweet potatoes, peanuts, hemp, and jute, with increasing quantities of fruits such as pineapples, bananas, and oranges. The forest resources of Formosa, comprising over seven million acres, are immensely valuable, especially the camphor tress. Afforestation is carefully looked after by the administration, denudation being repleted by young tress. Encouraging attempts have also been made in the way of cultivating the rubber plant. The following, for one year's production, will give some idea of the wealth of the island:

| | | |
|---|---|---|
| Rice ... ... ... ... | 45,121,420 | bushels |
| Tea ... ... ... ... | 60,456,922 | pounds |
| Salt ... ... ... ... | 157,938,965 | pounds |

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K. YAGIU ESQ. PRESIDENT, THE BANK OF TAIWAN, AND HEAD OFFICE OF THE BANK.

*President der Bank von Taiwan. President de la Bouque de Taiwan.*

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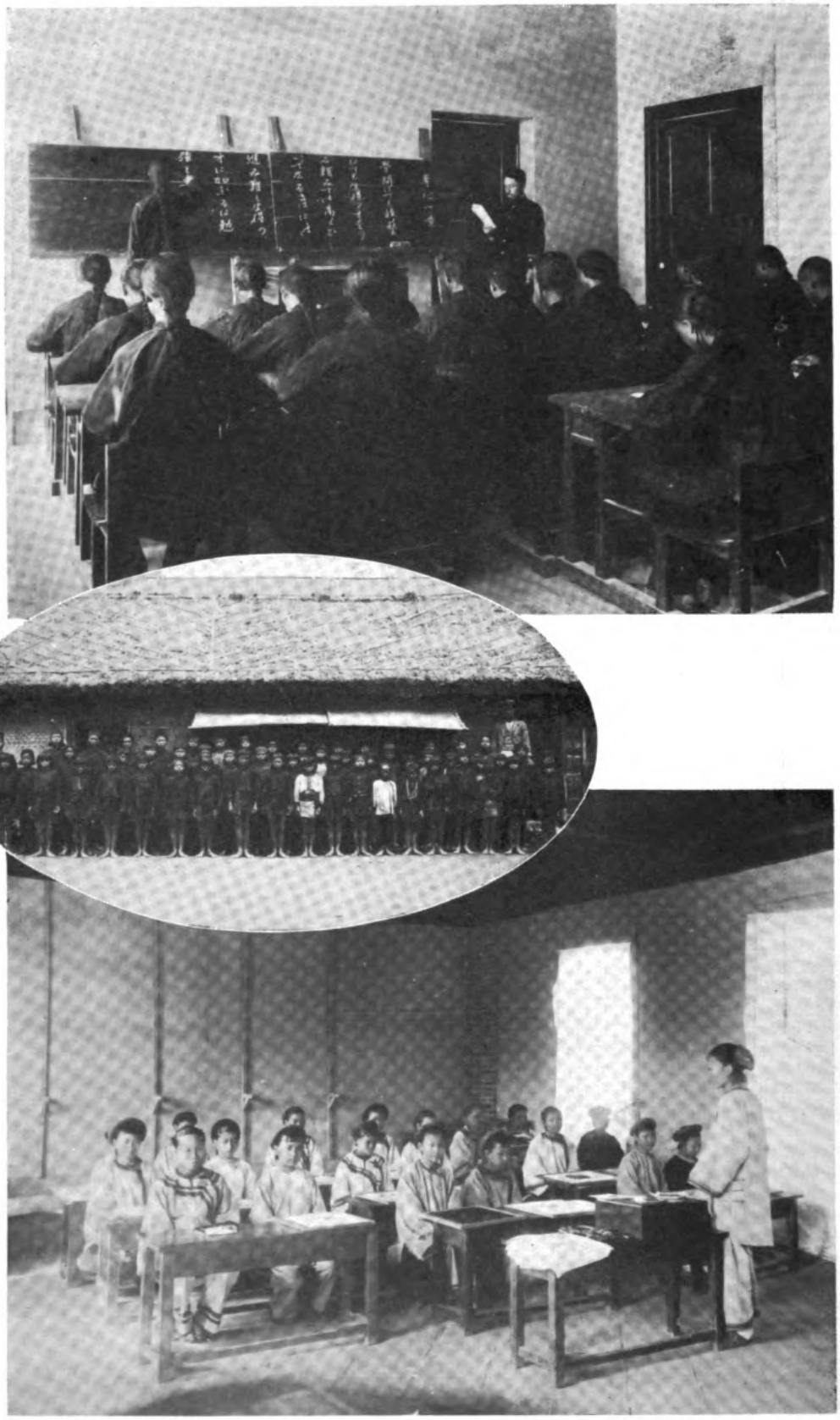

EDUCATION IN FORMOSA: THREE SCHOOLS. *Ecoles indigènes, Formose.* *Schule für die Eingeborenen von Formosa.*

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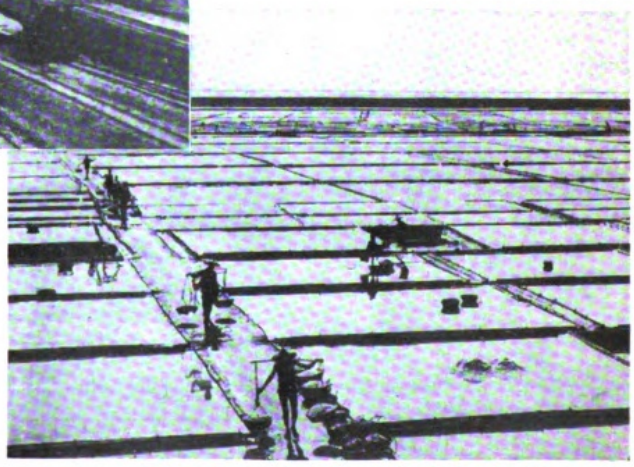

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1. A TRAIN LOAD OF SUGAR CANE. 2. A SUGAR MILL. 3. STEAM PLOW ON MODEL FARM. 4. ENSUIKO SEITO KAISHA SUGAR MILL. 5. SALT FIELDS. SOME FORMOSAN INDUSTRIES. *Industries de Formose. Industrie auf Formosa.*

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GENERAL COUNT NOGI, WHO DECIDED TO DIE WITH HIS EMPEROR

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| | | |
|---|---|---|
| Sugar ... ... ... | 60,000 | tons |
| Camphor ... ... ... | 5,179,013 | pounds |
| Gold ... ... ... ... | 2,800 | pounds |
| Silver ... ... ... | 1,196 | pounds |
| Coal ... ... ... ... | 133,146 | tons |
| Sulphur ... ... ... | 2,902,302 | bushels |
| Kerosene oil ... ... | 241,120 | gallons |
| Camphor oil ... ... | 5,531,323 | gallons |

The Formosan administration gives ample attention to the promotion of shipping interests, as may be seen from the construction of good harbours and the erection of lighthouses. The Bureau of Marine affairs is under the government, and supervises marine transportation, seeing that regular steamboat communication is kept up with the island. The Nippon Yusen Kaisha and the Osaka Shosen Kaisha keep regular lines of steamers running to Formosa. The foreign trade of the island is now over 40,000,000 *yen* annually, the principal imports being wheat, flour, cotton goods, timber, leaf tobacco, petroleum and opium.

The finances of Formosa have been admirably managed and brought to a condition where revenue now meets expenditure. Beginning with a revenue of only 8,000,000 *yen* a year, the income of the administration is now over 35,000,000 annually, nearly all of which has been expended on the island itself for the various improvements herein outlined, and for the general maintenance of the administration. In raising income and revenue the administration resorts to every means of legitimate taxation, after the manner of other progressive countries: inland taxes on tea, sugar, sakê, mining, registration fees, clearance fees, taxes on textiles and petroleum, Custom duties, on exports and imports; stamp receipts, licences, besides land tax, house tax and business tax.

An unprejudiced survey of the facts here presented will undoubtedly show that Japan has in a very substantial degree improved the condition of the inhabitants of the island and made the colony a respectable and progressive part of the Empire. That this has been achieved, while at the same time increasing the productive capacity of the colony, is the highest praise that can be bestowed on its administrators. The work was undertaken with much diffidence and doubt because of the apparently insurmountable difficulties; but now many of the most formidable obstacles have been overcome. and with the progress of pacification among the savages and the determination to exhaust every resource known to civilization in bringing these turbulent aborigines into line with domestic and humane habits of life, the work of developing Formosa will go on till the island becomes in every sense second to no other portion of our fair Empire. During the course of the peace negotiations with China, when Formosa was ceded to Japan, it is said that the Chinese representative, Li Hung-Chang, asked Prince Ito whether Japan was in earnest in wanting so worthless a burden as Formosa. The great Chinese statesman was astonished when the representative of Japan replied in the affirmative, and intimated that the place was so rebellious and hard to govern, he did not suppose any nation would care to bother with it. The Japanese have bothered with it; and they have found it in every way as big an undertaking as Li Hung-Chang prophesied; but the seemingly impossible has happened, and the progress of civilization is making its way as surely in Formosa to-day as in any other of the once dark corners of the earth. The acceleration of the last decade will probably be doubled in the next; and ten years from now will witness even more marvellous changes and improvements in every direction. As matters stand, the world is ready to admit that Formosa is a good example of Japan's capacity for colonization. Without any of the experience of other nations in this respect, we have succeeded by dint of the utmost endeavor in doing as well as they; and this policy we hope to continue wherever our jurisdiction may lie or extend.

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# THE JAPANESE "MARK TWAIN"

By F. YAMAZAKI, B.A.

THOUGH the subject of this sketch may in some respects be compared to the great American humorist, it is doubtful whether any other country outside of Japan could have produced a joker just like Shigeta Sadakazu; for he not only played practical jokes all his life but succeeded in actually joking after he was dead. This distinction, one feels sure, may be claimed solely by the author of the famous book, *Hiza Kurige* (Shank's Mare), a volume of humor that can only be likened to "Tom Sawyer Abroad."

The *Hiza Kurige* was a book called forth by the temper of the times. During the stern and inexorable régime of the Tokugawa days the lines between class and class were drawn so hard and fast, and rank set against rank with such cruel and merciless precision, that there was small hope of gratifying an ambition to rise. Every man, no matter what his tastes or abilities had to stay in that place in life where he was born and where the authorities called him. The *samurai* especially were most jealous of their prestige and position, and ground down the classes below them. The utmost that young ambition could aspire to was to become a priest, a Confucian scholar or a physician. But for the most part the plebian had to smother ambition and extinguish all desire to attain eminence or distinction.

Under such narrow circumstances youth as often as not was led to dissipate desire and quench ambition in dissolute habits and self-abandonment. Many a one in grim reaction against the cold relentless attitude of the *samurai* gave way to licentiousness and ease, rejecting the rigid formalities of the ideal of the *bushi*. To meet this increasing spirit of *laissez faire* during the latter days of the Tokugawa period, appeared the book *Hiza Kurige*, which, in tune with its meaning, Shank's Mare, describes the perambulations of a pair of devil-may-care fellows through various sections of the Empire. These irresponsible pedestrians take their way along the Tokaido, the central highway of Japan; and like the Canterbury pilgrims, relate the series of comic incidents that befall them by the way. From Edo the author carries us to Kyoto and thence to Osaka, every mile of the way affording new opportunities for observing the lighter side of human nature. Some of the passages in the book, both for droll remark and witty satire, are equal to anything to be found in the pages of Mark Twain or any of the other great humorists. Naturally not a few of these darts of wit and satire are directed at the pround and haughty *daimyo* of the day. Men rotten with pride and nauseating with self-importance are free game for the author of *Hiza Kurige*. The *daimyo* of these feudal times had to make periodical journeys to Edo and report themselves to the Shogun, who held their wives in his capital to keep the husbands out of political mischief. These visits to the Eastern capital were made in long and brilliant processions, along the central highway, to the acclaim of gorgeously, attired officials and armed retainers, who made all met by the way, kow-tow and prostrate themselves on the roadside. This gave rise to many an episode that stirred the curiosity and moved the genius of Shigeta. No wonder the oppressed classes welcomed the book and lauded its author to the skies. Nor did the volume prove less interesting to the victims of its pages. The upper classes as well as the common people



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saw the point, and joined in the fun, notwithstanding that not infrequently it was at the individual's own expense. It has to be admitted that the book shows in some ways too much inclination to the repulsive and the indecent; but its Bohemian ways and its ridicule of the feudal carefulness for this life, appealed to a people weary of an unrelenting servitude and a narrow military discipline that were neither spontaneous nor natural. Shigeta at once took first rank among humourous authors, and even to this day his writings are in great demand.

Shigeta Sadakazu, better known by his pen-name of Jippensha Ikkyu, was born in Suruga in the year 1764, his father being of a *samurai* family. He early revolted from the restrictions of *bushi* and went up to Edo to try his fortune. He got himself adopted into the family of a merchant and then married a widow; but from her he was soon divorced; and though he was too fond of practical jokes, ever to get on with any woman, he soon found another wife with whom he seems to have lived after a fashion.

One or two incidents will give some insight into the humorous nature of Ikkyu. Once he was invited to visit a wealthy family in Fukugawa; and in accordance with the etiquette of the period he was invited to enjoy the refreshment of a bath. Gladly accepting the courtesy, a luxury he seems to have been too poor to have at home, he then made pretence of falling in love with the bath tub; and nothing would do but that the host should make him a present of it. Rejecting all offers from the generous donor to have it sent to his house, Ikkyu insisted on carrying it himself, which he did with the tub turned upside down on his head, making his way along the crowded streets, much to the amusement of the citizens who could not imagine who was under the tub. He could, of course, see nothing but the ground immediately at his feet as he walked, jostling people here and there; and he had not gone very far when he came into collision with a proud *samurai*. The offended knight drew his sword and demanded satisfaction for the slight; when Ikkyu, with an air of injured innocence, called out from beneath the tub: "Which is the more hoodwinked, you or I? He of us that sees the more is the more to blame!" The *samurai* could not but admit the justice of the attitude, and could do nothing but smile grimly and pass on.

It was commonly reported that Ikkyu's straightened circumstances were too frequently due to drink, and he often had to pawn his furniture to make ends meet. Not to be put about in this way, he painted the walls of his house to look like grandly appointed and furnished rooms, so that visitors entering for the first time got the impression of entering a palacially furnished mansion.

One New Year's Day the proprietor of a big publishing house called upon Ikkyu to pay the compliments of the season, after the manner of the country. To call upon the proud author of the *Hiza Kurige* the publisher decked himself out in his best clothes, a beautiful silk *haori* and a *hakama* almost stiff enough to stand alone, and all the other essentials of a well dressed gentleman. Ikkyu welcomed the visitor with more than ordinary warmth, and offered him the courtesy of the new bath he had brought home on his head. The guest, having so many calls to make, naturally hesitated, but the host would have no refusal. The publisher consented; but when he came out from the bath to the dressing room, his clothes could nowhere be seen; and even the host had disappeared. He called, but there was no response; he searched but without issue. So he settled himself down in his bath robe and waited. After some five hours or so Ikkyu returned, all dressed up in the visitor's fine clothes. He simply in the calmest manner apologized for having taken advantage of the clothes that for the moment were idle, explaining that as he had not a rag fit to make a New Year's call in, he would not have been able to pay his respects to a single friend, had not the guest fortunately happened along, thus affording him the only opportunity of fulfilling the season's courtesies.

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In the year 1831 at the age of 67 Ikkyu began to feel that the time of his departure was at hand; and not to be deprived of his life-long privilege, he prepared to have his joke even after death. As he lay dying, surrounded by many friends eager to catch his last wishes and to fulfil them with earnestness and zeal, he directed that his body be cremated in the usual manner, with the exception that it was not to be washed after death, but disposed of just as he himself had left it. The request was a very extraordinary one, as all Japanese wash the body of the dead before placing it in the coffin; but as the great man had requested it, they could not do otherwise than respect his wish. He was eccentric in life, and they must be content to permit him to be so even in death. The body was duly placed in the coffin, just as it was, without removing the clothes, and the day of the funeral was appointed. Upon arriving at the crematory the coffin was placed on the fire and the friends gathered round to see the last of the great humorist; and of his *humour*, too; for the coffin had not been long in contact with the fire, when all were startled by a report. Then, as they gazed in terror, from every part of the corpse exploding sparks began to fly, until the coffin was a veritable fireworks. Well, the whole of life was a joke to Ikkyu, and he would have death a joke too. Before death he had provided himself with firecrackers, filling his clothes with them and surrounding his person; so that during the august ceremony of consuming all that was earthly of him, he might entertain his friends with his last joke.

And Ikkyu's famous volume, *Hiza Kurige*, is quite as humorous and entertaining as the author himself was, both in life and death. The two light-hearted travellers, who form the chief characters in the work, Kida and Yaji by name, make their way leisurely from town to town along the Tokaido. One day at the village of Kambara they came across a boy selling cakes by the roadside.

"How much do you ask each for the cakes?" said Kida.

"Only two cash," replied the boy.

"And how much will you sell five cakes for?" continued Kida.

The boy, who was weak in figures, hesitated a moment, and then confessed that he did not know. As the boy appeared unable to reckon it up, the two youths thought they would play a trick upon him; so they said, "Let us reckon it up for you. Five times two are three. Therefore the price of five cakes will be three cash." The boy remained silent for a time, and while he was thinking it over, Kida and Yaji took up five cakes and ate them, putting down three cash in payment. As the boy made no remark they thought the trick had succeeded and determined to go one better. So they said they would have more cakes. They took and ate six other cakes at five cash each, saying five times six are fifteen, offering fifteen cash in payment. Hereupon the boy suddenly aroused himself and said: "You must pay five cash six times;" and as they had eaten the cakes they had to comply with the demand. But upon reflection they saw that the cakes were not superior to those offered at two cash each, and that in the end they had been outwitted by the boy.

On the way from Fujieda to Shimada they were watching a post-horse standing at a gate, when an old rustic appeared, at whom the animal became so frightened that he pranced about and knocked Kida into a puddle. The latter grew very angry at the misadventure and was about to assault the rustic, when the latter humbly begged forgiveness, but at the intervention of Yaji peace was made between them. Afterwards as they went further into the town they espied the same old rustic seated in front of a tea-house resting himself. Upon seeing the two men who figured in the episode with him, he came forward in the politest manner and thanked them for their generous forgiveness of his awkwardness in the morning, and invited them to have a treat with him at the hotel. This they gladly accepted, and sat down to a repast representing the best the place could afford. The feast passed off very

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affably, and the two youths were congratulating the host upon his generosity; when the old man, denying his right to receive any special praise, seeing how kind they were in pardoning him, asked the company to excuse him a moment as he wished to retire, so he went out and never returned, leaving the guests to pay the bill. Thus he revenged himself for their high-handed behaviour towards him in the morning.

On coming to a certain stream that was much swollen by recent rains, they were preparing to take off their clothes and ford the rushing torrent, when they saw two blind men in the same predicament as themselves. The younger of the blind men was offering to take the older on his back and bear him across the flood. To this the old man censented; and just as the younger made ready to take the older on his back, Yaji, jumped on instead, and the blind man set off at once with him across the stream. In the meantime the older blind man, getting out of patience with the delay, called out to know what the other was doing. The younger, on hearing the voice of the older man still on the other side of the stream, knew something had gone wrong; and hastened back in disgust to carry the old man over the ford, wondering all the while who it could be that he had borne over the stream. This time as he offered his back Kida placed himself upon it, and the blind man hastened off with his burden feeling that now he had made no mistake. But he had got but a few paces into the stream when the old man called out again, asking why he was left; upon which, the younger blind man, knowing that he again had been deceived, cried out "Who have I got on my back?" And no sooner had he said this than he hurled the impertinent intruder into the river, from which he made his way to his companion on the other side, looking like a drowned rat.

It will be seen from these few incidents taken at random from the book, that on the whole it points a moral. Those who try to take advantage of the weakness of others, in time get left and receive the due reward of their deception. Even the more objectionable scenes portrayed in the pages of Ikkyu always end in the discomfiture of the vicious and the undoing of the bad. It is said that some of the licentiousness of the time was a reaction against the overscrupulousness of the *samurai* in matters of minor concern. At a time when so small a matter as a slip of the tongue or even an unintentional slight necessitated a resolution to commit suicide, the common people were rather inclined to the opposite extreme, and led to give way to objectionable pleasantries and questionable morals. All this is set forth in vivid colours in the pages of Ikkyu.

The author's first volume was so universally popular when it came out in 1802, that it was quickly followed by sequels, describing further journeyings to famous places, such as Miyajima, and so on. The incidents and descriptions are given in the exact vernacular of the various provinces where they transpired, so that the book becomes a valuable mirror of the life, manners and language of the time in different parts of the Empire. Nowhere else can such informing details be found of the life of that period. Comparing the writings of Ikkyu with the language of modern Japan one can see just what changes and liguistic transformations are in process, as well as determine the manners prevailing in the different sections of old Japan. The *Hiza Kurige* will not only remain for ever a classic of Japanese humor, but it will long continue to be a mirror of the civilization of the Japan that is passing away.

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# LABOUR AND WAGES IN JAPAN

"N"

JAPAN has hitherto not figured very prominently in the all-important question of wages and labour. By the average economist Japan has been regarded as a thing apart, deserving a degree of consideration, but unappreciably affecting the great labour world outside. This attitude may perhaps be attributed to the cheapness and inefficiency of the Japanese workman as compared with his occidental contemporary, and to the isolation of Japanese labour from the national labour and trade unions; but recent progress in Japanese commerce and industry, leading to its becoming a growing and important factor in the world's supply and demand, places the question of labour and wages in Japan in a position for serious consideration. Until a few years ago there existed in Japan itself the comfortable conviction that however things might fare in the occident, Japan was quite secure from labour unrest, strikes and the corresponding disturbances of industry. This optimistic view was shared for the most part by the authorities; but the growing disaffection of labour circles was a fact that sooner or later had to be faced and provision made for obviating the unpleasant questions that must eventually have arisen.

The first indication that the universal *pull* of labour unrest was beginning to be felt in Japan was seen in 1897 when conditions in the labour market began to look somewhat ominous, and the Department of Commerce and Labour thought it worth while to compile statistics, though in a manner so perfunctory and inaccurate as to be of little value as a basis of prophecy. However, one important fact arose above the surface of the ocean of bewildering data collected, namely that unrest was increasing in labour circles and the people were looking to the government for some solution of the problems that were troubling them. Looking back no further than the past five years we notice that in so brief a space there have been no less than 140 strikes among Japanese labourers, involving protest on the part of at least 20,000 workmen; and it may be said that almost every month shows a remarkable tendency to increase. The more important strikes included street railway employees, stevedores and cargo-men, coal-lighter men, the Naval Arsenal at Kure, electric workers, miners, and the workmen in the Armstrong and Vickers Explosives factory. The capitalists represented some of the larger firms of the country, like the Mitsui Bussan Kaisha and the Nippon Yusen Kaisha as well as the Government. It is interesting to note that out of so large a number of strikes only in four cases did the labourers affect the object of their protest. The authorities in the past have handled all such erruptions in the labour market with a firm if not rather a harsh hand, which accounts for the failure of the vast majority of the strikes. It is realized already that this cannot continue, however; and the Government is contemplating the matter of a proper legislation for the control of strikes, bills similar to those enacted in Canada and New Zealand being under consideration for presentation to the Imperial Diet. At the present time the strike leaders are well aware that they must be ready to sacrifice *all* personally in order to cause a strike, as is proved by the fact that most of their predecessors are now serving terms of imprisonment.

The whole question of labour and



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wage fluctuation in Japan is a very interesting one, a grasp of which will enable one to understand what to expect in the Japanese industrial world of the near future. During the last twenty years wages in Japan have in most cases almost doubled. Most economists would be inclined to attribute this to the constant increase in the rise of prices, that has marked the course of Japan's progress for the same period; but a survey of the conditions will show that the rise in wages has been out of all proportion to the rise in prices. The causes of wage fluctuation in Japan teem to lie to a great extent outside she question of prices. Of course the rise in prices has been a marked feature of the material progress of the world during the last ten years; but it is safe to say that the steady rise in the cost of living has been more phenomenal in Japan than in any other land, almost every necessity of life being nearly twice the price it was twenty years ago. At the same time the rise in wages has been even more remarkable. Taking, for example, the year 1873 as a basis of 100, we have wages for common labour in 1887 at 133, a rise of 33 per cent in 14 years; but this is small compared with the rise during the ensuing 23 years, which was three times as much.

The following table shows the situation at a glance:

| | 1890 | 1895 | 1900 | 1905 | 1910 | Basis of 100 |
|---|---|---|---|---|---|---|
| **House building:** | *Sen* | *Sen* | *Sen* | *Sen* | *Sen* | |
| Carpenters ... ... ... | 26. | 31. | 53. | 60 | 80 | 148 |
| Masons ... ... ... ... | 26.8 | 31.3 | 54. | 60 | 83 | 153 |
| Stone cutters ... ... | 30.3 | 35.9 | 60.5 | 66 | 93 | 152 |
| Sawyers... ... ... ... | 25.7 | 30.7 | 53.5 | 59 | 80 | 150 |
| Roofers ... ... ... ... | 24.9 | 29.3 | 50.5 | 57 | 81 | 158 |
| Tilers ... ... ... ... | 27.9 | 32.5 | 58.5 | 65 | 95 | 161 |
| Brickmakers... ... ... | 28. | 38. | 44.8 | 55 | 73 | 163 |
| Tatami makers ... ... | 25.2 | 29.7 | 46.3 | 51 | 74 | 157 |
| Cabinet makers ... ... | 25.3 | 30.4 | 50.5 | 55 | 76 | 149 |
| **Clothing etc.** | | | | | | |
| Tailors ... ... ... ... | 18.9 | 25.2 | 39. | 47 | 57 | 146 |
| Tailors (European) ... | 35.9 | 38.4 | 55.8 | 64 | 81 | 137 |
| Weavers ... ... ... | 12.2 | 19.4 | 29.3 | 42 | 49 | 148 |
| Dyers ... ... ... ... | 20.3 | 23.7 | 29.3 | 32 | 49 | 169 |
| **Sundry occuptions:** | | | | | | |
| Blacksmith ... ... ... | 25.1 | 28. | 47.5 | 55 | 69 | 143 |
| Paper makers ... ... | 18.3 | 18.6 | 31.8 | 32 | 41 | 128 |
| Typesetters... ... ... | 22. | 23.9 | 35.3 | 42 | 51 | 145 |
| Labourers ... ... ... | 13.3 | 22.3 | 36.5 | 41.6 | 53 | 143 |
| **Farm Labourers:** | | | | | | |
| Male ... ... ... | 15.5 | 18.5 | 25.9 | 32 | 39 | 168 |
| Female ... ... | 9.4 | 11.4 | 19. | 20 | 24 | 139 |
| Silk workers... ... ... | 11. | 13.5 | 20. | 22 | 31 | 155 |

From the above it will be seen that in certain standard callings the *daily* wage during the past twenty years has made a rapid increase. The most conspicuous rise we have not been able to include in the above table, namely the wages of maidservants, which in 1887 were only 67 sen a month exclusive of food which in Japanese homes is always given with wages. By 1897 the wages of maid-servants had increased to 1.24 *yen* per month, and in 1910 to 2.96 *yen*, which, taking 100 as a basis for 1887, would mean 440, or a four-fold increase. The abnormal increase in this department of labour may be attributed to an increasing demand for women servants owing to the greater prosperity of the middle and industrial classes during the past few years. Moreover, the demand for female labour in factories and offices has reduced the ranks of household labour to an unusual degree, a feature of the labour situation to be seen equally prominent in the United States and Canada. The next most important increase is noticeable in the wages of those connected with building trades, whose *threefold* rise is due to the abnormal amount of city reconstruction

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that has been going on in Japan during the Meiji period. Of course the increasing wealth of the commercial and industrial classes is also leading to a dissatisfaction with their small native houses, many now perferring either wholly new houses in foreign style of architecture, or else a reconstruction of the family residence on more pretentious lines, with a foreign part added for social entertainment and the reception of foreign visitors.

Naturally the most important phase of the question in the new Japan is that of skilled labour, in which fluctuations are always uncertain and wages eratic. Labour, though a commodity that has its price like any other commodity, is yet so associated with living issues that it cannot be regarded in exactly the same light as the ordinary items of trade. The movement of labour in response to supply and demand is much slower than in the case of ordinary merchandise; and the more skilled the labour is, the less is it subject to rapid change of place. In any case skilled labour in Japan is so scarce as to be at a premium; yet owing to the nascent state of national industries the rise in wages for skilled labour has not been proportionately greater than that of common labour, though it has well kept pace with the rise of wages for ordinary labour, and in the matter of female skilled labour, it has greatly exceeded the rate of increase for common labour. This may be illustrated by the following table:

| | 1890 | 1895 | 1900 | 1905 | 1910 |
|---|---|---|---|---|---|
| Common labour ... ... ... | 100 | 140 | 221 | 249 | 331 |
| Skilled labour ... ... ... ... | 100 | 135 | 217 | 238 | 328 |
| Male labour ... ... ... ... | 100 | 134 | 216 | 240 | 324 |
| Female labour... ... ... ... | 100 | 141 | 225 | 241 | 344 |

From the above it might appear that common labour had commanded a greater increase than skilled labour; and while this is true as a whole, it has not been true of each individual year of the time covered; for during the period of abnormal expansion in industrial enterprise following the Russo-Japanese war, the increase of wages for skilled labour represented a higher ratio than for other kinds of labour, not so much on account of scarcity of labour, as on account of the difficulty of adjusting supply and demand by a sufficiently expeditious rearrangement of labourers.

Whether the above figures represent a real rise in wages and a consequent improvement in the material condition of the Japanese labourer, depends, of course, on the value of the national currency during the period under consideration. Has the purchasing power of money in Japan kept pace with the increase of wages? This important question can be decided only by comparing the rise in wages with the rise in prices and ascertaining the relation between them. Taking the year 1887 to represent the basis of 100, the ratio of increase in prices may be illustrated as follows:

| | 1890 | 1895 | 1900 | 1905 | 1910 |
|---|---|---|---|---|---|
| Buildings ... ... ... ... | 120 | 140 | 222 | 111 | 154 |
| Clothing ... ... ... ... | 108 | 136 | 204 | 112 | 146 |
| Furniture etc. ... ... ... | 117 | 137 | 223 | 114 | 147 |
| Food and drink ... ... ... | 121 | 129 | 198 | 111 | 141 |
| Agriculture ... ... ... ... | 118 | 132 | 208 | 109 | 141 |
| Sundry occupations ... ... | 117 | 128 | 208 | 112 | 154 |
| Principal articles of food ... | 130 | 128 | 188 | 254 | 259 |
| General average ... ... ... | 117 | 133 | 212 | 112 | 148 |
| Increase of prices .. ... ... | 112 | 131 | 178 | 196 | 190 |
| Wages ... ... ... ... ... | 117 | 133 | 212 | 237 | 314 |

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It is apparent from the above that if 190 represent the increase of prices and 314 the increase of wages, the rate of wages has gone up *threefold* while that of prices no more than *twofold*. It has to be pointed out, however, that the increase in the necessities of life has been far greater than in the case of other commodities. This increase, as in the case of salt, for instance, is doubtless due to the article having been appropriated as a government monopoly; and in other cases probably to increase of population involving greater consumption without a corresponding increase of food supply, not to say anything of the results of a high protective tariff. The latter has of course little or no bearing on the figures under consideration; but it no doubt has had much to do with the even higher prices prevailing at present, that is in the years 1911-12 not considered above. The foregoing considerations show, therefore, that in the past 20 years the rate of wages in Japan has increased at a far greater ratio than the rate in general prices. Consequently conditions must be regarded as on the whole tending toward the improvement of labour in Japan. At the same time it has to be admitted that the purchasing power of money is so much less than formerly, that people are feeling acutely the prices prevailing at the present time, though no doubt the distress in many cases is an artificial one due to an increasing demand for what previously to the modern improvement in taste, were not regarded as necessities.

The recent difficulties in adjusting disputes between capital and labour in Europe and America are being duly considered in Japan, and there is a growing conviction that similar troubles must sooner or later arise in this country. With the spread of education and the consequent growth of intelligence among the labouring classes dissatisfaction will probably increase, and strikes will not only become more frequent but more effective. The failure of strikes hitherto in Japan has been due for the most part to lack of intelligence on the part of the prime movers. Consequently the Japanese labourer stands at an immense disadvantage in this respect compared with the labourers of the west. In the meantime the government is taking time by the forelock, and before there is any possibility of Japanese labour becoming organized in an occidental sense, the hand of the law will be put down hard and fast on strikes, as it is now on socialism and kindred movements. The Japanese authorities are, however, more in touch with the progressive spirit than to suppose that the awakening of the labour class to the need for better conditions, is not due to greater intelligence and therefore will result in more efficient labour. The subject is now being taken earnestly into consideration by Japanese capitalists, and ways are being sought as to the best means of controlling the discontent arising from increased intelligence and improved tastes, for the benefit of both capital and labour.

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# Around the Hibachi

## AN UNNOTICED WOUND

AS morning dawned a dense fog settled down upon the harbour of Port Arthur, and before the first gleam of the rising sun had yet shot over the east, all looked gloomy, enveloped in mist. The search-lights from the high Russian fortresses on the hills loomed through the mist, looking like so many moons on a dreamy evening in spring. The city lights were dim, as if weary with the long watches of the night.

Suddenly the stillness was broken by a thundering report; and a huge shell from one of our guns went sweeping towards the enemy's forts. The Japanese fleet had begun its fourth attack upon Port Arthur. Our flotilla of ten destroyers had ventured far up the harbour, and drawn up in splendid battle array, with the *Kasumi* in the van; and she lost no time in firing the first stroke of the fight.

Of course the enemy at once returned the fire. But as the rest of our destroyers were now following the example of the *Kasumi*, huge shells of Shimose powder, fired by skilled marksmen, hurled themselves upon the enemy, and every shot took effect. On the other hand it was pathetic to see how every shot of the Russians went wide of the mark; and plunging into the water, served only to lash the sea and disturb the quiet denizens of the deep.

A cold breeze had now sprung up,—so cold that the sea was freezing; and the wind was biting the skin like a bundle of needles. The movement of the ships tossed up the spray, which immediately froze into myriad beautiful forms on the decks. Projectiles were falling everywhere about us like a volcanic erruption. The enemy, apparently having given up hope of finding the range, were shooting at random, on the score that "even a poor marksman hits his target if he tries a thousand times," as the old proverb says.

At last a shell struck the engineroom of the *Kasumi*, a fragment wounding Third-Class Engineer, Minamisawa Yasuo, on the breast. The blood at once reddened his uniform, but he was too intent upon his duties to notice that he had been struck. His hand was trembling, and a choking sensation was in his throat, but he only said: "Ah, what's the matter? Never mind! Its all right now!"

After some moments a sailor noticed the blood and said to the wounded man: "Sir, you are struck at last."

The engineer paid no attention to the remark, but went on with the duty in hand.

The seaman approached him and said lound enough to be heard above the crash of exploding shells, "Sir, I say you are wounded; your uniform is torn and blood is oozing out!"

The young officer was indifferent to



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the information. Then he turned his head and said: "I, wounded?"

"Yes sir, your breast!"

"My breast?" Then he put his hand on the place, and instantly it was crimson with blood.

"Yes, I see I have got hit at last; but when it happened I have not the least idea. However, I must go on and attend to my duties and see the fight through."

And so he remained at his post, until a superior officer, being informed of the accident came and had the young engineer removed for medical treatment.

Minamisawa protested against being taken from his post alive. "Am I to be treated like a disabled man when I can go on with my duty," he cried. "The wound is nothing, only a scratch; it gives me no pain. Let me go on!"

His protest was of no avail; for when the surgeon examined the would, it was found to be very serious indeed.

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## NEIGHBORLINESS

Morotomo ni
  Tasukeai tsutsu
Kunitami no
  Mutsubi ou yo zo
  Tanoshi kari keru!

*

By mutual help
  And friendly ways
Do people all
  See pleasant days!

By His Majesty the late Emperor,
Tran. by J. Ingram Bryan

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# CURRENT JAPANESE THOUGHT

**The Foreign Envoys**

The Japanese press and people are most appreciative of the deep sympathy shown by foreign nations in connection with the demise of the late Emperor, and especially for despatching special representatives to the Imperial funeral. The fact that Great Britain, America and Germany sent envoys next in rank to the chief rulers of these countries, showed the unbounded respect of these nations for the character and memory of the departed sovereign, and the honour was deeply appreciated by Japan. Prince Arthur of Connaught was entertained at the Palace of Prince Fushimi, Prince Henry of Prussia at the Kasumigaseki Palace, while the French and American envoys were put up at the the mansion of the Marquis Nabeshima and the official residence of the Household Minister respectively. The remarkable degree of international cordiality evoked by the Imperial funeral will doubtless have a lasting effect upon the relations between Japan and the nations of the west. Japan did what she could to reciprocate this esteem by according the foreign envoys the highest possible place of honour in the Imperial cortége, having them precede it with the Emperor to Aoyama as well as by entertaining them as guests of the nation in the princely manner already suggested. The ceremony corresponding to what in Europe is called the coronation, does not take place until the year of national mourning has expired; and probably in the autumn a year hence, Japan will be further honoured by a brilliant array of foreign representatives to witness the enthronement of the young Emperor, Yoshihito, whose reign has already begun under such auspicious circumstances.

**Visit of Secretary Knox**

The *Tokyo Asahi* says that for various reasons the appointment of Secretary Knox as Special Envoy to Japan to represent the United States in the funeral of the late Emperor, was exceedingly agreeable to the Imperial Court as well as the people of Japan. First, it may well be imagined that President Taft, who was, by the way, personally acquainted with the late Emperor, must have appointed one of the first-class statesmen of the United States in view of the sincere sympathy of the American nation as well as his personal regret for the death of the late Emperor, and the Japanese nation would no doubt fully appreciate the high tribute paid by the United States to the late Emperor. Secondly, the visit of a statesman of Mr. Knox's distinction to this country will not fail to improve the cordial relations between Japan and the United States, all possible causes for misunderstanding will be dispelled by the exchange of courtesies and opinions, either formal or informal. Should this occasion have been utilized to impress the State Secretary that Japan is always true to the United States and is not in the least anti-American in feeling, he will certainly, after his return, correct all wild



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rumors disseminated as to Japan's alleged aggressive policy. Thirdly, the visit of Secretary Knox to Japan afforded opportunity for a better understanding between both countries in regard to their policy toward China. In this connection, it may be reflected that, largely due to the efforts of a faction of anti-Japanese politicians in China, backed by their American confrères, there has appeared a gap between Japan and the States particularly in regard to their policy toward China. The occasion, says the journal, can be said to have been a unique opportunity to arrive at some understanding between the Government here and the American State Secretary. Though it would seem rather indiscreet to discuss the visit of Mr. Knox in this light, the journal says that the tour of a prominent statesman, whatever may be his expressed object, is in many cases not without some political result. The journal hopes that it has been so in Mr. Knox's case.

**A Knightly Emperor**

In the Tokyo press a story was told of how Yamaoka Tetsutaro wearied of the ceaseless victories which attended the late Emperor's bouts in the wrestling ring; how he scorned the spirit which led his Majesty's adversaries to court defeat and feared that his master might become falsely elated over his prowess; how he longed to receive the Imperial challenge, and having received it, hesitated not to exert all his strength and hurl the Emperor to the ground; how then, realizing the indignity he had done to the Throne, he tendered the resignation of his office at Court; and how the Emperor rejected it, perceiving the spirit of loyalty that had inspired his conqueror. The story is worthy of the heroic ages of Japan, of her highest traditions of true knightliness, and the incident is to the honor no less of the Emperor than of his servant. Yamaoka, as it were, brought a breath from the mountains into the stale atmosphere of the Court; he mirrored the heart of loyalty where others distorted it; his act of indignity was an act of honor twice blessed, for it honored him who gave and him who took defeat.

**The New Lord Chamberlain**

The appointment of Prince Katsura to the important position of Imperial Chamberlain and Lord Keeper of the Privy Seal came as a surprise to the nation; but there is no doubt that it would be difficult to find a more fitting occupant for so high a position. Prince Katsura has all the experience in learning, statesmanship and brilliant achievement that ensures to his Imperial Majesty, the new Emperor, a valuable and gifted adviser. That the Prince has abandoned all his great political ambitions and sunk his own personal dislike of inactivity for the good of the state and and the comfort of his Ruler, is but one more proof of his possessing that spirit of true loyalty that is so characteristic of the representative Japanese. Hitherto, while the Imperial Chamberlains have been men of great wisdom and learning in ancient matters, they have not been so familiar with the modern world and the intricacies of international diplomacy. Consequently the new chamberlain brings to his exalted office new blood that may lead to the further advancement of the nation, and at least be in true accord with the youthful and progressive spirit of the new Emperor. That one who is undoubtedly the first statesman of the Empire should have been appointed chief

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adviser to the sovereign, augurs well for the future of Japan. The world may now look to Japan for a faithful maintenance of all that was good in the old policy and an apt addition of all that promises promotion in the new. Peace will be preserved, the national indebtedness will be gradually liquidated, colonial progress will be assured, and such careful attention will be given to the development of national resources as will result in the establishment of commerce and industry on a sound basis and place Japan among the most progressive of nations.

**Culture in the Country**

Viscount Kanō Hisayoshi, President of the Japanese Physical Education Society, has recently been expressing interesting opinions with regard to the loss the rural parts of Japan have suffered in the way of culture on account of the exodus of *daimyo* and other high class families to the cities and especially to Tokyo. As soon as their fiefs were taken from them at the time of the Restoration, the *daimyo* and their families left their country estates and flocked in the capital, thus severing their connection with the country gentry and the peasantry who held them in such high respect. While Viscount Kanō thinks that such a move may have been justified politically at the time, he is now convinced that a return of the nobles to their country estates for at least a part of the year, would be frought with much benefit to the people. The rural people, having now no one to whom they can look up, are losing interest in their environment and are flocking to the overcrowded city with unfavorable results to society at large. Viscount Kanō says that he is now practising what he preaches, and has allowed himself to be made Mayor of the native town, fixed up his estate there, and has returned to the forsaken people and finds life there infinitely more interesting than spending it in comparative idleness in Tokyo. No reference is made to the undoubtedly beneficial effect of the country gentry upon life in the rural parts of England, where in the majority of cases the tone set by the manor house or the noble landlord has a generally wholesome result upon the rustic population. The squire and the parson have for centuries been the greatest living examples to the agricultural inhabitants, and the country that lacks this force, must inevitably suffer.

**The Duties of The New Era**

The Tokyo *Asahi* in a leader entitled "The Duties of the New Era" points out that:

"Despite the profound grief into which people have been plunged they should turn serious thoughts to the duties which the new era imposes on them. During the late Emperor's illustrious reign of 45 years, he made firmer the foundation of the Japanese Empire, and heightened the national prestige in the sight of the world. Indeed, he achieved what had never been achieved by any preceding ruler. But the progress so far attained is far from what the people should rest content with. Many problems lie as yet unsolved before the Japanese people, and they should be fully alive to their duty of performing the many tasks ahead.

"The first of these important problems which demand a solution from the Japanese under their new ruler is the Chinese problem. Since last year the condition of the great neighboring nation has been growing more and more involved. The solution of this gigantic continental problem is one of supreme importance to Japan. The peace of the Orient and the destiny of Japan hinge to a great degree upon the question.

"The second is the Chosen problem. True the annexation of Korea is an accomplished fact but one must say that a complete assimilation of the Koreans with the Japanese has yet to be effected. How best to diffuse the enlightening rays of civilisation throughout the peninsula, to develop the land, promote its industries, and ensure the prosperity and felicity of the inhabitants, certainly constitutes another of the momentous problems demanding solution.

"Then there will come to the front ere long the problem of Manchuria and Mongolia. The questions relating to the leased territory of the Kwantung

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district, the South-Manchurian Railway, the Antung-Mukden Railway, Eastern Mongolia, etc., have a great bearing on the future development of Japan. This constitutes a third important problem. Turning to domestic affairs, the readjustment of the administration of the finances forms a fourth task. And last but not least is the problem of Japan's enormous debt to foreign nations. There are numerous other problems besides in education, commerce, diplomacy, etc., which it is the duty of the new era to solve.

"The world goes on making as rapid progress as the current of the Niagara Falls. Many are the wretched nations who, unable to keep pace with the rush of the torrent, are drowned in its maelstrom. Strenuous exertions are imperatively demanded of the Japanese, if their nation is to withstand this stupendous test. The passing of the late great monarch should inspire the people with a greater sense of their duties. The people lie under the obligation of strengthening the basis of enlightment founded by the deceased monarch and of raising the national prestige higher than the level already achieved."

**A Japanese Merchant Prince on Peace**

Baron Shibusawa, President of the 100th Bank, of the Japan Peace Forum, and one of the great merchant princes of the nation, in a recent address before a company of financiers, made the following observations as a business man as to the effects of war on the commercial and industrial life of the nation:

"I wish to correct the misunderstanding which sometimes leads people to assert that war makes for the advancement of business. People refer to the quickened commercial life following wars, instancing the industrial activity of Japan after the Russo-Japanese War. This is like saying that because there is business activity after great conflagrations it may be profitable for the country to set buildings on fire. This is short-sighted reasoning.

"Another misunderstanding which I wish to combat is that, although peace may be a good thing for the nation, necessitating law and order and commercial morality, yet in international affairs the same law does not hold good with the progress of the race and the interlinking of the commercial, political and social life of the word. It is important that in the realm of international affairs the highest principles of morality shall obtain. As a business man I can only give my experience, saying that the industrial and commercial development of our nation and of the world demands peace. As to how this is to be brought about, I must leave to scholars and statesmen. But I strongly appeal to them to make earnest search for ways and means for bringing about the peace of the world, that the normal activities of life be not interrupted."

**The Japanese Conception of Religion**

A writer in the *Japan Advertiser* calls attention to the fact that the Japanese conception of what is understood by religion is so absolutely different from that which the word conveys to the occidental mind that there can be no comparison between them. If we catch the distinction rightly we should say that what is understood by the word religion in Japan is what the west calls superstition. The Japanese idea of a religious person is one who lives in helpless reliance on idols and superstitious practices associated therewith; while the occidental conception of a religious person is one whose life is consecrated to the honour of God Almighty and the good of his fellow men. According to Christianity religion is life: that is, a good life; and if a man is not good he is not religious, though he may be superstitutious. The religious man is he who worships and serves the Creator by trying to make his life holy like God's life, and pleasing in the eyes of heaven. The Japanese idea, according to the writer referred to, confines the practice of religion to superstitious old women, weakminded persons and children, and sad people who retire from all mundane things, a conception far removed from the Christian idea of the west, where religion is looked upon by some of the greatest leaders and teachers as a vital part of moral character and of

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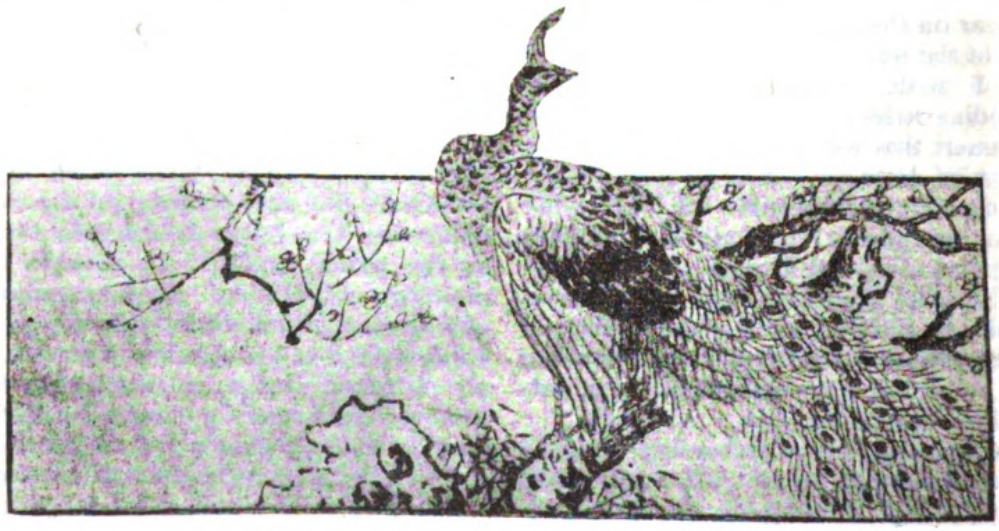
practical life. It must be admitted that the Japanese definition is not unlike that of certain thinkers of the Agnostic school, who hold that religion is no necessary part of a good life. It is because the Japanese have inclined to this misconception that all religion has hitherto been excluded from the Japanese system of education, the idea being that *mental* and *physical* development are sufficient, without reference to spiritual culture. There is, however, a distinct note sounded of late that this has been a mistake, and that no education can be regarded as either scientific or complete which refuses to hand on to succeeding generations all the moral and spiritual power that the race has accumlated through the ages. The case indicates how much of vital value a nation may lose through inexact definitions relating to the fundamentals of civilization and progress. The darkness of the Middle ages in Europe was largely due to this confusing of religion and superstition, a mistake from which the Reformation delivered mankind, bringing human thought back to the pure and undefiled teaching of the Master.

**Memorial to the late Emperor**

To preserve the revered memory of the late Emperor, Mutsuhito, there may be many appropriate proposals. A memorial park would be suitable, a memorial shrine would be proper, and many other suggestions will doubtless be offered. But the *Jiji* now makes a suggestion which it believes would be the best way to honor the personality, and the spirit of the Emperor, Mutsuhito. It is to preserve the living apartment of the late Emperor in its present state. It is stated that when high officials of State went in the Inner Court to bid His Majesty a last farewell, they were most struck with the conditions of the place where the greatest personality of the country lay. The rugs were worn, the plaster walls blackened with soot, and the paper screens were patched in many places. They found, contrary to their expectations, that the Inner Court where the Emperor lived was wonderfully devoid of anything approaching luxury. This throws enough light upon the modest mode of life of the Great Emperor. What could be more appropriate and effective to preserve the memory of the Great Soul, asks the *Jiji*, than to leave the Inner Court intact, and let the ensuing generations see where and how humbly the Emperor lived out of consideration and sympathy for his people, with whose welfare he was concerned and whom he loved best. When such a memorial of the greatest ruler of Japan remains to posterity, it will serve as an effective object-lesson to all succeeding rulers. The *Jiji* also suggests that the Court should occasionally be opened to the public, as by so doing it would have an enduring influence for good upon future generations.



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# THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

no. 7

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PROPRIETOR
Seishin Hirayama

MANAGER
Y. Bryan Yamashita

EDITOR
Dr. J. Ingram Bryan

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GENERAL LEBON OF FRANCE

SOME ENVOYS TO THE IMPERIAL FUNERAL. *Envoyés extraordinaires aux funérailles de l'Empereur*

*Die fremden abgesandten beim Begraebniss des Kaisers*

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THE JAPAN MAGAZINE

VOLUME THREE NOVEMBER, 1912 NUMBER SEVEN

# THE FOREIGN ENVOYS TO THE IMPERIAL FUNERAL: AN IMPRESSION

By COUNT OKUMA

THE fact that all the leading nations of the world despatched special envoys to the funeral of our late sovereign, Meiji Tenno, is an honour Japan deeply appreciates, and indicates a consideration for us that will greatly strengthen our international relations. Having had the honour of attending the Imperial funeral myself, and seeing something of the foreign princes and other envoys of their respective countries, I may be permitted to make a few remarks in reference to them.

Japan was especially pleased that both England, and Germany sent to us such high personages as Princes of the Blood, which shows how very intimate are the relations now prevailing between Japan and these nations. Nor were we less delighted that the envoy from America was no less a person than the Secretary of State, who is next in official rank to the President himself. And similarly all the other countries, France, Italy, Spain, Holland, Denmark, Portugal, Belgium and even the South American States, were worthily represented at our great and solemn ceremony, when we laid to rest one of the very greatest of our long Imperial line.

The presence of these great representatives of the mighty world powers made a profound impression upon me, and indeed upon all Japan. It was an outward manifestion of how vast has been our transformation and how marvellous our progress during the Meiji era. At the time of the Restoration no one could have imagined that in the brief space of forty-five years the outside world would have itself so changed towards us, so as thus to concede us such consideration and respect. The sudden rise of this island Empire in the Orient sea to such a height of fame, attracting the attention and sympathy of the world, is something so extraordinary in the annals of history as to command the respect of the foremost minds. The honours so bountifully bestowed upon



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us at this period of our national mourning represent something to be long remembered, and may be taken as an earnest of the still greater future that lies before Japan. When I look back, as I can easily do, to the manner in which we were disregarded when the late Emperor ascended the Throne, and compare it with the notice we receive to-day, I am overwhelmed with the happy change. In so short a period have we emerged from the obscurity that isolated us from the rest of the world and attained a position of wonder and respect, which encourages us to further achievements. This was the sentiment that most deeply took hold upon me as I participated in the sacred obsequies of our beloved Meiji Tenno.

Of course the occasion itself was sufficiently imposing to leave an ineffacable impression on the mind. But as I gazed upon the numbers of high personages uniting with our young Emperor and his people in honouring the Imperial Dead, I was thrilled with a feeling never to be forgotten. There, in the beautiful pavilion erected for the funeral, a structure matchless in its appropriate unadornedness, and truly typical of our simple Shinto faith, were gathered the accredited representatives and Ambassadors of all lands, together with our own Emperor, the Empress, the Empress Dowager, the Princes of the Blood, the nobles and all the great ones of the Empire; and I as beheld the spectacle of their reverend devotion, and felt myself taking part in it, I realized as never before how truly international my country had become.

Such a profoundly inimitable moment naturally fills one with humility, and suggests the question whether we are worthy of the unusual consideration now accorded us by the world. Of course we have some brilliant achievements to our credit. The two great wars successfully waged, against China and Russia, gigantic adversaries indeed, were in themselves sufficient to arrest the attention of the western world. But to me these exploits have never seemed matters for boasting, until now when I behold that by them my country has been lifted high in the world's estimation. The foreign envoys at the Imperial funeral helped to impress this fact upon my mind as never before. I was forcibly reminded that Japan is no longer the Japan of yore: she is no more the Japan of Japan, but the Japan of the world. Henceforth her politics, her diplomacy, her economics, her education, her civilization can never be peculiar to herself: they must be of the world as well. From this time onward we have to remember that we owe a debt to mankind as well as to ourselves. Japan is now expected to add something to the sum total of the nobler forces affecting the world. And so, as I beheld the brilliant array of foreign representatives at the Imperial funeral I felt for the first time the greatness of our international responsibility.

There, in the quietness of that solemn midnight hour the sacred ceremony went on. Not a sound disturbed the religious devotions of that vast multitude, bowed before the mortal remains of the great Emperor. That long and voiceless petition was indeed a prayer of the heart. And then across the fragile silence came the sad but soothing strains of the ancient Shinto dirges, striking a chord of sympathy and heavenly exhaltation in everyone present. For a moment that whole multitude, foreigners

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and Japanese alike, were of one mind and one heart. Nay, at that moment the vaster millions of the Empire, yes and of the entire world, were united in affectionate sympathy and respect for Japan and her departed Ruler. What a revelation of beauty and power! But whence was it? We can never forget that it was the heart of the great Emperor Meiji, that made this glorious unity and friendship possible. Before him and his time it was not. It was for his sake alone that all these envoys had come from all four corners of the earth to represent the millions of their respective countries, and unite them with the millions of Japan. The magic personality of the great sovereign attracted to himself and to Japan the respect and admiration of the world; and the world sent its greatest men to pay a universal tribute of respect and devotion. When I say *devotion* I mean no less; for when the representatives of Japan bent low in solemn adoration, the representatives of the world powers did likewise. What a character was His to have thus drawn the heart of the whole world to him and to his country! Who that calls himself a Japanese will ever forget or cease to heed the brilliant virtues that thus deserved the honour and respect of mankind!

Nor was I less profoundly impressed by the singular reverence displayed by the foreign representatives toward the Imperial remains. Even the Japanese could not have shown more. The funeral ceremony, as the world knows, was conducted in the old way after the purest rites of Shinto. At a certain moment these involved profound obeisance before the Imperial catafalque. In this sacred act of heart-felt reverence the Emperor and all the Princes and other Japanese participated with becoming decorum. But the foreign envoys paid our dear departed Emperor exactly the same tribute of devotion. When it is remembered that many of those envoys and great men were Christians and unacustomed to bend the knee before anything less than Heaven, and that they had been brought up not to worship the dead, the honour conceded our Meiji Tenno must appear all the greater, and something to be by us accordingly appreciated. I have no doubt that not a single one of these noble-minded men felt in any degree guilty of idolatry. Their religious attitude on that solemn occasion was just the same as that of our Emperor and of those of his Majesty's subjects there assembled; and for this Japan will ever be grateful to the nations of the world. Ah, what a lesson there is in this for us all! These foreign envoys, representing divers creeds and countries, for the moment forgot their differences, and felt, as we all did, that *on the greatest occasions there is but one religion.* What that religion is must be left for each to decide and define. But we Japanese believe it to be the religion of Supreme Personality: in other words, Shinto. This shall ever remain the religion of Japan; for she has never before seen it so perfectly incarnated as in the late ruler, Meiji Tenno.

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# THE RULE OF THE DEAD IN JAPAN

By J. INGRAM BRYAN, M. A., M. LITT., B. D., PH. D.

THE most unique feature of Japanese life is its unchanging faith in the spirits of the dead, and its absolute submission to their rule. Every loyal Japanese is more or less a Shintoist, and in proportion as he is a genuine adherent of the national faith, will he heartily subscribe to the poet's creed: "There is no death; what seems so is transition." It has been for centuries unnumbered a persistent tenet of national belief that the dead remain in this world, haunting their places of former association, and joining invisibly in the life of their living descendants.

The Japanese believes that he is perpetually surrounded and permeated with the myriad life of the infinite past. Nothing exists but as its manifestation. The illimitable deep of the blue sky is but a phantom sea of spiritual existence, and the very soil on which he treads and thrives is infused with spiritual essence. The trees and mountains, seas and floods, beasts and birds, men and things, all are but manifestations of the life of the unextinguished and inextinguishable past. The murmur of the tides, the dash of the cataract, the moaning of the wind and the whispering of the leaves, the crying of birds and the trilling of insects, all the voices of nature are but the voices of those who once had their sojourn here in the flesh, and present duty lies in keeping the heart attuned to their desires and obeying them with a ready will. The Japanese delight in the aspects of nature and the poetry of existence, in the love of trees and flowers and the charm of gardens, is largely due to this prevailing consciousness of the presence of the ancestral spirits.

The happiness of the dead depends on the respectful and loving service of the living; and the happiness of the living depends on the due fulfillment of pious duty to the dead. That the dead need affection and that to neglect them is cruelty, are among the most sacred instincts of Japanese life. Accordingly, each home has its family altar, its godshelf where are enshrined the ancestral tablets, before which, every morning and evening the sacred lamp is lighted, the family prayers said, and food offered to the spirits of the departed ones. The ancestral ghosts are made happy by these amenities and bless those who render them. Hovering unseen in the glow of the shrine-lamp, the stirring of whose flame is but the motion of them, they guard the home and watch over the wellfare of the old domestic circle. Their chief dwelling place, however, is in the lettered tablets which at times they can animate as a human body in order to succor and console. From their shrines they hear and observe all that happens in the house, share the family joys and sorrows, and delight in the familiar voices and in the geniality of life about them. They chiefly delight in the daily greetings of the family, and



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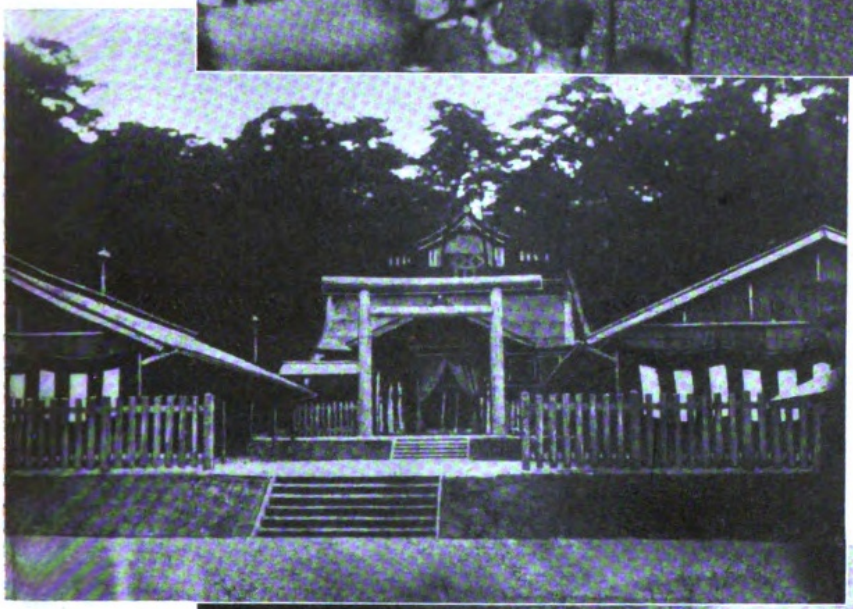

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1. THE MEN OF YASE VILLAGE BEARING THE IMPERIAL CASKET TO MOMOYAMA.
2. ENTRANCE TO THE IMPERIAL MAUSOLEUM, MOMOYAMA.
3. PAYING LAST TRIBUTE OF RESPECT BEFORE THE IMPERIAL TOMB.

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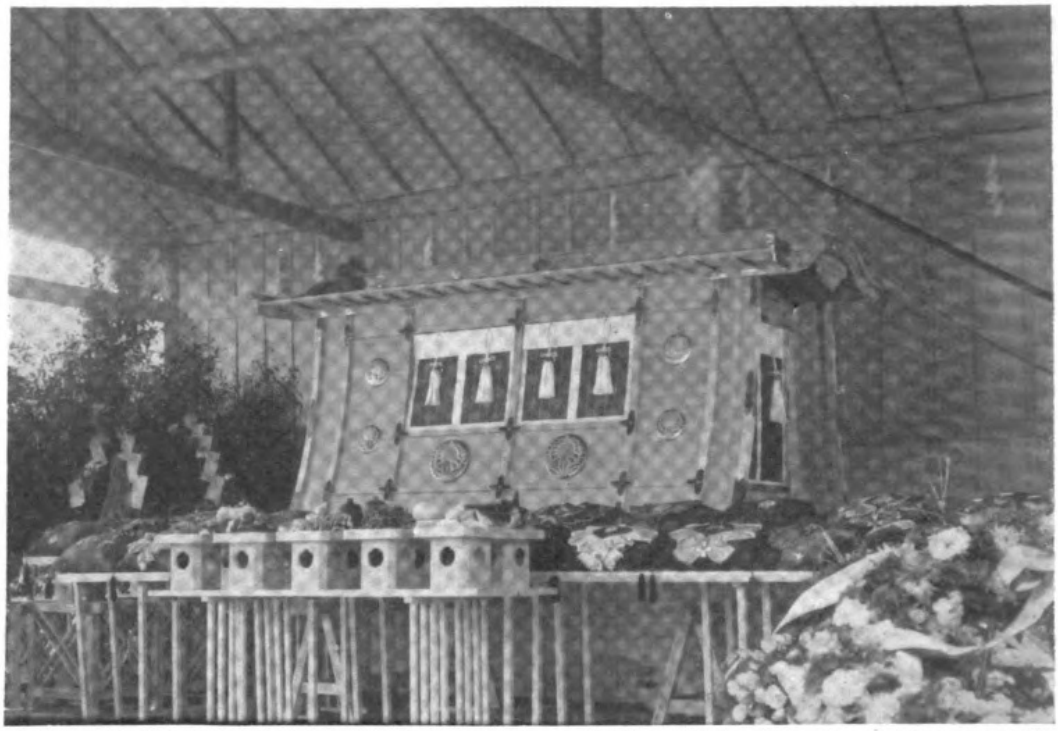

A BEAUTIFUL SHINTO CATAFALQUE. *Un beau catafalque Shinto. Ein schoener Shinto Catafalk.*

REVERENCE FOR THE SPIRIT OF THE DEAD. *Prières au tombeau ouvert. Andacht am offnen Grabe.*

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for nourishment, vapor of food contents them. To forget them, or in any way to treat them with rude indifference is the most undoubted proof of an evil heart. They stand for the moral experience of the family and nation, and to deny them is to deny that, and to violate that is to offend them, and to offend them is the supreme crime.

It is, moreover, a conception of the Japanese mind that all things are ordered by the dead. Each member of the family believes himself to be under the constant supervision of the ancestral ghosts. Spirit eyes are watching his every act; spirit ears are listening to every word, to approve or blame. The whole of life, its thoughts, words, deeds, must be under constant control, as in the presence of the unseen. I have never without a feeling of sacred pathos been able to witness the sight of a family making its daily salute to the spirits of the departed ones, as if they were actually present. It seems not unlike the feeling of some of the bereaved ones among ourselves who refuse to occupy the empty chair, or remove the toys of the missing child, and even continue to spread the wonted place at the family table. Only, we lack the spirit of obedience to the wishes and ways of those gone before. Sometime among the Japanese when it is believed that the dead are unhappy through loneliness, a member of the family will commit suicide to depart and break the intolerable isolation. A notable instance of this is that of the beautiful wife of Lieutenant Asada, who, when her husband fell in the war with China, performed *jigai* that she might go to be with him.

From this belief in the sovereignty of the dead arises a further tenet of the ancestral cult, which holds that all the dead become gods in the sense of acquiring superhuman power; but they retain the characters which distinguished them during life. Every event in the world, good or evil, fruitful seasons, flood and famine, storms, tidal waves and earthquakes, all are the work of the dead; and all human actions, good or bad, are controlled by them. They are the givers of life and of wealth, and all that the living possess is from them. They are the creators and governors of the present, and loyalty to their traditions is the test of citizenship. To a people holding this creed, the proper treatment of the dead naturally becomes the paramount duty of life. It represents what is at this moment the most vital difference between the occidental and the oriental races, and forms the greatest bar to the mutual reception of each other's faith. The missionary who recognizes this, and so far as it does not contradict his faith, accepts it, will not only be most successful in his work, but will do most to bless the people of the Orient.

We have as yet but begun to get a glimpse of the far-reaching effect that this belief has on the life of the Japanese. It enters into everything that the nation does, and but for it, many a great deed would never have been done. If while in the flesh, a Japanese fails, he can succeed by joining the ranks of the gods. Thus voluntary death for some great principle, meets the approval of Japanese ethics, and the spirit of the person so offering himself, attains to godhood, becomes the object of veneration, and is not only made eternally happy by the perpetual homage of all

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future generations, but is enabled to bless posterity by answering the petitions of those engaged in the cause for which he died. Even a person of no importance, may, through death, come into the possession of superhuman power, and become capable of conferring benefit or inflicting injury by supernatural means. Thousands of prayers go up daily in Japan to the spirits of those who have thus offered themselves in sacrifice to the gods, and these petitions would cease to be offered if there was no faith in them. On a solitary hill among a few trees you find the shrine of a young wife who pined away with grief because of her absent lord, and now on the spot where she laid down her life, all in that district whose husbands are absent, go to offer to her devoted spirit petitions for the safe return of their husbands. The souls of unhappy lovers too, who have died together, are invoked by young people suffering from the same cause. Since the death of General and Countess Nogi thousands have likewise flocked to worship at their tombs, and the crowds still continue.

The influence of the ancestral faith on the Japanese soldier, and its important bearing on the recent triumphs of the nation over Russia by land and sea, is far greater and deeper than we can well imagine. It is because of this faith that the Japanese soldier in battle never surrenders in the face of apparent defeat, but freely offers himself in the name of his emperor, that as a god he may not only be the victorious avenger of his country, but the object of his people's unceasing worship and veneration. Unwavering confidence in this wondrous possibility inspires the warrior of "Dai Nippon" with a bravery and a patriotism unsurpassed in the annals of warfare. In the deadliest of the conflict he believes himself under the prevailing influence of the ancestral gods, and that their divine spirits are in unceasing circulation on behalf of his country. These ancestral ghosts can be made to circulate for particular ends, especially through the Emperor who is the supreme representative of the gods, and himself deity incarnate. Through imperial intervention the spirits of the infinite myriads of the immeasurable past can be made to permeate the finite human forces of today.

All this of course sounds very much like a fairy tale, or an excursion among the "Arabian Nights," but I humbly submit that it is true; and among the Japanese at least, it seems to work. It is almost impossible for the alien mind to realize, or even to appreciate, the apparently superhuman courage with which a man is inspired, who believes the infinite and invincible life of the past, is pouring itself out through him for the defense of his ancestral shores. My no unimportant experience as an instructor under the Japanese government, leads me to believe that this ancestral faith accounts in no small measure for the unexampled courage of the Japanese soldier. That it is undoubtedly a living faith, even among the foremost men of the nation, may be seen from the rescript of congratulation issued by the late Emperor to Admiral Togo, the hero of the great sea fight in the straits of Tsushima, in which his Majesty took occasion to say, "We are glad that by the loyalty of our officers and men, we have been enabled to respond to the spirits of our ancestors."

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To which the admiral sympathetically and reverently replies, "That we gained a success beyond our expectation is due to the brilliant virtue of your Majesty, and to the protection of your Imperial ancestors, and not to any human being." Thus the numbers fallen in battle are not lost, but gone to join forces with the myriads of kindred warriors, "the spirits of the power of the air," who wage war mightily on behalf of their struggling fellow patriots yet in the flesh.

These ancestral gods of the Japanese race, the sum total of the accumulated moral forces of the nation's past, are entitled to the perpetual and reverent homage of the people, but the infinite myriads of deities in the national pantheon cannot, for the purposes of worship, be crowded into the span of one earthly life, so that they are grouped in a threefold order, according to the status of the spirit while in the flesh. There are the gods of the family, which are the spirits of nearest ancestors whose tablets are enshrined in every home. Next are the communal gods who are chiefly the ghosts of former princes or greater daimyo, whose temples are in almost every town, each clan or community having its own gods. And finally come the gods of the whole nation which are mostly the spirits of Imperial ancestors, whose chief shrines are imperial tombs and the famous temples at Ise, and the shrine in the Imperial dwelling place which is the national holy of holies. These then, not to say anything of the numerous craft gods and other special divinities, are the real rulers of Japan in this twentieth century. The individual at every moment of his existence is under their spiritual direction as regards every aspect of his demeanor. In the home he is watched by the spirits of his fathers; outside he is ruled by the god of his district: and as a subject of the empire, he is under the sway of the imperial ancestors, so that his whole life, domestic, communal, national, is constantly guided, and vigilantly ruled by the spirits of the dead.

Out of these conditions grows the statement that with the Japanese manners are morals and etiquette is ethics. The ancestral spirits represent the moral and ethical experience of the race, and the attitude of the individual toward these, indicates his moral ideall On every side he finds himself confronted by the sovereign rule of ancestral tradition as expressing the mind and will of the gods. He must sink his personality in that of the community, and know no freedom of action, save as the unit of a combination whose will is supreme. Selfishness is excluded, for he may not do as he pleases, but as the family decides. Injurious competition is prohibited, for he cannot use his superior ability for his own personal advantage, but as the community decrees. If he should ask why this unvarying obedience to the past, he is reminded that he must bow to the will of the dead. No distinction is tolerated between morality and religion, between ancestral custom and individual life.

In the Land of the gods, therefore, the living and the dead are interdependent, and the national, social, and domestic ideal is that they shall live in august union and unbroken concord. Neither can dispense with the help of the other. The visible and the invisible worlds are forever united by bonds inumerable of mutual necessity, and no single relation of the union can be severed without the direst consequences. The combined forces of the living and the dead, (but the living under the direction of the dead,) are the rulers of modern Japan and the shapers of its destinies.

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# THE SPANISH LEGATION IN TOKYO

By "J"

AMONG the first Europeans to visit the shores of Japan were the Spanish merchants and missionaries, so that Spain was the first country of Europe with which Japan opened up intercourse. St. Francis Xavier, the famous Spanish missionary, landed in Kagoshima in 1548, and from that time there was a steady influx of Spanish missionaries, and many thousands of Japanese were converted to the Roman Catholic faith. In some ways it was unfortunate for relations between Japan and Spain that the first representatives of the country were the religious; for, as everyone knows, the Spanish representatives of religion were among the most narrow-minded and bigoted in Europe, and their long experience in conflict with the Mohamedans at home left them in no frame of mind to deal gently or tolerantly with what they regarded as the dire idolatry of the Japanese. For centuries Spain had been in a condition of internecine strife, a strife as often religious as political, and the early Spaniards in Japan seemed so used to strife as not to be at all averse to holding their own by means that were not altogether spiritual. The Japanese authorities were not slow to note this and to take precaution accordingly. The various islands conquered or colonized by Spain in the Pacific were inhabited by tribes more or less savage and uncivilized; and there was only too much tendency on the part of the early Spanish in Japan to treat Japan as one of the islands of the Pacific. Openly by word and letter they admitted the advanced state of civilization in Japan; but all too often they treated the laws of the country with an indifference that no selfrespecting nation could tolerate. When the trouble arose over this violation of the laws and regulations laid down for the proper governance of the Empire, and complaints were made by the Spanish to Hideyoshi, he replied very frankly: "I am annihilating the Spanish priests, not because they are Christians, but because they refuse to abide by the laws of the land while living in Japan." It is easily seen how all this tended to disturb the early relations obtaining between Spain and Japan.

The Spanish missionaries no doubt argued, as did the Jesuits, that the end justified the means; but the Japanese authorities were not ready to excuse violation of law on this score.

In 1581, during the reign of the Emperor Ogimachi, some Spanish merchants arrived in Japan, and were received in audience by Oda Nobunaga, to whom they made a present of a few negroes. This traffic in human beings did not elevate the foreigners in the eyes of the Japanese, though the latter were themselves not above resorting to slavery at times. But later when Japanese were abducted and carried off as slaves, including even women, the question assumed an aspect detrimental to the interests of foreigners in Japan. In 1584 the Lords of Omura, Bungo and Arima sent a special embassy to Rome on a religious mission; but the embassy was specially charged with visiting Spain on the way, which it did, and the members of the embassy were warmly received by Philip II, and treated with all due honour. These were the first Japanese to visit Spain or to see anything of European civilization on its own soil.

Japan's more intimate knowledge of things Spanish, however, was through the Spaniards in Manila, numbers of whom visited Japan from time to time for commercial or other reasons, while



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Japanese ships made frequent voyages to the Philippines. But, as all communication with the Philippine colony involved the coming and going of missionaries, especially the former, it did not prove a means of improving relations between Japan and Spain. During the rule of the Taikō Hideyoshi, the ban was placed on Spanish priests and all teachers of religion, resulting in the visit of a special envoy from the Philippines to inquire the reasons for this treatment of the religious, when Hideyoshi made the famous reply recorded at the beginning of this article. One cannot refrain from seeing in the awful sufferings of the Spanish missionaries in Japan something of the nemesis of fate for the tortures of the Holy Inquisition in Spain itself. Was the Taikōsama so far out when he claimed that the gods will vindicate their laws? After the death of Hideyoshi the Spanish missionaries hoped for a reversal of policy from his successor, and came in larger numbers, though it was positively contrary to law. They penetrated into various parts of Kyushu and preached and taught as if the land were their own. The result was much the same as it would be, should the Japanese now absolutely ignore the laws restricting immigration to Australia or the United States and flock in, defying the regulations of constituted authority. But Iyeyasu was no more ready to endanger the stability of constituted authority than his great predecessor. He repeated the edict obliging the Christian teachers to leave the country and the teaching of the foreign religion to be stopped. At first he endeavored to have the law enforced in a peaceful and conciliatory manner. He gave those under the ban every opportunity to comply with his regulation. He had no desire for their blood, and he did not wish to prejudice relations with Spain. Another embassy was organized and despatched to Europe, this time with the idea of calling upon the king of Spain also. Date Masamune, the *daimyo* of Sendai, arranged and financed the undertaking. The embassy sailed by way of Mexico, thence to Madrid, and had an interview with king Philip III of Spain in 1614-5. Their reception was cordial, but as persecution had broken out in Japan, they were not so warmly received at Rome. The persecution also prevented the successful carrying out of the intentions of Iyeyasu with regard to trade with Mexico. In 1609 a ship from Manila with the ex-governor, Don Rodrigo, on board, was wrecked on the coast of Kazusa near Edo. The noble spanish official was brought to Edo and treated with much courtesy by Iyeyasu. Under the direction of the English shipmaster, William Adams, then at the Court of Iyeyasu, a foreign ship was constructed for the purpose of carrying the distinguished Spaniard to Mexico. Thither on board the new ship Don Rodrigo sailed, with a special envoy to the King of Spain, or to the Duke de Lerna, it was; and a special request was made by the Shogun for a company of Spanish mining engineers with knowledge of work in assaying silver to be sent to Japan. All these happy anticipations were precluded by the refusal of the missionaries to obey the laws respecting alien faiths. If the methods of missionary work now adopted had been in vogue at that time, there is no doubt that the *Bakufu* would have raised no objection, and relations between Japan and Spain would have gone on in the most amicable way. But the persistence of the religious in doing just as they pleased and setting at naught the laws respecting religion, resulted in the interruption of relations with Spain for a space of some two hundred years.

That relations were maintained with Holland during this exclusion of Spain is to be explained solely on the ground of the attitude of the Spanish missionaries and merchants in regard to the laws respecting religion. The Dutch merchants did not mix up commerce and religious propaganda; and the authorities were quick to notice this, and to perceive the advantage of doing business with foreigners who did not attack the faith of the country. In fact the Japanese have always entertained a profound respect for those foreigners who have been tolerant and charitable

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enought to show regard for the ancestral faith of Japan. The Spanish missionaries in Japan for the most part acted toward the religion of Japan just as they did toward the faith of the Moors and Moriscoes at home, and the superstitions of the idol-worshipping South Sea islanders. The Dutchmen showed a proper respect for the religion of the country; and whatever may have been their religious convictions they did not intrude them upon the nation. To what extent this was a commercial policy it is not for us now to say; but it worked well for the mutual interests of Holland and Japan. It is no doubt true that at this period the Dutch and Spanish were in no position for mutual admiration. Spain's treatment of the Netherlands had left a bitterness not to be forgotten for many a generation; nor could the Japanese, while allowing for the natural dislike of the Spanish inherent in the hearts of the Dutch, ignore the fact that there was some truth in the statements of the Dutch to the effect that Spain had used religion for political propaganda and even for territorial aggression. At any rate when the Shogun, Iyemitsu, came into power in 1623 he made the exclusion policy of his predecessors even more severe. His father chastised the trespassers upon the religious regulations with whips but he chastised them with scorpions. His interdiction of the foreign faith was absolute and its enforcement complete. Perhaps he was too severe. Thts doubt is suggested by the attitude of the gods. Many thousands of the Christians were put to the sword in Kyushu, but a few years afterwards double the number of those who massacred the Christians were overwhelmed in a volcanic eruption and earthquake in the very same place. In this is seen the nemesis of the gods, who show no discrimination of race or nation when justice is to be meted out among men?

From all these unhappy incidents and unfortunate relations in times of old, Japan and the world has no doubt learned a never-to-be-forgotten lesson. Forgetting for the moment the means of instruction we now turn to the more amicable relations made possible by a more modern system of faith and civilization. When the various nations of the west at last succeeded in breaking through the wall of seclusion Japan's religious policy had built around her, Spain too came claiming welcome with the rest; and Japan hesitated not to extend to her a hand of welcome as cordial as given to any of the others. Spain applied for the conclusion of a treaty similar to those negotiated with America and Great Britain. The *Bakufu*, the same government that had broken off all relations with Spain for nearly two centuries, ordered Privy Councillors Higashikuze and Terashima of the Department of Foreign Affairs, to draw up the treaty requested; and on the 28th of September, 1868, a provisional treaty was signed, and international intercourse between Japan and Spain once more was renewed. Since that time relations between the two countries have been most cordial. The various Japanese Ministers sent to Madrid have been most hospitably received and in the gracious manner peculiar to the country of the Cavaliers; and the Spanish representatives at the Legation in Tokyo have worthily represented their country and left a very pleasing impression on the Japanese.

How much Japan owes to Spain would be an interesting and edifying story could it be accurately and fully told. Many of the names of things originally foreign may be traced to the Spanish language. Notable among these is the famous national cake, *castera*, derived from the Spanish Castile. The origin of various other words used in Japanese may be traced to the same source. Certain types of architecture, too show Spanish influence. In the opinion of some, the *samisen*, one of the chief musical instruments of Japan, was first an importation from Manila, being something like a guitar. Not much attention has been given to the Spanish language in Japan; though there is a teacher of Spanish at the School of Foreign Languages and the Higher Commercial School, Tokyo.

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# FILIAL PIETY

Kunitami wa

Hitotsu kokoro ni

Mamorikeri

Totsu mi-oya no

Kami no oshie wo !

❋

The people of Japan,

United as one heart,

Faithful to a man,

Have chos'n the better part :

God-given precepts of the past,

The counsels that forever last !

By His Majesty the late Emperor,

Tran. by Dr. J. Ingram Bryan.

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## THE REGIMENTAL COLOURS

Masurao ni
Hata wo sazukete
Omou kana
Hinomoto no na wo
Kagayakasu beki.

✻

I entrust the flag of the nation
To men of heroic mold,
Knowing that each in his station
Will maintain its glory of old!

By His Majesty the late Emperor,
Tran. by Dr. J. Ingram Bryan.

## ANCIENT ODE CHANTED AT THE FUNERAL OF MEIJI TENNO

Hamatsu chidori
Hamayo hayakarazu
Iso tsuto!

✻

O white wings that wander
Over the sea,
In tears sad we ponder,
Envying ye
Your pinions that soar
The wild waters o'er!

Tran. by Dr. J. Ingram Bryan.

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SPANISH LEGATION IN TOKYO. *Légation d'Espagne à Tokyo. Die spanischen Gesandschaft, Tokyo.*

ENTRANCE TO SPANISH LEGATION. *Porte cochère de la légaotn d'Espagne. Eingang zur spanischen Gesandschaft.*

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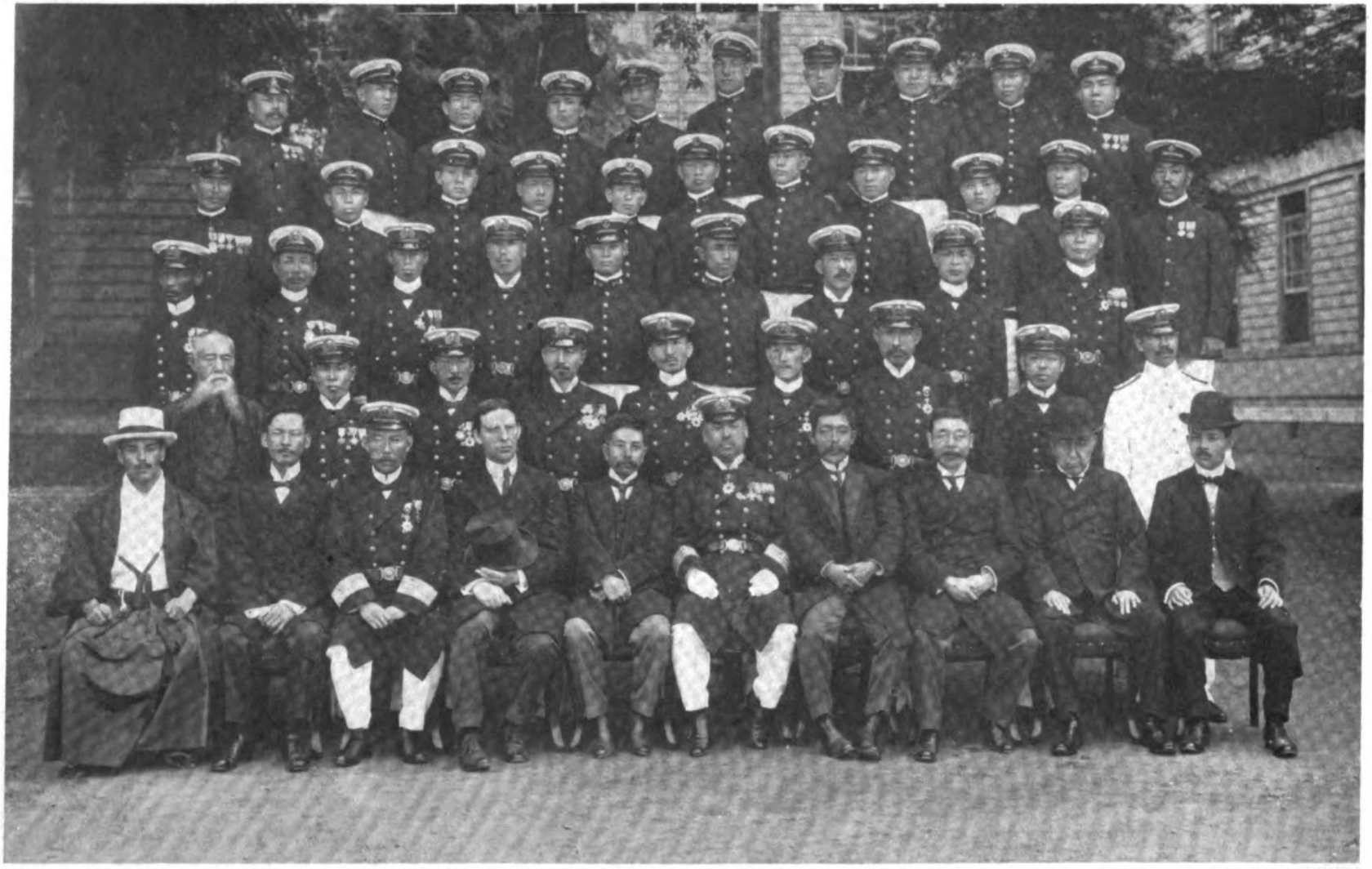

THE NAVAL PAYMASTERS' COLLEGE, TOKYO: OFFICERS, PROFESSORS AND THIRD YEAR CADETS, PRESIDENT FUJITA IN THE FRONT ROW, CENTER. *L'école du Commissariat de la marine.*

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# CREATING A FINANCIAL PERSONNEL FOR THE IMPERIAL NAVY

THE duty of keeping the accounts of a great navy demands a degree of intelligence and an expertness in finance that might well grace the economists of a national bank. The Imperial Japanese Navy has to account for the disposition and expenditure of nearly 100,000,000 *yen* a year; and when one considers the innumerable channels of outflow for each fighting unit, for naval stations, naval supplies general and special, as well as the still more critical responsibility of making up the naval budget and distributing the millions that have to be spent annually on the entire fleet and its personnel, the task of accurately keeping the accounts and furnishing the necessary supplies, all of which falls upon the naval paymaster, must appear nothing short of prodigious. The education of naval paymasters is, therefore, one of the most important duties devolving upon the government. To make a proper selection of suitable candidates for this office is in itself no easy matter. Apart from the individual ability and character of the applicant there is the difficulty of a national dislike for money matters and to some extent a national incapacity for accounts. Nor is the status of the naval paymaster recognized to a degree corresponding to his high responsibility and the confidence reposed in him by the nation. The paymasters are general providers and housekeepers to the fleet; and while the housekeeper may not be ranked so high as the head of the house, the office is none the less important; for even the greatest admiral that sails the sea, would be helpless were he not properly looked after and fed.

For the purpose of providing a competent staff of paymasters for the Imperial Navy the Japanese Government has established in Tokyo on the ground of the naval academic department a paymasters' college, where under an efficient *corps* of officers and instructors a sufficient number of young paymasters are added to the navy every year. The Naval Paymasters' College was organized and put into operation in the year 1874, and is under the direction of the Accounting Bureau of the Naval Department. The college is for the general training and education of paymasters, probationary paymasters, cadets who are to become paymasters, as well as for preparing warrant officers, and petty officers and men who are to serve under paymasters.

In the Imperial Navy of Japan a paymaster is classed as a naval officer. He is entrusted with the management of all details relating to naval finance, as well as with the financial matters pertaining to engineering and construction. Consequently the college not only lays much stress on such essentials of naval education as the general *esprit de corps* of the Imperial Navy and perfection of physical and mental development, but on the special subjects calculated to make an efficient financier and administrative official.

To facilitate the work of instruction the entrants to the college are classified as (a) Students, (b) Cadets and (c) Men in training. Students are again subdivided into Special Students and those known as belonging to classes A, B, and C,. Special students are those admitted to post graduate courses. These men are carefully selected from among the paymasters who have been already at least three years in the service. To be thus selected for post graduate work is



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an honour somewhat sought after, and the men thus selected stand a good chance of promotion to higher positions in the service. The students of A class are also chosen from among paymasters in the service, and in this way receive special training for various important positions in the department of naval finance. The B class men are of considerably lower rank, being not yet full-fledged paymasters, but taken from lists graduating from such higher institutions of learning as the Imperial Universities, the Higher Colleges of Commerce and first and second class assistant paymasters who have passed the prescribed tests.

The curriculum of the Paymasters' College covers a great variety of subjects, all of which have an important bearing on the qualifications of an efficient paymaster. The above three classes must take courses in such fundamental subjects as International Law, Political Economy and Public Finance which have to be thoroughly digested, as well as the sciences bearing more immediately on the duty of provisioning, such as chemistry, physics, with courses on Marine products, live stock and all kinds of commercial commodities. The paymaster has to be familiar with methods of examining and testing foods, clothes, building materials of all kinds, —in fact he must know all about everything used in and paid for by the Imperial Navy.

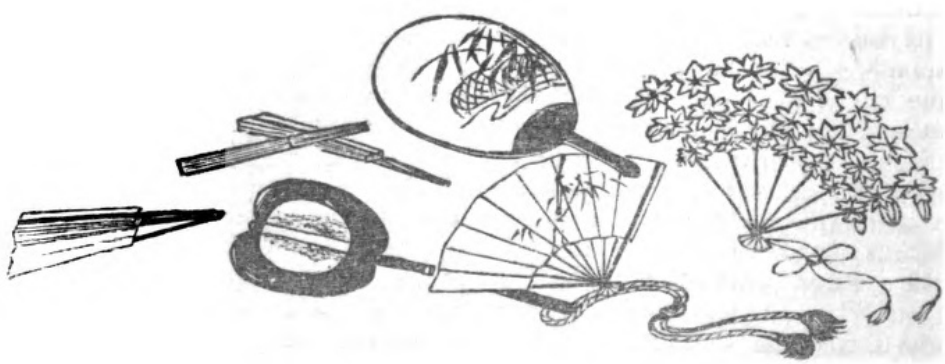
The students of C class are chosen from among warrant officers serving under paymasters, and are instructed in the varius duties pertaining to their several services.

The term of students mentioned above extends from six months to a year.

The class of students known as cadets are those who take the full course of traning for a paymaster at the college, having had no previous training in this branch of naval education. Candidates for this class matriculate from Middle Schools or such educational institutions as are of equal standing. These students are required to take courses in law, economics, public finance, commerce, physics, chemistry, architecture, the Japanese language and literature, Chinese literature, as well as in two European languages, the three from which to choose being English, French and German, one of which must always be English. Three full years are required for the completion of this course.

The men in training are also divided into three classes known as A, B, and C, and are all selected from petty officers and men already in naval service under paymasters; and these students are instructed in the subjects and duties bearing on the practical affairs for which they are responsible in the Navy. They are obliged to complete their training in eight months.

The number of students of all classes now in training at the Paymasters' College is over 200. The discipline enforced at the college is exactly the same as on board a warship. With the exception of post graduate men and the students of A class, all are required to live in residence.



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# JAPANESE MONEY IN CHINA

By KAZUYOSHI YAGIU

(PRESIDENT, THE BANK OF TAIWAN)

AS China has yet no coinage system of her own the idea of being able to promote the circulation of foreign currency in that country is not altogether impractical. In certain parts of China to-day Mexican silver dollars form the chief medium of exchange, and in other districts British coins and Japanese silver *yen* are in use. Now there is a growing conviction in financial circles that it will be to the advantage of Japan, and especially to the banks assisting the project, if the Japanese silver *yen* can be made an important medium of exchange in China. The bank at present most interested in this project is the Bank of Taiwan, which has branches at Amoy, Fuchoo, and Swatow, with new branches being established at Canton, Shanghai and Singapore. The bank circulates its bills throughout the littoral regions of China, and these bills are convertible into silver *yen* on demand. Our plans for extending the circulation have been somewhat impeded by the revolution in China, but after careful investigation there appears to be hope of success.

It is of course to be deplored that China has not yet seen her way to establishing a coinage system of her own. All civilized countries find a national coinage necessary to the financial advancement of the country; and China's lack of it has no doubt had much to do with the financial difficulties of that country. At present the monetary standard is the *tael*, a purely fictitions standard, seeing that the value of the *tael* varies in almost every province of the vast republic. This is because the method, or instrument, for weighing the coin varies according to place. Take for example the coins used in Shanghai. The *tael* is the standard in Shanghai; but the medium of circulation is the old Mexican silver dollar, with some British silver subsidiary coins, and a few Japanese silver *yen* pieces. In addition there are bills issued by certain banks, representing the *tael* and the Mexican silver coins. The native money exchanges also issue bills.

In Fuchoo on the other hand confusion is still worse confounded. There, 741 *taels* and 6 cents make one thousand *yuan* for foreign trade transactions; and seven cents make one *yuan* for general transactions. There is however, no metal coin for the *yuan*, Mexican and Japanese silver coins and bills issued by banks being used as the mediums of exchange. There is also a miscellany of copper coins issued by certain exchanges. In Amoy the silver *yuan* is the unit of value, but in practice Mexican dollars and Japanese silver *yen*, as well as the various bank bills and exchange coppers, are used in trade transactions. In Swatow the unit of value is the *yuan*; and one thousand *yuan* are equal to 700 *taels* silver; yet the medium of exchange is the coinage above mentioned, namely the metal coins of foreign countries. Hong Kong is the only place along the Chinese coast where a regular coinage is in use, as it is British territory and the bills of the Hong Kong and Shanghai Banking Corporation, as well as British silver coins, are in circulation. In Canton the currency consists chiefly of ten and twenty cent silver pieces with a few coppers, and some paper money issued by the Government. Thus almost every port in China has a different coinage and a different standard of



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money value. The effort to do business under such circumstances is difficult enough for citizens of a place; but it is almost impossible for strangers unfamiliar with local values. Thus all countries doing business with China are anxious to promote the movement for a reform of the monetary system (or no system) of that country. Europe, America and Japan have long besought China to take up this reform, but so far in vain.

We have to remember that it is no easy task for China to undertake the reform of the coinage of the entire nation. For more than ten years the matter has been under investigation; and even with the advice of such men as Sir Robert Hart and Professor Jenks, the question has proved too intricate for Chinese financiers. China has been advised to adopt a gold standard, but it is a question whether this would cure the evil. A silver standard was at one time adopted but never put into practical operation. Afterwards Prince Tsai advocated a one *yen* silver coinage as standard, and mints were set up in five places for turning out these silver pieces. But silver proved so scarce that 70,000,000 *yen* had to be expanded to 100,000,000 *yen*. Thus the work was going on when the breaking out of the revolution put a stop to everything in the way of reform. But, looking at conditions as a whole, it may be said that at present the coins which are most universally in use are Mexican silver dollars and British silver pieces. In some places merchants bring silver bullion to the mints of their respective districts and have money made, the coin becoming currency in South China.

Japanese silver *yen* pieces found their way into China prior to Japan's adoption of the gold standard; and then after the enforcement of the new standard in Japan there was an immense sale of old silver *yen* to the littoral districts of China. At one time the circulation of these coins extended as far as the Straits Settlements, Siam and the Philippines. The more than 80,000,000 *yen* of silver coins exported at that time was welcomed and accepted as legal tender in the various ports, as the coins were of uniform weight and value and proved a very convenient medium of exchange. These coins, which had such control of the money market, became scarce, as the Japanese government ceased to coin them in 1897, and refused to accept them as legal tender except in Formosa. The Bank of Taiwan ceased to use them in 1904; and as the supply was thus checked, the coins by degrees went out of circulation, though in Amoy, Fuchoo and adjacent parts the coins are still extensively used. The question of reviving them as means of monetary circulation in China is one of great interest and importance.

There are those who think that China's prejudice against foreign things forbids the prospects of their ever attaining any circulation of importance to Japan; but utility and convenience are able to overcome very stubborn prejudices. In these matters the Chinese are not so conservative as supposed. Before Japan went into Manchuria the same confused system of coinage prevailed there; but during the war both Russia and Japan issued military notes and bills, and even circulated silver coins with facility and subsequently notes issued by the Yokohama Specie Bank were used in daily transactions. In Amoy too the people were so prejudiced against all but metal money that those who earned wages outside the district had to have it all exchanged for metal coinage before returning; but six years ago the Bank of Taiwan began to issue notes in a firm attempt to overcome the prejudice, with the result that profit and convenience have brought about the desired end. At present we have in circulation there bills to the amount of 200,000 *yen*. In the same way a plan for the circulation of Japanese silver *yen* in China could no doubt be carried to achievement with little or no disappointment. The matter has a vital relation to the prospects of increased trade between Japan and China. One reason why foreigners have to employ so many Chinese in export and import trade is because of this complicated currency; but with the circulation of Japanese coin trade with

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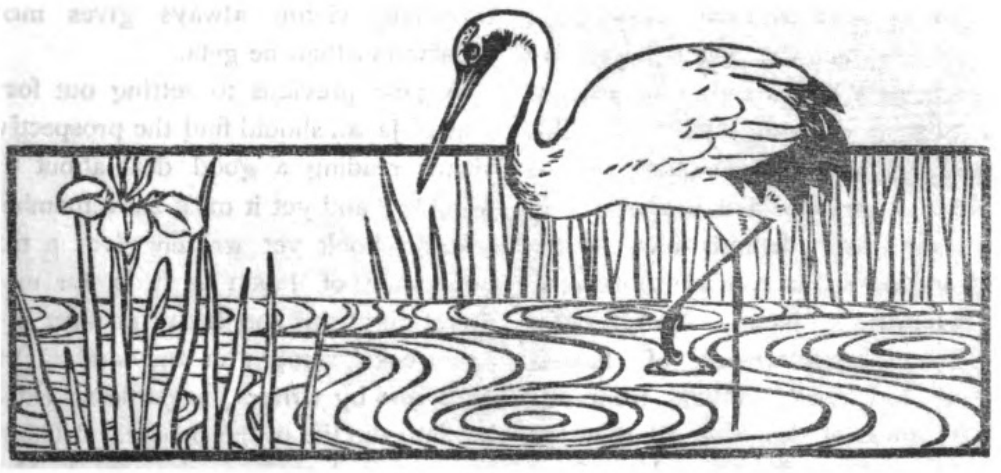
Japan would be greatly facilitated. The present uncertainty of currency values is like a load upon our trade; for our merchants fear to enter upon what seems more like speculation than trade. With the predominance of Japanese silver coins in Chinese currency Japan would have under control the standard of value and could increase or reduce the circulation according as circumstances dictated.

Now is the time to take up this matter and push it for all it is worth. After the revolution certain reforms will probably be made in the coinage and the worthless coins will be under the ban; and it is quite possible that any coin showing a good standard of value and of convenient size and acceptable appearance would easily find its way into universal circulation. The Japanese silver *yen* meets all the conditions of good money; and it is not easily counterfeited. With the resumption of trade after the revolution there will come a tremendous demand for metal money. The British coins from India and the Mexican dollars will not be sufficient to meet this demand. If Japan is only prepared to step into the breach the results will be most satisfactory to both China and Japan. If the western powers, which have so much to attend to at home, take so deep an interest in their commercial and other relations with China, is it not much more important for us, who are neighbours of China, to take advantage of our kinship and superior knowledge of the situation, and do all in our power to promote commercial relations with that country? The proposal to circulate Japanese silver coins in China is for the country's good as well as for Japan's good. If the time should come when China has a currency of her own, and has no further use for our coinage, we will be quite as ready to withdraw it. Our output of silver at present is not very large; only about 4,800,000 *yen* a year; but we export silver bullion to the value of 4,500,000 *yen* annually. If this bullion were exported in the form of money to China the results would be far more profitable to Japan than at present. For this reason the governments of India and Mexico encourage the use of their coins in China. It would pay us even to import bullion and mint coins for China; and though fluctuation is possible, the risk of loss would not be great. Such coinage would be invaluable to the banks as specie reserve against their note issues. At present most of such reserves are in British and Mexican coins; and with the appreciation of these coins the banks are indebted to foreigners; whereas the circulation of Japanese silver coins would obviate this difficulty to which we are now exposed.



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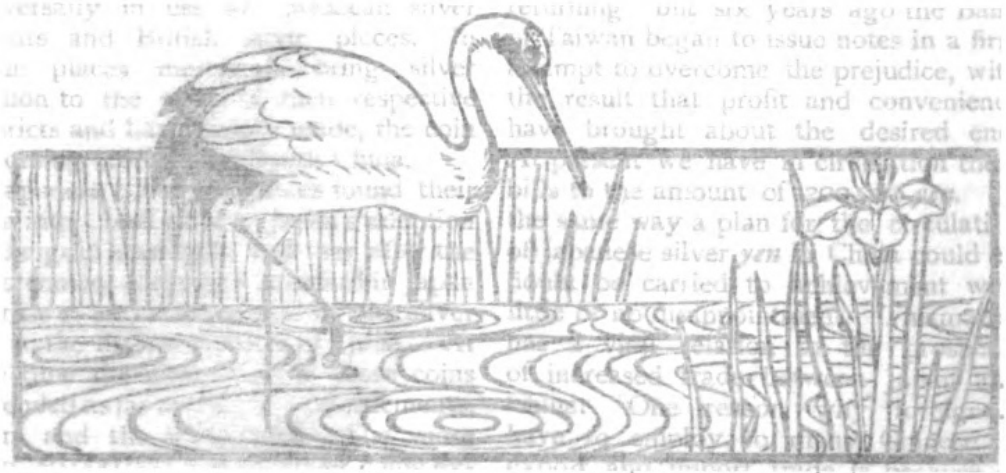

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# HOW TO SEE JAPAN



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# HOW TO SEE JAPAN

THE glamour that since the opening of the country has obscured the real Japan to the occidental mind, as the enigmatical phenomenon of the day, is at last happily beginning to dissolve into a more intelligent appreciation of the nation's aims and methods toward modern progress; and the result, doubtless, will be a no less absorbing interest of the traveller in the grandeur and poetry of Japan's natural scenery, the mystic significance of her art and institutions, the distinctive genius of her civilization, as well as the bizarre and fairy-like aspect of her inhabitants.

Accordingly each year sees no diminution in the number of visitors to the shores of Japan; and the newer and more luxurious hostelries that are ever rising to greet the stream of guests, provide an accommodation all too limited for the increasing demand.

And yet of the thousands of tourists that each year find themselves for the first time enjoying the long cherished ambition of actually seeing Japan, how very few go away with the advantage of having really seen the country as it is? Indeed from a considerable experience in meeting and conversing with this class of people, one might safely assume that but an infinitesimal proportion of them have any definite idea of the wisest and most pleasant use to make of their sojourn in Japan. Many suffer from the disappointment of having expected too much; others from the unpleasantness of despising all they fail to understand; and still others from comparing Japan with unfair standards. The average tourist puts in his ocean voyage pondering over a guide book, and then, bewildered by its array of statistics, possibilities, and suggestions, disembarks in great mental confusion as to what should be done. If he be a person of means, he discovers that the easiest way out of his quandary is to engage a guide, whom he follows about humbly and monotonously; otherwise he resolves upon independence, selects from the guide book a few places he fancies worth seeing, and after a good deal of time wasted in finding them, retires with the weariness of unrequited effort and ambition. More often than not the average tourist makes a disposition of his time in such a manner as to give the least accurate and significant impression of what is representative of Japan. The majority simply feel themselves helpless to avoid the rut of the beaten track where all is foreignized in a fancied adaptation to the taste of tourists and where guides have their tips from hotels and shops, and alas, where the travelling victim always gives more satisfaction than he gets.

A year previous to setting out for a tour of Japan should find the prospective visitor reading a good deal about the country; and yet it must be remembered that no book yet written gives a true impression of Japan as it is, for most literature of this sort is the product of a few weeks' sojourn in the land of the gods, and by writers incapable of entering into the life of the people. "Things Japanese," by Professor Basil Hall Chamberlain, and "An Interpretation,"



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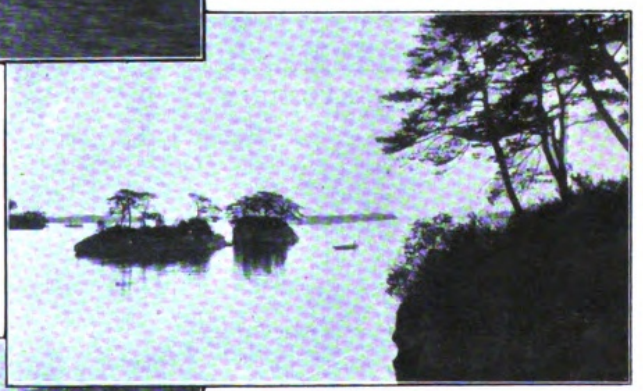
TAKINOGAWA, FAMOUS FOR MAPLES

IMPERIAL PALACE MOAT, TOKYO

RIVER NAGARA IN MINO; CORMORANT FISHING



MATSUSHIMA

GANMAN-GA-FUCHI, NEAR NIKKO

*Beaux paysages loins de la route ordinaire.* *Abseits vom Touristenweg.*

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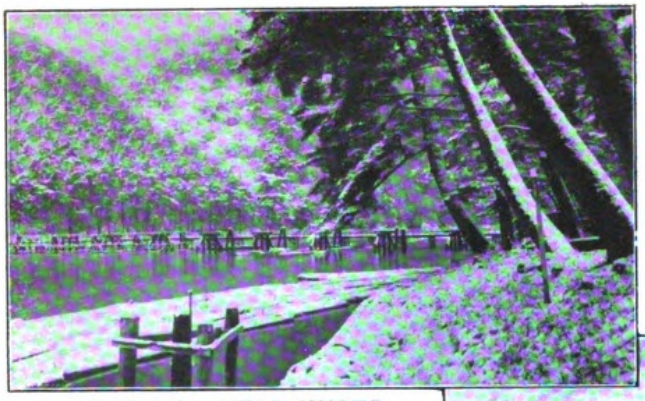
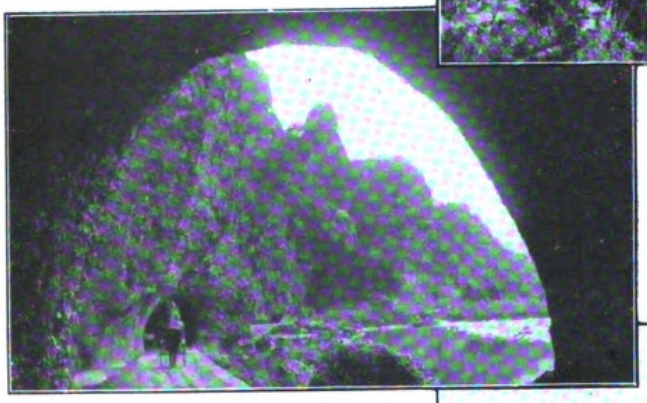


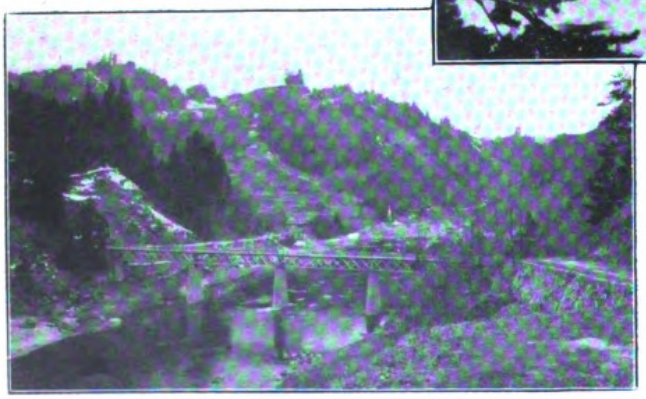
AI ASHIYAMA, NEAR KYOTO

BAY OF TOBA



YABAKEI VALLEY, KYUSHIU

AT MIYAJIMA



TSUKIGASE, IN YAMATO, FAMOUS
FOR PLUM BLOSSOMS

*Beaux paysages loins de la route ordinaire.* *Abseits vom Touristenweg.*

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by the late Lafcadio Hearn, are the most valuable books to read, as they contain the experience of old and scholarly residents of the country. "The Gist of Japan" by Dr. Peery, "A Missionary in Japan" by Dr Gordon, and Dr. Gulick's "Evolution of the Japanese," make up about the limit of what is really valuable and suggestive.

But by far the best way is for the tourist to make up his mind to be as far as possible independent of books and guides and to get some insight into what Japan means in the modern world. He should get away as far as he may from places under the influence of foreign ideas; these embrace 45 out of 50 millions of people, and represent the heart of the nation; there he will see how people lived in Egypt or Nineveh more than 3000 years ago. It is also a wise precaution to call upon some of the missionaries wherever practicable, as they are always glad to welcome the face of a fellow-countryman, and their fund of information and suggestion is more congenially available and reliable than that of any other foreigners in Japan. In dealing with the natives it is important never to pay more nor less than the proper price; and no matter how irritable or inexcusable be the eventualities that arise, one must not reveal the slightest degree of anger, as any such display is held in contempt by the Japanese, and will inevitably defeat the object in view.

In deciding upon a tour of Japan it is rather important to measure time so as to arrive in the country at the most agreeable season. This is either about the first of April or the first of October. For nearly three months after those dates the weather in quality and temperature is delightful, and things generally are at their best. For an extended stay embracing six months or more, Kobe will be found the most salutary place to winter; and for summer months Nikko or Karuizawa, the former warm and wet, but beautiful; the latter with a bracing air and an altitude of some 2,000 feet. In Tokyo and Yokohama the winters are raw and chilly; while the summers are charged with a most depressing humidity. But any part of Japan can be borne at any season provided there is a strong constitution and a disposition to adapt oneself and get on.

All tourists to Japan should provide themselves with plenty of both warm and light clothing, as the changes of temperature are often treacherous and colds are frequent. All kinds of clothing can be bought in Japan at prices a little above those obtaining in London. Money is best carried by Letter of Credit, as all the larger towns now have banks. Cash in large quantities should not be taken into the interior; and when at a hotel it should be deposited with the landlord for safekeeping; thefts are possible and not uncommon. In riding in tram-cars passengers have to keep a sharp lookout for pickpockets, but not more so than at home.

It is the experience of many that April is by far the most desirable month in which to reach Japan. At that time, usually about the tenth, an endless wealth of filmy misted cherry blossom clouds the landscape with fragrant beauty. But the autumn with its imperial array of chrysanthemums, and gloriously tinted maples about the end of October, has also a never-to-be-forgotten charm. Socially too the

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seasons of Spring and Autumn see all the more significant and imposing functions. The Imperial Cherry Blossom Party usually comes off between the 12th and the 19th of April, while the Imperial Chrysanthemum Party is always due about the middle of November, just when the flowers are at their best. The Emperor's ball has been always a great state occasion. Invitations to the Imperial Parties are extended to the chief foreign residents of the Capital and adjacent cities; and strangers may sometimes receive them by bringing proper introductions to the Secretary of their respective Legations. Usually, however, the supply is exhausted long before reaching the end of the list of applicants.

What then, it will be asked, is it best to do upon landing in Japan? For persons of means or for a party it will be advisable, as saving time, to engage a guide. These can be had through the hotel, and the ones recommended by the Welcome Society of Japan are the most reliable, though it is always prudent to stipulate satisfaction at the start, and to hold the recommender responsible for his man. The remuneration for guides is about $1.50 a day exclusive of expenses; but the guide may be taken along third class and have inexpensive accommodation at hotels. Of course the most delightful and edifying way of making a tour of Japan is to engage, through Cook's agency in Yokohama, a foreign guide of education and good knowledge of the country and language, who will explain all points of interest during the trip, and in the evenings at hotels, lecture either on the events of the day's outing or the items of interest to be expected on the following day. The history, art, and literature of Japan can be also discussed in this way.

American tourists usually land at Yokohama and those from Europe at Nagasaki; and movements will, of course, depend altogether on the time at their disposal. Hotels may be found in most of the larger towns at all rates from $1.50 a day upwards. Travelling by train is not more expensive than in Switzerland, and there is regular steamboat communication between all ports. Those who do not feel themselves able to afford either the time or the means for a guide, may get on very well with Murray's Guide Book, Kelly and Walsh's little book of Japanese conversation, and by following the suggested possibilities appended to this article. As it is impossible for a stranger to know the best selection to make from the guide book, these suggestions are offered; and they may be varied according to the time and tastes of the individual.

I. ONE DAY: 1. If from morning to evening, run up from Yokohama to Tokyo, and spend time as described for second day, in trip II. If two half days, take an hour's jinrikisha ride through the Japanese streets, visit shops; and second half day, take two hours' ride into the country.

II. TWO DAYS: 1. First day as in trip 1. 2. Second day: Take early morning express to Tokyo. See Shiba Park with Tokugawa mausolea; thence to Kojimachi hill and Nijubashi to see Imperial Palace grounds; thence to Shokonsha shrine of departed heroes, with museum of war trophies, on Kudan Hill; thence to Imperial University; thence to Ueno Park, and museum, cherry blossoms in season; thence to Asakusa Park, with weird temples, side

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shows, and general view of Japanese civilization; thence ride down Ginza Street, main thoroughfare of the Capital; visit shops; thence Shimbashi station for Yokohama.

III. THREE DAYS: 1. First two days as in trip II. 2. Third day: Take train from Yokohama to Kamakura, old capital; see famous statue of Buddha, called "Daibutsu"; the Hachiman temple, the goddess of mercy, the god of hell, delightful view of sea, Enoshima Island and cave; return to Yokohama.

IV. SEVEN DAYS: 1. First three days as in trip III. 1. Fourth day: train to Nikko; evening walk about village. 2. Fifth day: take guide and see marvellous temple architecture of old Japan; glorious walk to waterfall. 3. Sixth day: take packhorse to Lake Chuzenji; maples in autumn or early spring (Japanese maples when leafing and fading, are red); see Kegon Falls, the Mecca of Japanese suicides; return to Nikko in the evening. 4. Seventh day: return to Yokohama.

V. TEN DAYS: 1. First seven days as in trip IV. 2. Eighth day: Yokohama to Kodzu, thence by tram and 'rickisha to Miyanoshita near foot of Fujiyama. 3. Ninth day: walk to hot springs, and among giant hills; enjoy delightful hotel and hot natural sulphur baths. 4. Tenth day: return to Yokohama.

VI. TWO WEEKS: 1. First ten days, as in trip V. 2. Except that you will not return to Yokohama on tenth day, but instead, take packhorse to Lake Hakone, with grand view of Fujiyama over the pass. 3. Twelfth day: rest by the lake at comfortable hotel, a walk in afternoon to hot springs (Ojigoku). 4. Thirteenth day: continue journey to Atami; enjoy baths. 5. Fourteenth day: return to Kodzu by jinsha (hand railway).

VII. THREE WEEKS: 1. First two weeks as above. 2. Fifteenth day: Kodzu by train to Kyoto, fine views of Fuji by the way. 3. Sixteenth day: see Imperial Palace; some of the great temples; and fine shops. 4. Seventeenth day: see schools and university; geisha dancing; theatres. 5. Eighteenth day: train to Nara, old capital; see deer park; giant statue of Buddha; shops. 6. Nineteenth day return to Kyoto. 7. Twentieth to twenty-fourth day: Run the Katsuragawa rapids.

The above suggestions are intended for those traveling without a guide; although even with a guide, if time is at a premium, it will be advisable to insist on not missing the best. For those making a longer stay in Japan, the following ought not to be omitted.

FROM TOKYO: 1. To Matsushima, a sea of fairy-like islands in the North, taking about four days. 2. To Karuizawa at the foot of Asama, the greatest volcano in Japan; three days if ascent of volcano is made; to include the lava-bed trip, one day more; one of the finest trips imaginable. 3. To Kofu, and down the Fujikawa rapids; about four days.

FROM KYOTO: 1. To Lake Biwa, and Ama-no-hashidate. 2. By way of Kobe down the Inland Sea, to Miyajima 3. A train and jinrikisha trip through the island of Kyushiu, the most conservative and ancient center of Japanese civilization, is well worth the ten days or two weeks that might be given to it. Boat or train, Kobe to Nagasaki; there, see Osuwa temple, ride over to Mogi, one hour, delightful scenery; next day, boat or train to Kumamoto; thence to Kagoshima; return to Kumamoto; see Mount Aso volcano; at Kumamoto old Japanese shops and gardens; ride the rapids of the Kumagawa; take trip down the Yabakei valley, a region of incomparable interest in civilization and scenery.

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# THE TAKETORI MONOGATARI

By ARIEL

## VI

### THE HEAVENLY ROBE

IN some degree consolation came to the Palace and the Hut; and some three years had passed, when the Lady Kaguya, as the springtime came, began to give much time to gazing at the moon, and brooding sadness seemed to possess her. Much advice was bestowed upon her that she might not thus ceaselessly contemplate the shining orb of night, which was believed to create melancholy; but she still kept up her lonely night-watches, till tears of sorrow stained her cheeks. Then one day in the middle of the seventh month as the full orbed moon arose, the lady was gazing as usual, when the maidens that bore her company, sought the old man and said: "The Lady Kaguya has now for long been contemplating the moon, her spirit deepening in melancholy with the waxing thereof; and as her woe seems now unutterable, we beseech thee to speak to her that she thus sorely may not weep and wail."

And the patriarch went to her and said: "Daughter, what can be on your mind that you so constantly gaze on the pallid face of yonder moon? Is there anything you lack to make up the measure of life's happiness?"

But she only made answer and said: "I thus gaze upon the moon and am sad, because my heart is broken for sorrow of the wretchedness of this world."

And the visits of the old man to her chamber but increased the degree of her sorrow, till he was so struck by her distress that he cried out and said: "Oh my darling child, my little idol, why do you thus brood? What grief is it that oppresses you?"

"I grieve for nought but for the wretchedness of the world," was all that she deigned to reply.

"Take your eyes from yonder moon, my daughter," implored the old man. "That it is that thus deepens your gloom."

"Ah, how can I cease to gaze upon that orb?" said the lady, and still she never took eyes from it all the night through; and all the while her face was wet with tears. Nevertheless when the nights were moonless her woe departed from her. And so, as her grief and sorrow increased with each reappearance of the moon, her women whispered among themselves and could not make out the meaning of the mystery. Thus it went on till the eighth month, when the Lady was weeping as usual over the full moon and made no pretence of hiding her grief. Repeatedly her foster-parents implored her to tell them the cause of her sorrow; and at last the Lady yielded to their petition and said, weeping sorely the while: "Many times have I desired to tell you my secret, but I was sure the truth would but increase your grief, and I have refrained until now; but now my hour has come wherein I can no longer abide with you. I am no maid of this mortal world; for the Capital of Moonland is my home. Long ago it was decreed that I should suffer banishment to this earth and bide a while, but now the time is at hand when I must go whence I came. When yonder orb is at the full, a company of the moonfolk will come down and bear me away. Knowing this was my destiny, how could I forbear sorrow, and thus have I wept since the spring followed the winter."

As the Lady spoke the tears flowed



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down her cheeks. But the old man would not listen and said: "What words are those you speak, daughter! It is true, I found you, a wee mite, in the hollow of the bamboo tree; no bigger than a rapeseed were you, indeed; and we have cherished you till you have come to full maidenhood. Now I cannot endure that any shall take you away from us. No! By heaven, no! I shall not let you go!"

And so great a clamour did the old man make, that it was piteous to behold his misery; and so the Lady answered and said: "My real father and mother are still numbered among the dwellers of the moonland capital. It was but for a brief space that I came down to the earth, the years that have gone by since you found me. Indeed, so long have I been away that my own parents I have really forgotten, and have long looked upon you as if I were your own child; nor would I do otherwise than remain with you but for the hand of fate which I may not escape." And the Lady fell to weeping, the old couple likewise stricken sore, neither could the women that had tended her and watched her grow up a thing of perfect beauty, refrain their tears.

Word of these strange happenings somehow came to the ears of the Emperor, and His Majesty sent a messenger to the bamboo-hewer's dwelling, and the old man came out to receive him with due ceremony. Weeping bitterly, and with hair turned white, and limbs bent, and eyes blear, though his years were but fifty, he seemed as if his woe had suddenly turned him into an old man. The Imperial messenger inquired if the news of his distress, that had come to the ears of the Emperor, were true; and the old man, still weeping, replied that at the full moon a company from the Moonland Capital was to come and bear away his daughter. "Deeply grateful am I to His Majesty," the old man went on, "for his gracious interest in my sorrow, and I humbly beg to say that if at the time of the full moon a guard of soldiers could be vouchsafed me, these moonfolk, if they make the raid, might be all captured."

When the messengers returned and reported the circumstances to the Emperor, he said: "I have had but a passing glimpse of the fair damsel, yet shall I never lose memory of her exceeding loveliness. How hard then must it be for those who see her morning, noon and night, to lose her!" So orders were duly given for a guard to be ready by the time of full moon, and General Taka-no-Okuni was commanded to march with a thousand men each from the Left and Right regiments of the Imperial Guards to protect the bamboo-hewer's house against the raid of the moonfolk. Upon reaching the place one detachment was stationed about the house, another was set on the roof, all with bows and arrows ready, and so every spot was well guarded, even the women within the dwelling keeping watch and ward; while the Lady was placed within a store-house with her attendants, the door of which the old man securely bolted, and posted himself outside it saying: "Watch carefully that even Heavenfolk may not get through!" And he kept crying out to the men on the roof to keep an eye for the first sign of a swoop being made through the air. and to slay whatever creature ventured near. And the guards answered that he need have no anxiety, and that not even a bat would escape their artillery and due exposure of its head, should it venture near.

The old man was greatly consoled by these assurances, but the Lady said: "Though you thus surround and protect me, making ready to fight, yet can you in no way prevail over the folk of that far off land; for no artillery can harm them and no defences can avail a jot against them. Every door will fly open at their approach and all valour and stoutheartedness be as nothing in their presence."

Then was the old man beside himself with rage, and cried out saying: "If these moonfolk come, my very nails shall turn into talons to claw out their eyes; and their forelocks will I seize and twist off, trampling them under my feet; their hinder parts will I shatter and disgrace them before the Imperial warmen."

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But the Lady said: "Make not so much ado, lest the warmen hear you, which were unseemly. In a little while and you will see me no more, nor can I return to break the bitterness of parting and to show gratitude and love for all you have done for me; for closed to me then will be the ways of the world. Watching the waxing and waning moon month by month I prayed for yet one more year to abide in your presence, but the boon was refused me; hence my weeping and grief. Alas that I have beguiled your hearts to love me, and now must sever the tie and depart to return no more! Of such pure essence are these moonfolk that they suffer no grief or sorrow, and never know old age; yet would I gladly live with my foster-parents; for terrible it is to me to think you will grow old with no child to cherish you." As the Lady concluded she wept most bitterly, and the old man tried to comfort her, saying: "Nay, daughter, you must not offend or anger beings so lovely as you speak of."

As the night wore on, lo, at the hour of the Rat, behold a glory filled the dwelling, exceeding even the sun, and more than ten times the brightness of the moon, so that the smallest hair-pore could be seen on the skin. And from the midst of the radiancy came through the air a company of angels sailing on a whirl of cloud, descending until it hovered a few cubits above the earth. And there the angels stood ranged in due order; and when the guards saw them, great fear fell upon them, and they were as dead men. After a while they rallied and tried to bend their bows, but strength left their arms and their sinews became palsied. Some of the stronger let fly arrows that went astray; for none could fight, so feeble and bootless proved the Imperial warmen.

The angels were clothed in bright apparel, such as had not the like under heaven, and in the midst of them as they stood in serried ranks upon the cloud, was seen a canopied palanquin hung with curtains of finest woolen fabric, where sat one who seemed to be the lord. And an archangel turning toward the bamboo-hewer's abode, shouted in a loud voice: "Come forth, Miyakko Maro!" And the bamboo-hewer came out, staggering like one drunken, and fell prostrate on his face.

Then the archangel opened his mouth and said: "Thou fool! In thy life-time thou has displayed some small degree of virtue, and to reward thee was this fair maiden sent to bide a while in thy humble dwelling. During the years that thou hast watched over her, heaps of gold have been bestowed upon thee, making thee a new man. On her part it was to expiate a fault that she was lent thee; but now as the penalty is paid, we are come to bear her away from the wretched earth. All thy weeping and lamentation is void; give up the girl at once, and no delay!"

Then the old man humbly answered and said: "For more than a score of years have I cherished the maiden, and yet you speak of it as a little while. Perhaps the maiden whom you seek, dwells elsewhere. The Lady Kaguya who dwells beneath this roof is very ill, and cannot leave her chamber."

To this no answer was vouchsafed; but the car was brought immediately over the house, and a voice was heard saying: "Ho, there Kaguya! How long dost thou tarry in this mean place?" Thereupon the door of the storehouse flew open and the *shoji* slid back untouched by human hand, and the Lady was seen in the light of the doorway, surrounded by her women, who now knowing that her departure could not be postponed, lifted up their hands and wept. But the Lady passed out; and drawing nigh to where the old man lay prostrate on the ground, stunned with grief, she said: "As fate bids me go, my father, will you not follow me with your eyes, as I am borne far way?"

But the old man only said: "How in my misery should I follow you with my eyes? Let it be done unto me as ordained. Let me be left desolate, and let these angels that have come down from the sky for you, bear you away with them." And the old man would

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not be comforted. Seeing that her foster-father was too overcome with grief to listen or to say farewell, the Lady took a scroll and wrote thereon the following words, that he might read them in his moments of yearning, after she was gone: "Had I been born in this world never would I have left you till the time came for my father to suffer no sorrow on account of his child, but now I must pass beyond mortal boundary, though I will otherwise. My silken mantle I leave as a memorial of me; and during moonlight nights let my father gaze upon it. Now mine eyes must take their last look, and then must I soar to yonder firmament, whence I fain would return meteor-like to earth again!" Now with them the angels had brought a casket containing a beautiful robe of feathers, and a joint of bamboo filled with the Elixir of Life; and one of them said to the Lady Kaguya: "Taste I pray you of this elixir, for soiled must be your spirit after sojourning in this gross and filthy world." Then the Lady tasted of the elixir, and would have wrapped up a portion of it in the mantle she was leaving behind, but the angel would not suffer it, and was making ready to throw the celestial robe over her shoulders, when she said: "Have patience with me, yet a while. Once yonder robe is put on, my heart is changed, and I have somewhat to say ere yet I depart." And again she began to write, but the angel said: "It is most late: Lady you delay overmuch!" But she rebuked the interference and went on with the writing, and the words were these:

"Your Majesty deigned to send a guard to protect your servant, but it was not to be; and now she is about to suffer the sorrow of separating from friends, and departing with those who have come to bear her away. She was not permitted to serve your Majesty, and in spite of her will, she was not allowed to yield obedience to the Imperial command, so she is grieved at heart to think that perhaps your Majesty may have thought she did not respect the Imperial will, and therefore appeared lacking in good manners. She, therefore, begs humbly to lay this writing at the Imperial feet, and then she must don the celestial robe of feathers and mournfully bid her lord farewell."

After she had finished the scroll the captain of the host was summoned, and to him it was delivered together with the bamboo joint containing the Elixir of Life; and as he took it, the feather robe was thrown over the Lady Kaguya in a trice, and all memory of her foster-father's woe vanished; for those who put on the celestial robe know sorrow no more. The Lady then immediately entered the palanquin, surrounded by a company of angels, and soared away heavenwards; while the bamboo-hewer, his wife and the women who had served the Lady, stunned with grief and shedding tears of blood, stood there helpless. And when the scroll left for the old man was read to him, he said: "What have I to live for now? Naught but a bitter old age is mine. Of what profit is life? Whom have I to love?" So he would not taste the Elixir, lying prostrate and refusing to rise.

The captain of the Imperial host now returned to the capital and reported how vain had been the attempt to prevent the departure of the Lady Kaguya, and all that occurred; and he gave the scroll together with the bamboo joint containing the Elixir, to the Emperor. His Majesty unrolled the scroll, and read it, and was deeply moved, nor would the Imperial lips touch food, and he abstained, too, from all diversion. After some time a Grand Council was held, and inquiry was made as to which was the highest mountain of the land, the one that towered nearest to heaven. And one said: "In the land of Suruga stands a mountain—not so far from here, which lifts its head high heavenwards, and highest it is of all the mountains of the land." Whereupon His Majesty composed a poem, as follows:

Au koto mo,
Namida ni ukabu
Waga mi ni wa;
Shinanu kusuri wa
Nanika wa semu?

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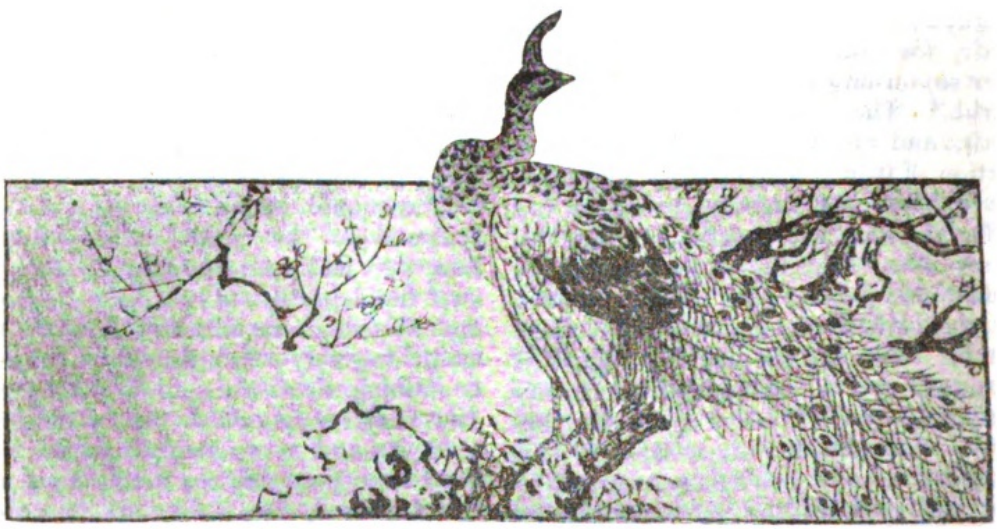
Oh, I shall see her never more,
And tears of grief be always mine!
For me the joys of life are o'er
And I for Life's Elixir pine.

And the scroll and the elixir were given to one of the ladies of the Court to hand to Tsuki-no-Iwakasa, with the injunction to bear them to the summit of the highest mountain in Suruga, and there, standing on the topmost peak thereof, to consume the scroll and the Elixir with fire. In obedience to the Imperial command Tsuki-no-Iwakasa took with him a company of warriors and ascended the mountain and did as he was bidden. And it was from that time that the name of Fuji was given to that mountain; and men aver that the smoke of the burning still curls upward from its high peak, to mingle with the clouds of Heaven.

[THE END]



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# HOKKAIDO

THE Colonial Exhibition now going on in Tokyo calls attention to the importance of one of Japan's largest and most enterprising colonies, Hokkaido, that large island forming the more northerly portion of the Empire, covering an area of some 15,000 square miles, as large as Shikoku, Kyushu and Formosa put together. Off its coast ocean currents of varying temperatures meet, forming extensive and fertile fishing grounds, and abundant sea-weed harvests; while its vast acreage of virgin soil, well adapted to agriculture and pasturage, should render it an attractive field for immigration. Dense forests of fine timber it has too, never yet touched by the woodman's axe. The island is also rich in minerals, the coal deposits being practically unlimited. The climate is cold but bracing and healthy, and in summer vegetation is rapid and prolific.

On account of its northerly and isolated position Hokkaido for centuries was neglected by the Japanese. It was regarded for the most part as a region to which the native aborigines had been banished, and no fit habitation for civilized men, much as Russia used to look upon Siberia and Canada on the northwest territories. The first Japanese settlers began to appear in Hokkaido in the early part of the 16th century. By that time some of the Yamato had begun to intermarry with the native Ainu, and these people along the frontier had no scruples as to intermingling and settlement. But before these early settlers could find safe occupation of the land the aborigines, who had stubbornly resisted the advance of their conquerors, had first to be subdued, a triumph ascribed to the operations of the Lord of Matsumai, who carried out a successful expedition against the Ainu in the years 1532-1534. From that time the Japanese occupation of the island became effective, and during the Tokugawa régime various measures were taken to bring the colony to a better state of prosperity. All these attempts proved but indifferent, however, until the Meiji era, when, with other important reforms, the promotion of colonization was emphasized.

In the year 1869 a Mission of Colonization was formed, and laws promulgated in 1871 for the sale of land to intending settlers in Hokkaido. Offers of assistance were made by the Government to induce agriculturists, artizans and others to settle in the northern colony, about 10,000,000 *yen* being expended in this direction. Some of the amount went to the construction of roads and government offices as well as other measures for the protection of the immigrants. Schools were built, factories established and stockfarms laid out, and every effort made to promote modern industries of all kinds. The whole scheme was planned on an extensive scale, and no expense was spared to encourage settlement and enterprise. The work had made such headway that in ten years the colonial government was supplanted by regular government, the three prefectures of Hakodate, Sapporo and Nemouro being established, and the management of the immigration business being transferred to the central government. Subsequently a Bureau for the superintendence of Hokkaido affairs was established in the Department of Agriculture and Commerce, the result being that immigration did not receive such favourable attention as previously and the work of colonization suffered for a time. In 1886, however, a new system of government was established for Hokkaido, and the unification of the Colonial administration of the island was successfully brought about. Since the whole matter has been placed in the hands of the Hokkaido government the development of the colony has shown encouraging improvement. Important reforms in regard to



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the sale and occupation of land have done much to promote investment in agriculture and other enterprises in Hokkaido. Later, immigration was further encouraged by free grants of land in certain districts, and some 21,000,000 *yen* was expended on opening up land for colonization, caring for immigrants, experimental farms, public works and facilitating marine production. With the progress of the Russo-Japanese war, unfortunately, the necessary funds had to be withdrawn from Hokkaido and the work of developing the island suffered a great setback. But since the commercial and industrial expansion following the close of the war, development of Hokkaido has received greater attention than ever, and progress is now everywhere assured.

Since undertaking the colonization and development of the island about 40 years ago, the Imperial Government has expended on Hokkaido about 130,000,000 *yen*; and as about 100,000,000 *yen* were received in revenue, the net outlay has not been more than 30,000,000 *yen*. Considering, therefore, the smallness of the outlay, the results have been remarkably encouraging. The population of the island is now about 1,450,000; and the yearly value of products about 70,000,000 *yen*. The total annual volume of trade done in Hokkaido represents some 150,000,000 *yen*, and the government revenue is about 6,000,000 *yen* annually. This is all very encouraging as far as it goes, but when one remembers the enormous size of the island, and the immense resources awaiting capital and development, the results are far from what they might be.

What Hokkaido needs most of all is people. When it is remembered that immigration to Hokkaido did not seriously set in till about 40 years ago, the number of inhabitants is encouraging, but they are a mere mite compared with the vast area awaiting occupation. In spite of the fact that settlers are assisted by grants of land and agricultural implements and seed, immigration is slow and desultory. Special immigrant offices have been opened at various centers throughout the Empire, and the lots of land available for grants or sale in Hokkaido are well advertized. Special immigration officers are appointed to facilitate the removal of settlers to the desired locations. All settlers are given scientific advice free with regard to the nature of the soil on which they settle, Hokkaido being very different in formation from the main island. Geologically it is vastly older than Japan proper, and flora and fauna are quite diverse from the main island. The railway and steamboat fares for settlers in the north are greatly reduced, or in some cases made free, and various other priviliges are offered for the encouragement of colonization. About 567,000 settlers have responded to the inducements of the government, most of the other settlers having gone in on their own initiative. Some 28,000 families go annually to Hokkaido and return, for fishing purposes, and it is said that there are as many as 450,000 transient settlers of this kind every year connected with one occupation or another. The policy of the authorities with regard to religion in Hokkaido is quite different from that adopted in Japan proper; for in the north, temples and shrines are provided for the purpose of cherishing home memories among the settlers. It is thought that encouragement of the ancient ancestral festivals and religious customs promotes love of country and the spirit of loyalty. It also tends to promote the solidarity of the population, binding strangers together in joint occupations.

From the commencement of the immigration policy in Hokkaido the government has worked hand in hand with settlers to develop the rich and varied natural resources of the island. The annual value of products to-day is double what it was ten years ago. Of course the greatest degree of development is seen in the direction of agricultural industry. Next in importance come technical industries, and mining, fisheries and stockraising. As to farmers there are now about 130,000 householders, whose annual crop is valued at about 24,000,000 *yen*, some

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CITY OF SAPPORO, HOKKAIDO

CITY OF HAKODATE., HOKKAIDO

CITY OF OTARU, HOKKAIDO

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CURING THE CATCH

IMPERIAL STUD PASTURE

YUBARI COLLIERY

DAIRY FARM AT TSUKISAPPU

SCENES FROM HOKKAIDO *Progrès Japonais dans le Hokkaido. Japans Erfolge in Hokkaido.*

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17,000,000 *yen* worth being exported. The growth of rice, even so far north, has in late years shown an unexpected development. The climate being remarkably free from insects is very favourable to silkworm culture, and the interests of sericulture generally. The government pays great attention to encouraging a proper alternation of crops on the land and also to supplying the best kinds of seed for the farmers. The promotion of orchards and the profitable enterprise of fruitgrowing is much encouraged as well. Indeed fruit from Hokkaido is now among the best in the Empire and goes far toward supplying the larger portion of the national demand. The pasturage industry is growing at a rapid rate, and stockfarms now cover an extensive acreage. Oats, which is an important food for horses, come mostly from Hokkaido. The horses and cattle of the island are a fine breed, and remarkably free from the usual diseases. In an examination in 1909 out of 22,657 cattle examined, only 90 showed disease. The government stockfarm is always importing new breeds and striving to improve the old ones. The finest poultry also comes from Hokkaido. Horses for the Imperial Household Department and for the Army are bred in Hokkaido.

As Hokkaido is one of the three greatest fishery countries of the world, aquatic products are among its most important resources. With modern improvements in the art of fishing the catch has of course increased enormously. The annual catch is valued at about 12,000,000 *yen*. The largest is herring, equal to nearly half of the total value. Salmon and cod come next, with sardine, flounder, sole, tunny, shark and whale. There are also extensive crab-canning industries, even up among the Kurile islands, the export going chiefly to the United States. There are also extensive exports of scallop and laminaria as well as dried cuttle fish to China. Laboratories for the study of sea products have been established by the authorities, and the fisheries are best carried on according to the latest knowledge on the subject.

The government is also doing all within its power to promote the commerce and trade of the island. Chambers of commerce have been established at Sapporo, Otaru and Hakodate; and the Colonial Bank of Hokkaido facilitates the monetary circulation, chiefly by loans on property and agricultural products. There are fifteen other banks in Hokkaido, with 35 branch offices. The island now has 312 industrial enterprises with a paid up capital of 48,750,000 *yen*. One of the largest of these is the Fuji Paper Mill; and the Oji Paper Company is another. Sakê and beer brewing companies are also prosperous. Manufactures of hemp, cement, flour, alcohol are also being pushed to successful operation. Enterprises in the direction of starch manufacture, canned provisions, steel and iron are fast coming to the front in Hokkaido. As there is a cheap and plentiful supply of good coal manufactures have a bright future in the island. The annual output from the coal mines of Hokkaido is valued at about 10,000,000 *yen*, representing some 1,600,000 tons a year. Sulphur, gold and copper also have a considerable output, but in these there is abundant room for further development. Mineral investigation and prospecting are going on all the time, the government itself bearing a good part of the necessary expense.

The population of Hokkaido is well provided with public schools, 1,700,000 *yen* annually being spent upon education. There is hardly a village in the colony not provided with an elementary school with properly certificated teachers; and out of 216,000 children of school age, 211,100 or 99.7 per cent. are regularly on the roll of attendance. With this wide diffusion of elementary education secondary education is also making remarkable progress. There are four middle schools, four girls higher schools a normal school, marine products school, agricultural school, nautical school, and two commercial schools. The Sapporo Agricultural College is one of the oldest and most important educational institutions in the Empire, being a part of the Tohoku Imperial University. On the whole it will be seen that Hokkaido is making fair progress in colonization and development, the greatest drawback being the dislike of Japanese immigrants to the northern climate and to undeveloped regions generally.

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# A SCHOOL WHERE LEADERS ARE MADE

TŌHOKU IMPERIAL UNIVERSITY: COLLEGE OF AGRICULTURE

By GAIL CLELAND

"BOYS, be ambitious." Such is the English motto which hangs upon the walls of the Y.M.C.A. building in Sapporo, the capital city of the great, northern island of Hokkaido. This building is one much frequented by the College students of Sapporo, and the motto is kept there not because it has been imposed, but because the students love it.

Strange indeed, one would think, to find a precept so appropriate to the character of the Japanese youth, couched in a foreign tongue, and so preserved in a place of honor by the young manhood of the nation. Whence came it? Why its prominence? And why is it in English? All these are questions which at once arise in the mind of the casual observer.

No one of these questions can be answered in a word, for the motto, like so many other visible good things, is only a present day evidence of a process growing up through the past: we behold the traceries of the present like lines on a cross section of wood, and it is only the careful investigation which reveals the fibres and strata beneath. And so this bit of sentiment, simple as it appears, has back of it a history as fascinating and as thrilling as any story ever written.

It is the history of a statesman governor, a maker of nations, a seer of the future, and a great man who has not yet been forgotten by his people whom he served; it is the history also of another great man, a foreigner who, when asked for aid, gave something from his life which was noble and true, an investment in other human life, which should not end forever; it is the history of an institution whose message is truth, whose purpose the uplifting of a race, and whose record lies written in the lives of its children.

After the War of Restoration when the country settled down once more to peaceful progress, the attention of the Government was turned toward the great, unknown country of Yezo, a part of the empire as yet untouched, and reputed to be barren and cold and unfit for settlement. In the summer of 1870, General Kiyotaka Kuroda was appointed Vice-Governor of the Island, at this time named Hokkaido. He was the moving spirit of the north land and gave himself earnestly to its development. Instead of a barren waste region, he found that the country was fertile, and vastly rich in natural resources.

Realizing that the evolution of a nation is primarily not the work of the legislator but of the trained teacher, he at once adviced His Imperial Majesty regarding the wisdom of properly fitting some young men for the work of enlightened leadership in this unopened treasure-land.

In the development of frontier lands just at this time, America was holding the attention of the civilized world by its accomplishments in the western United States, and thither General Kuroda looked for light. Some promising young men were sent abroad to study, and in the fall of 1870, General Kuroda himself proceeded to America to learn the secret of the wonderful progress in that land.

He found that in American society, womanhood held a place of influence and uplift; he found that in the work of colonization, manhood was better than money, and the school-house always followed the explorer and the settler;



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DR. S. SATO, PRESIDENT, THE SAPPORO AGRICULTURAL COLLEGE. *Directeur de l'école d'agriculture à Sapporo. Der Vortsand der Ackerbauschule in Sapporo.*

THE SAPPORO AGRICULTURAL COLLEGE, THE TOHOKU IMPERIAL UNIVERSITY
*L'école d' agriculture à Sapporo. Der Ackerbauschule in Sapporo.*

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THE DAIRYING DEPARTMENT

MAKING HAY IN WESTERN STYLE

A MODEL FARM

PART OF THE BOTANICAL GARDEN

SCENES CONNECTED WITH THE COLLEGE OF AGRICULTURE OF THE TOHOKU IMPERIAL UNIVERSITY *Scènes de l'école d'Agriculture.*

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he discovered the secret of America's progress—in one word, it was LEADERSHIP. He came back to Japan the next year and gave to his country the result of his observations. He suggested that some young girls might be sent abroad for training, to return one day and become mothers in the infant colony; he founded a school in Tokyo for the training of young settlers; and he secured from America one of the best industrial leaders to be had, General Horace Capron, the Commissioner of Agriculture at Washington.

General Capron introduced into Hokkaido many American crops, animals and machines, and he crowned his work by the recommendation that an Agricultural College might be established in Sapporo. This idea, so exactly in accord with General Kuroda's own plan, determined the course of action. The little school begun in Tokyo was transferred to Sapporo; and the Japanese Minister in Washington was asked to secure the service of another leader, an educator this time, who should be competent to equip and manage an agricultural institution of high grade.

Such a man was forthcoming. He was already employed, however, as such men always are, and it became necessary to get him away from the State Agricultural College at Amherst, Massachusetts, where he was serving as President. That College consented to loan its President for one year, and so William Smith Clark, for he was the man, came to Japan. With his two assistants, he went immediately about the work, revising the curriculum, and raising it to the standard of a good American College.

On the fourteenth day of August, 1876, the School was ready for work and opened auspiciously under the name, "Sapporo Agricultural College." Three Americans were among the faculty and three able Japanese. Honorable Hirotake Dsusho was installed as Director, and Dr. Clark as President. Soon afterward another American, Professor W. P. Brooks, was called to serve as Professor of Agriculture and Superintendent of the College Farm. Only twenty-four students were enrolled in that first class, but they came from all the main islands of the empire, and with these embryo leaders, Dr. Clark began his earnest work.

For one year, he labored with his best life, toiling not merely in the class room, but throughout every one of his waking hours. He organized a Bible-class for the development of character among his students, and several of them became Christians under his influence. He inspired them by word and by deed in every possible way, training them at the same time to be practical men of affairs. He started them far on the path to leadership, and then he left them, giving them as his parting gift that stirring precept mentioned above. "Boys, be ambitious!" he said,—Serve your country well; live up to the light that you have, and if you see your people in need, step forward to help them. The future of your nation is in your hands: I have done what I could to help you; the issue now remains with you—"Boys, be ambitious!" And then he went away.

But the story did not end there; forces had been started which were mighty, and a movement begun which could not stop. A great life had touched the lives of those young students, and henceforth, whether they would or no, they must be leaders.

The College activities were continued, and with each succeeding year became more effective and more nearly perfect. For a number of years, the American management was retained; and the city of Sapporo itself was built up on American lines. Man after man was brought over from the educational world of America to supplement the College faculty, and the graduates became famous for their western training. No longer was English a foreign tongue, but a language common to the leaders of Japan as well as to those two great nations across the waters.

Then it was that that English motto of Professor Clark shone out high over the heads of those students to whom he spoke it, yes, and influencing too those students who were to come after. That

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first pioneer class graduated in 1880, not twenty-four strong as in the beginning, but with a membership of thirteen all determined to succeed, all destined to be leaders, and all fired with that ambition of Professor Clark—ambition not for selfish fame, but for high attainment and for the best service to their country.

One of these graduates, Shosuke Sato, at once proceeded to America where he won his Ph. D. from Johns Hopkins University. Returning to Japan in 1886, Dr. Sato was at once appointed to a Professorship in the College, and four months later, the Directorship of the College being vacant, he was appointed to serve as Acting Director: and thus did that first class of graduates begin to justify itself.

Other graduates were commissioned by the Government to pursue their studies in America, among them Kingo Miyabe, Isami Hinoi, and Inazo Nitobe of the second pioneer class, and Sho Watase of the class of 1884, all designed to become Professors of the College. Hiroi and Nitobe afterward pursued their studies in Europe and distinguished themselves there.

Back at the College in Sapporo, things of great moment were transpiring. To the departments of Agriculture and Civil Engineering in the College proper, a course in Practical Agriculture was added, to train the young farmers of Hokkaido in methods of advanced farming. The Preparatory Department was raised in standard; a section of 225 acres of excellent land was acquired for College use; and a Department of Engineering was adjoined. A little later a Military Department was started; and a tract of 3273 acres of land was granted from the Government forest in Yubari.

Adversity came in the form of decreased appropriation by the new Imperial Parliament which had not yet learned the value of this Practical Training School. Then it was that the College showed its worth, for the graduates themselves came splendidly to the rescue. Acquiring a valuable piece of farm land, they managed it for several years, giving its whole revenue to the College, and finally in 1895, turning over to the College the land itself.

And so the College has grown. Dr. Sato, relieved for a time from the Acting Directorship, was reinstated in 1894 with full powers as Director, which position he has held creditably ever since. Eight College Farms are scattered throughout Hokkaido, covering an area of 14,702 acres. The beautiful Botanical Garden, containing 26 acres, has been planted in the heart of Sapporo and forms one of the finest parks in the city. The College has three magnificent forests, covering a total of 128,736 acres. A Marine Laboratory and a fine fishing harbor is managed by the Fishery Department; and a most valuable Museum of Natural History has been acquired. The College grounds themselves with their stately old elm trees and wide stretches of green grass are wonderfully beautiful; and sixteen College buildings adorn the campus. The number of students has increased to 900, and they come from all parts of the empire; in a single class of forty, there was found to be thirty-two different sections represented by the students. The faculty now includes seventy-three Professors and Instructors, many of whom have been trained in America or Germany. Foreign Instructors are employed constantly in the departments of English and German, and occasionally a foreign scientist is engaged. Moreover, the Institution is constantly sending its educators abroad for special training, there being at present five members of the faculty studying in Germany.

In 1907, the Sapporo College of Agriculture, uniting with the School of Science at Sendai, was raised to the rank of University, under the name "Tohoku Imperial University." The Presidency was placed in the able hands of Honorable Wasataro Sawayanagi, former Vice-Minister of Education, and the Directorship reposed under the capable administration of Dr. Sato. The Courses of University instruction at

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Sapporo have been enlarged to include Agriculture proper, Agricultural Chemistry, Forestry and Zootechny. In addition to these University Courses, there is the large Preparatory Department with 313 students enrolled, the School of Practical Agriculture—78 enrolled, the School of Practical Forestry—71 enrolled, the School of Civil Engineering—103 enrolled, and the School of Fishery with an enrollment of 139.

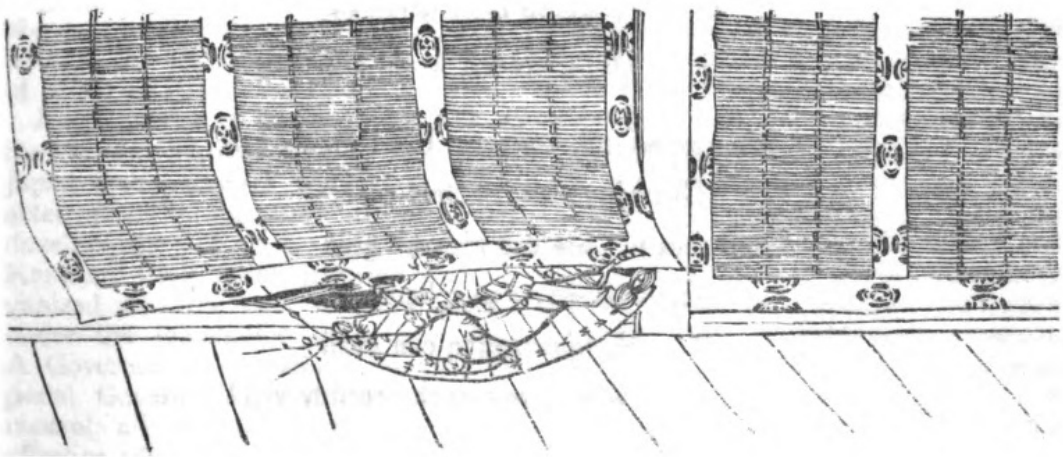
And the work of making leaders goes steadily on. The College of Agriculture has been criticized by the unthinking because it does not turn out farmers, but the criticism is a commendation rather than otherwise. So long as the masses of society are untrained, those specially equipped few must go forth as Generals and Commanders rather than as Private soldiers, for the country needs them. The College of Agriculture does turn out men ready to become farmers of the highest order, but it is the need of the times which determines what place they shall occupy. At present, the country is calling for leaders, and those graduates are responding to the need.

How truly they have answered the calls to leadership may be seen by a glance at their records. Of the 415 graduates whose records are known, there have been:

| | |
|---|---|
| College Presidents ... ... ... ... ... | 3 |
| College Professors and Principals or Teachers in Higher Technical Schools | 23 |
| Governor of Province ... ... ... ... | 1 |
| Member of Parliament ... ... ... ... | 1 |
| Government Experts... ... ... ... ... | 97 |
| Other Government Officials ... ... ... | 45 |
| Editors of books or Newspapers ... ... | 4 |
| Business Men and Farm Superintendents. | 108 |
| Military Service ... ... ... ... ... ... | 3 |
| Studying and Travelling Abroad ... ... | 6 |

They are to be found not alone in the vast land of Hokkaido for which the College was originally founded, but in Manchuria, Formosa, Korea, Japan proper, China, and throughout all parts of the civilized world.

Tōhoku Imperial University is young among the Universities of Japan, but for high grade of training and production of actual leadership, it is eclipsed by none. The aim of General Kuroda to build up the nation, and the motto of Professor Clark, "Boys, be ambitious," is still the ruling force which guides all of the students, and so governed, they are making themselves worthy to lead the Empire.



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# MODERN JAPANESE ODE CHANTED AT THE FUNERAL OF MEIJI TENNO

Ya-shima no soto no umi kakete,
Miizu kagayaku amatsu hi no
Hikari wo kakusu kuro kumo ni,
Furu wa namida no ame no shita
Yo wa yami to koso narinikeri !

Chiyo yorodzuyo mo mashimase to
Inori-matsurishi waga kimi no
Kaeranu michi no o miyuki ;
Nakedo sakebedo sono kai mo
Naki kyo to koso narinikeri !

❋

The Light that erst o'er Nippon's isles
Its heavenly radiance shed,
Now shrouded under endless miles
Of cloud, is vanished :
A rain of tears is falling,
The darkened world appalling,

We prayed that our great Lord should live
Throughout the endless years :
And thus to Him did Heaven give
The agelessness of spheres :
No lamentation can avail
Now to restore the earthly veil !

By Professor H. Motoori,
*Tran. by Dr. J. Igram Bryan.*

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# KARAFUTO

KARAFUTO is the name given to the Japanese portion of the big island of Saghalien, now the most northerly limit of the Empire. There is an old saying among the Japanese that the cherry blossom does not bloom north of the 50th degree of latitude; and it seems to the nation not without significance that this degree was set as the limit between the boundaries of Japan and Russia in dividing the island. The total length of the island is about 630 miles with some 93 miles as the greatest width, the total area being about 29,100 square m les. Since the southern half of the island came into Japanese hands so marvellous has been the change that one would hardly think it ever had been a Russian penal settlement. Of course from time immemorial the Japanese had looked upon the island as part of their territory; but in 1875 the northern Power swooped down and demanded it *holus bolus*, giving in exchange the useless archipelago of the Kuriles. It was, therefore, some consolation to know that as one result of the war with Russia at least part of the island should return to its former owners. The portion of Saghalien ceded to Japan measures about 293 miles in length with some 93 miles in the widest part, having an area of about 13,101 square miles.

No sooner had the southern half of the island come under the jurisdiction of Japan than measures were at once enacted for a proper administration and development of the country. The Karafuto Civil Administration was organized and the new territory placed under the jurisdiction of modern law. A Governor was appointed by the Imperial Government. with full power to control all matters pertaining to an effective administration. Legal tribunals, hospitals, schools, railways and post offices soon followed the Japanese occupation. Otomari, formerly called Karsakov, pbssesses a good anchorage, and many merchants began to settle there. Soon the town began to show various public improvements, including the building of good roads. Toyohara, formerly known as Vladimirovska, is on a plain about 25 miles north of Otomari. As this district has proved best adapted to colonization large numbers of Japanese immigrants have been induced to settle there, and are engaging in prosperous cultivation of the virgin soil. The removal of the Karafuto garrison to this place has added much to its importance; and it is also the seat of the Karafuto Administration office. Local courts, post offices, hospitals, prisons and all the other concomitants of modern civilization are now established there. Mauka, one of the most important places on the west coast of the island, is the headquarters of the fishing industry, and is a very busy place during the season. Its harbour has a comparatively, safe anchorage for ships, even in the winter season; and this makes it of additional importance to fishermen. Other promising towns are Kitanayoshi and Shikika.

The influx of Japanese immigrants soon made it necessary to establish public schools at the chief centers, the towns of Otomari, Toyohara and Mauka having been already accommodated in this way. The government also grants subsidies for the promotion of private elementary schools at various points named by the authorities. Thus the educational system of the island has been placed on a fairly satisfactory basis. Before the Japanese occupation diseases of various kinds were prevalent. Outbreaks of scurvy and *beriberi* were common among the fishermen. Life among the inhabitants was anything but hygienic, and conditions generally were very unsanitary. All this has been changed by the enforcement of regulations for the protection of public health. The population now numbers more than



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# KARAFUTO



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30,000 Japanese, and new additions are being constantly made to the number. Colonization, however, is slow; as most of the Japanese regard the climate as inhospitably cold and the season of agriculture too short. This, however, is a mistake. To suppose that Karafuto is only a region of ice and snow where the chill north winds howl mercilessly through uninhabited wastes the greater part of the year, is quite wide of the mark. Though the climate of the island is somewhat cold in winter, and to some extent changable owing to the physical features, it is on the whole salubrious and bracing. There are but five months of winter, and the summers are warm and pleasant, with rapid vegetation. The forests are rich in timber and the flora beautiful and abundant. Crops of all kinds grow well, and produce wheat, barley, oats, and other grains in abundance. Vegetables of every kind also thrive well.

Since the establishment of the Japanese administration a great advance has been made in the way of opening up the island by communications. Previously there were no highways to speak of; but now a new road has been constructed between the towns of Toyohara and Mauka across the island, making possible communication by horse in either winter or summer. Minor roads between the smaller towns and villages have been repaired or rebuilt, and ferryboat facilities have been established on all the important rivers. The light railway between Otomari and Toyohara which had been in the first instance constructed for military purposes during the war with Russia, was handed over to the Karafuto Administration Office, and since then it has been working under public management for the general transport of passengers and freight. Telephone communication has also been established between the three important towns of Toyohara, Otomari and Mauka. Various lines of steamships keep the island in constant communication with the mainland. Some of these are under the patronage of the Karafuto Administration, some under the Department of Communications and others are independent enterprises. In winter navigation is considerably retarded by ice; but Mauka harbour remains open the year round, and ice-breaking steamers keep up communication between that port and Otaru in Hokkaido.

The most important industrial enterprises of the island at present are Fisheries, Forestry, Agriculture and Mining.

The marine products are immense in quantity, with a large output of fish manure. This the most important resource of the island is carried on either through seining or netting in the ordinary way by licences for certain fishing grounds. The chief fish taken are salmon, salmon trout and herring. The government has expended a large amount of money on a fishery experimental station for teaching how to cure dried fish, and certain fishing villages have been established under government supervision along the coast. The inhabitants are not permitted to go beyond the limits of certain fishing grounds, and are obliged to use the dragnet, all other means being prohibited.

The development of the timber industry has been also extensively promoted by the government. The virgin forests of Karafuto are quite different from those of any other part of Japan, and the wealth is unlimited. Pine, birch and larch are most abundant, with an extensive growth of willow. Timber from Karafuto is now in increasing demand in Japan proper and wood alcohol is to be manufactured.

The progress made in agriculture has also been marked, considering the short time that has elapsed since the Japanese began to encourage this enterprise. About 300,000 acres are awaiting settlers. Most of the recent immigrants have taken up land in the vicinity of the larger towns already named, chiefly along the river valleys, and near Mauka on the west coast. The houses formerly occupied by Russians have been let to the newcomers along the river courses; and good ground for ranches is found among the wild moors where larch and black alder grow profusely. The government has established an agricultural experimental station for the instruction

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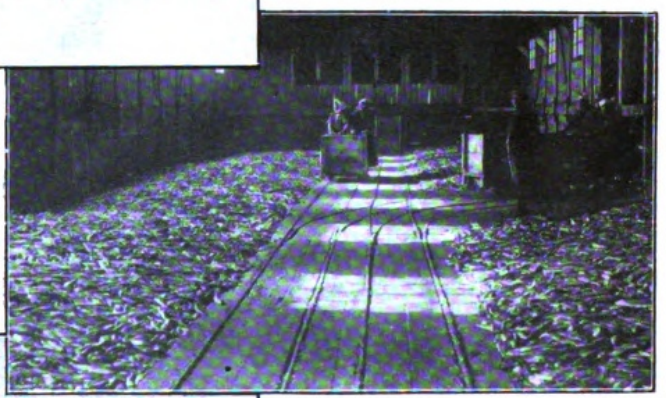
SCHOOL DRILL

GOING TO SCHOOL IN WINTER

SKI-ING



BRINGING IN THE HERRING

A HERD OF SEAL

SCENES FROM KARAFATO (JAPANESE SAGHALIEN).

*Progès Japonais au Saghalien.*

*Erfolge Japans in Saghalien.*

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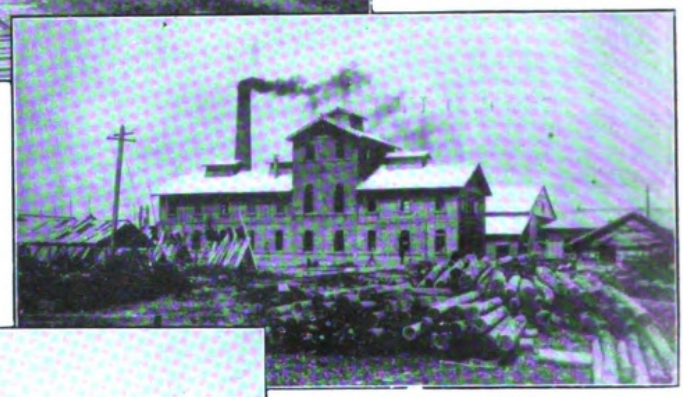
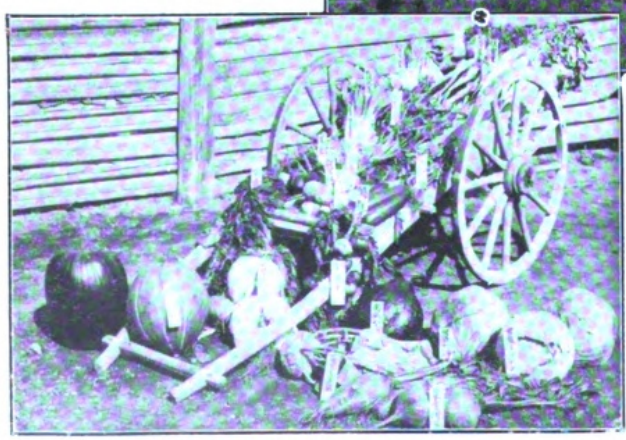
OPENING THE
PRIMEVAL FOREST



A PULP MILL

GROWTH OF RAILWAYS

BREAKING VIRGIN SOIL



SOME KARAFUTO VEGETABLES

SCENES FROM KARAFUTO (JAPANESE SAGHALIEN)

*Progrès Japonais au Saghalien.*

*Erfolge Japans in Saghalien.*

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of farmers and there is good hope of producing abundant crops of all kinds as time goes on and the conditions reach a greater degree of development.

Not least among the enterprises of Karafuto is that of mining; for the mineral wealth of the island, especially in coal, is very great. In fact the whole of the Japanese section of the island may be regarded as one vast coal bed. The coal is of a good quality, bearing comparison with the best produced in Japan proper. It is almost free from sulphur, yields as much as 60 per cent. coke and gives very little ash. The principal coal-fields at present opened up are Horonai, Seltonai, Naibuchi, Tomariolo, Fusetaki, Notoro and Shiretoko. The production in 1908 was over 1,500,000 tons; and every year sees a satisfactory increase of output. With proper facilities and more aggressive enterprise the output could be still further increased until the coal market of the East would be beneficially affected. Gold, too, has been discovered in Karafuto, but it is chiefly of the alluvial kind confined to the beds of rivers. It is believed, however, that rich mines of gold are available, were there sufficient enterprise and funds to develop them.

On the whole Japan's progress in Karafuto has justified her colonization as fully as it has been justified, though of a somewhat different type, in Formosa. Of course the conditions prevailing in the two colonies are different; but in some respects, apart from climate, conditions were similar. As Formosa had been overrun by savagery until existence was a terror, so Saghalien had been the prey of escaped convicts, who roamed freely over the island, proving a terror to all peaceful settlement. It was the most gloomy of places, in which even criminals deteriorated; while the wretched inhabitants of the island had not been able to resist the vicious contagion with which they had been brought into contact from day to day. Upon the Japanese occupation of the southern half of the island, steps were at once taken to right these wrongs. The custom of making it a penal settlement was put an end to, and the criminal classes banished to a more appropriate environment. Having changed the penal character of the place the air of gloom began to dissipate, and an atmosphere of uprightness and freedom began to prevail. The Russians had confined the activities of the convicts chiefly to agriculture. All other enterprise was for purposes of supply only. With the establishment of law, and all the concomitants of modern civilization, and the promotion of every modern enterprise for the development of the island's rich resources, a new future has dawned for Karafuto; and probably the progress so evident in the south will have a most wholesome effect on the northern half also. Russia cannot afford to allow the Japanese portion of the island to become a means of invidious comparison in the eyes of the world. Karafuto is an interesting spot to which to take a summer excursion; and with the facility for communication provided by the Japanese, increasing numbers of visitors may be expected to explore these regions of the far north. Most visitors will be tempted beyond the Japanese boundry, and will not be content till they know what Russia is doing also. The Russian portion of the island is rich in petroleum deposits, and already Germans and others are interested; so that prospectors and investors are busy subjecting the land to investigation. Strange tales are told of what explorers come across in the wilds of northern Saghalien; but that is another story, and may be dealt with in these pages at another time.

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# ANCIENT ODES CHANTED AT THE FUNERAL OF MEIJI TENNO

Nazuki no
Tano inagarani
Inagarani
Hai motohoru
Tokoro zura !

❋

As the pliant ivy clings
In fond embrace about Thy tomb,
So the stricken nation flings
Itself prostrate amid the gloom,
Mourning with the vines that wave
In anguish o'er Thy tear-washed grave !

Eighth Century : Author Unknown,
Tran. by Dr. J. Ingram Bryan.

---

Asashinu hara
Koshi nazumu
Sora wa Yukazu
Ashi yo yukuna !

❋

Through far rank reeds and grasses,
Into the pathless Unknown,
Where the foot of man never passes,
Sought we Thee alone ;
But Thou wert not ; and wingless
We wander, forsaken and songless !

Eighth Century : Author Unknown,
Tran. by Dr. J. Ingram Bryan.

---

Umi ka yukeba
Koshi nazumu
Obu kawara no
Uegusa
Umi gawa Isa-yo !

❋

Deep in the waters, pathless and wide,
Not to lose Thee, we ventured beyond our reach ;
Now hopelessly cast on the billowy tide,
As weeds of the sea, are we hurled on the beach !

Tran. by Dr. J. Ingram Bryan.

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# THE AINU

THE Ainu is to Japan what the North American Indian is to the United States, the remnant of the aboringines who occupied the land when the superior invaders arrived to conquer it many centuries ago. Now living an insignificant and solitary existence in a corner of Hokkaido, these relics of a fierce and savage past give some indication of what the Yamato had to face when they first made their incursions into the islands of the rising sun. There is no doubt that the Ainu occupants of the land offered the intruders a stubborn resistance. The Yamato found them no more easy to deal with than the Romans who invaded Briton about the same time, found the Picts, and Caledonians of the western islands. In both cases the resultant conflict was long and bloody. The fierce hairy warriors of Nippon the Yamato called *ainu*, dogs, (or men, as some say) so unlike did they seem to anything human that the invaders had known. The oldest known reference to this hostility between the Yamato and the Ainu is in the time of the Emperor Keiko (97 A.D.). It is known that the Ainu tribes at that time presented an opposing frontier to the invaders as far south as the the province of Hitachi. After the Yamato had established a regular government the Ainu refused allegiance and kept up a stubborn resistance, much the same as the savages have been doing in Formosa. But by persistent efforts the Imperial Government either brought them into subjection or drove them further northward out of the way. Many of those who submitted became citizens of the Empire, married among the Yamato and were finally absorbed by the conquering race. The rebellious element migrated into the wilds of Yezo. But as the Japanese population increased and the Imperial jurisdiction advanced further north, the conflict with the Ainu was renewed. In the reign of the Emperor Saimyo, 658 A.D., the shogun Abe Hirafu, was commanded to undertake an expedition against the northern tribes. In fact the campaigns against these barbarians gave rise to the title "shogun," which means: "commander of the army against the barbarians." In 801 Sakanouye Tamuramaro was appointed a *shogun* to subdue the northern savages, and he won brilliant victories over them. By these expeditions the tribes were eventually worsted and brought into subjection to Imperial rule.

The Ainu possessed an unwritten language until the missionaries went among them and reduced it to writing. The most notable of these workers among the Ainu is the Rev. John Batchelor, who has devoted a long and selfsacrificing life to the elevation of the Ainu and their Christianization. He was the first to compile a grammar of their language, and thus bring their tongue within reach of the world. As they have no literature little can be known of their history, apart from what one can get through study of their village remains. Their origin and most of their past must forever remain buried in oblivion. That they must have had



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# THE AUTO

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a more or less noble past and have had great men amongst them, seems probable, or they could not have so long and successfully resisted their ultimate conquerers. Still it is possible that they may not have had any more potential greatness than that exhibited by the fierce tribes of Formosa.

The Ainu of Yezo still preserves his swarthy hairsuite appearance and his vigorous sinewy physique. The hair among both men and women hangs down about the shoulders, and the beards of the men, patriarchal-like, sweep the breast. The Ainu are regarded as the most hairy mortals on earth. The *kimono* worn by the tribes resembles that of the Japanese in form, and is probably a modification of it, but the Ainu fold it in front from right to left, the opposite of the Japanese custom. In most cases the entire body is well covered with hair, thick enough to decide the complexion of the skin. The Ainu usually carry a knife in the belt, and use the bow and arrow as a weapon. The women wear the hair hanging down the back and have earrings. They have the face and back tattooed after marriage. With regard to exposure of the person they are extremely modest, regarding the breast as too sacred for strangers to look upon. As among most semi-civilized people, the women do a great part of the labour. The tribes live for the most part by hunting and fishing, and to some extent by agriculture. They hunt with traps, and poisoned arrows, the poison being obtained from a plant. In this they show some resemblance to the savages of the South sea islands. With the knife carried at the belt, they are remarkably skillful, and can make all kinds of utensils from an arrow to a bowl. Some of their carving indicates a measure of development in artistic taste, but is limited chiefly to geometrical line arrangement. In family relations the Ainu are faithful and affectionate as a rule. An Ainu woman regards it as a supreme honour if she is able to support her husband. Many of the Ainu are polygamists, some having even ten wives. The original wife is regarded as the real wife. She lives with the husband, the others being more in the position of servants, and usually occupying separate houses. On certain auspicious occasions, such as a big bear feast, all a man's wives come together and work in perfect harmony for the happiness of the family. When two of a man's wives meet by the way, they show affection by grasping hands warmly, and by patting each other on the shoulder. The reason for polygamy among the Ainu is not sexual or for the sake of children, but chiefly to make a home for women who otherwise would be without shelter. Some of the other reasons given for a plurality of wives are remarkable. One man had a wife at various places across a wide stretch of country, else on his numerous travels he would have no one to take him in and put him up for the night. Some women when left orphans, or fatherless with a poor mother or relative to support, have men marry them as protectors to whom they may look in time of stress or injustice, the woman for the most part working for her own living, and handing all her spare savings in kind over to her husband for storage and safe keeping. In fact the more wives a man has the more rich and powerful he becomes in the community. When a

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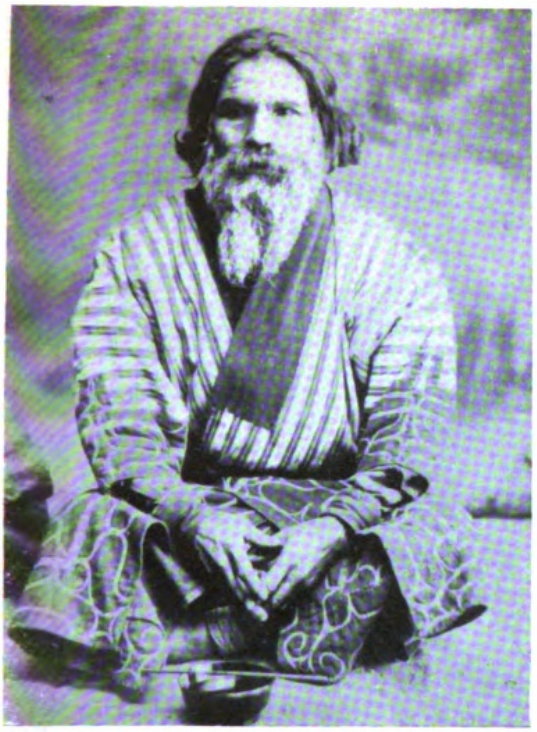

AN AINU HUSBAND

AN AINU WIFE

AINU FAMILY AND BEAR PEN

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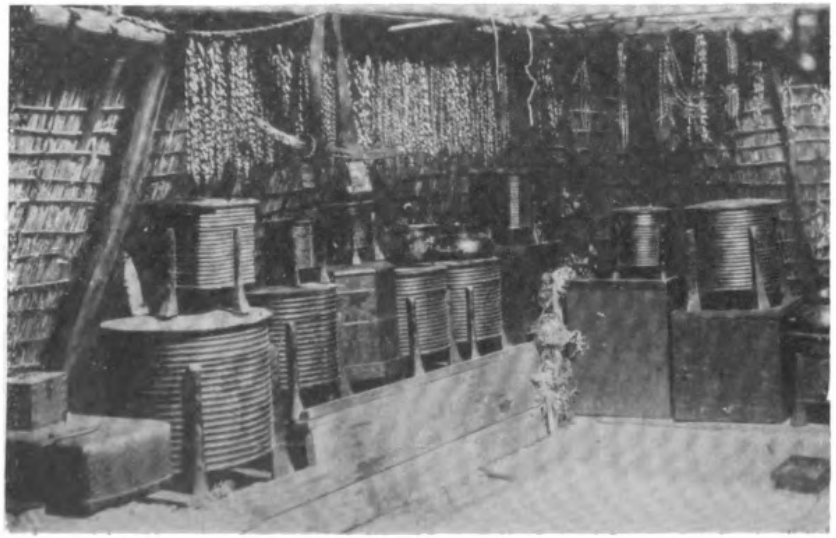
THREE GENERATIONS

OFF TO THE FISHING GROUNDS



ROOM OF ANCESTRAL TREASURES. *Trésors antiques des Ainous.*

*Vom Schiff.*

A SAKE FEAST

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man wants to marry a certain woman he sends her a dagger. He may have been betrothed to her from infancy; and as soon as she receives the dagger, she knows he is ready to take her to wife. When a couple are going to marry the man goes to the bride's home and lives with her a few days, and then they depart for their own abode. When a woman is taken from another tribe, the matrimonial agent has to bring her at midnight to the house of the groom. The girl is left at the door, and the agent enters and begins a commonplace conversation with the groom and his parents as if nothing in particular were going to happen. The light is dim and the fire in the hearth is burning low. After chatting for a while about one thing and another, with never a mention of the waiting bride, the agent intimates that he must go. Whereupon he places the trembling bride by the side of her husband and slips away quietly into the night. Then the bride rises, goes to the lamp and turns it a bit higher, illumes her countenance, when her husband and his parents gaze upon her for the first time. Here the ceremonial part of the function ends. The same is gone through when a son-in-law is adopted. A widow observes certain days of mourning for her departed husband, and then usually becomes one of the many wives of some one willing to protect her. A widow never goes back to her parents. An Ainu having a large number of relatives may be in for an extraordinary number of wives who have been left widows. Brothers must marry in turn, beginning with the eldest. The youngest is left last, and becomes the heir on his father's death.

The Ainu has been long noted for his wine-bibbing proclivities. His favourite drink is sakê; and the Ainu tribes have been more decimated by drunkeness than disease. In their cold climate and uncomfortable houses there is much temptation to warm up on strong drink. The Imperial government is exerting all its influence in the direction of making the tribes temperate, and increasing their birthrate; but habits of intemperance are very difficult to break. Like the aborigines of other lands the Ainu are gradually decreasing. If they keep on no doubt in time they will become extinct. The present population is about 15,000. Everything possible is being done for them by way of education, and some of them have done well at school, just as well as the Japanese. There are Ainu school teachers, Ainu soldiers as well as many intelligent and educated Ainu citizens. During the war with Russia the Ainu recruits and officers did as faithful and efficient service for the Empire as those from any other section of the country. They are a unique race, quite different from the Japanese, and and the Government is doing all it can to protect them, even from themselves, and to prevent them from deterioration and extinction. Like the Indians of America they find themselves extremely ill-equipped to face the vices and temptations of modern civilization. But with due care on the part of the authorities, the growth of education and religion among them, they may receive an increase of moral stamina that will save them from extinction. The Ainu are an extremely religious, not to say superstitious race; and have a custom of shaving a stick and setting it up before them when they pray, which is often. Their religious vagaries would make a subject sufficiently interesting for a separate article. For a full account of them it would be well to read Dr. Batchelor's books on the subject.

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## A MASK VENDETTA

DURING the Tokugawa period there was a celebrated dancer of the No-drama, named Kwanze-Tayu, who was in the service of the Shogun. He was considered the most expert dancer of his time, and was a great man with his master, but he was a drunkard.

At the same time there was a noted maker of masks, which, as everybody knows, are used in the No-dance, whose name was Gengoro, but he too was overfond of the bottle.

These two experts in kindred accomplishments were great friends. Kwanze was always highly pleased with the masks of Gengoro, and refused similar honour to any other mask-maker. Anyone who knows how fastidious the No-dancer is as to the perfection of his masks, will realize how much the existence of a first-class mask designer is to him. But Gengoro, as time went on, like most other drunkards, grew worse until his perpetual inebriety preyed upon his health and made him practically useless for his trade. Thus his wife and his only son, Gennosuke, were brought to poverty, and were at their wits' end what to do.

One day Kwanze received notice from the Shogun that in the near future he wanted a No-dance in which the character, *Hannya*, was no appear; and so he went to Gengoro to try whether he might not persuade him to abandon the wine cup sufficiently long to make the mask. To encourage Gengoro he advanced him a handsome sum, and had had his promise to go ahead and make the mask. But the mask-maker did not reform; he put off the making of the mask from time to time until the limit was near. Kwanze repeatedly called upon him and impressed on him the necessity of getting to work, but in vain.

In the meantime the 13th of July was approaching—the old Bon Festival, when every loyal Japanese does homage and offers consolation to the spirits of his ancestors; and some money had to be got to dress the family in a manner fit to appear before the ancestral shrine. The wife of Gengoro entreated him to reform and bestir himself to redeem the family honour. This he did, for the moment; for nothing touches the pride more than any slight to an ancestor. So Gengoro dragged himself back to his little shop,



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and, blocking out a mask of *Hannya*, he started to carve it with his wonted skill. But dissipation had so wrought upon his nerves that his hand trembled too much for the chisel, and his patience was insufficient for the task; and at last he finished up the work somewhat crudely and abruptly. Handing it to his son, Gennosuke, he told him to take it to Kwanze and get the money.

Kwanze himself was a bit the worse of a spree when the boy arrived, and therefore in no humour to make allowances for the failings of others. He saw at once that the workmanship of the mask was not up to the standard he had been accustomed to expect from Gengoro, and taking the apparent neglect for a slight, he became angry, flung it upon the ground and broke it.

"What does he mean by sending me a half-made thing like that," he exclaimed, as he flung it from his hand. "I suppose he is pressed for cash now as the *Bon* is at hand, and he thinks to get some out of me, by offering me this monstrosity. How could I wear such a mask in the presence of the Shogun!"

A servant picked up the fractured mask and brought it out to the boy, telling him to return it to his father, as it was a botch not fit to be seen. Gonnosuke was much grieved, and when he got home, berated his father for allowing *saké* to bring him to a condition in which he could not carve a mask. Gengoro was crestfallen, fell into a state of remorse, and committed suicide with the chisel he had used to carve the rejected mask.

When the boy saw the dead body of his father, and realized wherefore he had thus done away with himself, he wept bitterly, and made up his mind that he would be revenged for the fate of his father. "Kwanze has been the death of my poor father," said Gennosuke to himself, "but I will see to it that he pays for it."

The first thing Gennosuke did was to determine that he must begin by learning his father's trade perfectly, and if possible try to excel him as a mask-maker. He was now about 12 years old. After many lessons he came back to his father's old shop where he spent days and days with the same old chisels and carving tools, and the same old designs and models, till at last he was reckoned a first class mask-maker. His success was so rapid and well deserved that the mother was much comforted and now looked to her son to keep the family together. Dealers in masks from all parts came to the shop of Gennosuke; so that henceforth he had no difficulty in disposing of all the masks he could make.

One day when the lad was just about 17 years of age, he got an order from a famous temple to carve a mask of the god of Hell, Emma-O, and when the job was finished, the likeness was so real that people trembled to look at the hideous features. When this mask first appeared in public it spread the reputation of Gennosuke far and wide.

Kwanze-tayu, who was quite an old man now, and not much given to dancing, for a last effort to please the Shogun, wanted a new mask; and as Gennosuke had the biggest name, he got the order. Of course Kwanze had no idea that the youth was the son of his old friend Gengoro, nor did he even know that Gengoro was no more. When Gennosuke received the order he

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clapped his hands with delight, and went to tell his mother.

"Mother," said he, "At last! At last! The chance has come, and I can avenge my father's death! Please light the lamps before the ancestral shrine that I may tell the spirit of my father all about it, and he will be solaced." When the lamps were lighted, and standing silent and unmoving as distant stars, beside the ancestral tablet, Gennosuke did reverence and said: "Oh, my father, the waiting has ended and the opportunity come to me to avenge me of him who was the cause of your decease. Kwanze has ordered a mask of *Hannya*. I will make it with all my heart! But it will settle for the shame he has brought upon you. Help me to make it well, father; help me I pray you!" And with his words he bowed low in obeisance to the spirit of his parent, and took leave!

Gennosuke put all his genius and all his soul into the making of that mask; and he made it with the same chisel that his father used to take his life. When the work was completed and the mask was shown to Kwanze, the old man's eyes lit up with surprised delight, for he had seen nothing to equal it all his days. Putting it on, he immediately began to go through the dance for a bit of practice. For a while all went well, and those who witnessed the sight were greatly pleased; but as he grew hot, he wanted to remove the mask for a breath of fresh air; but, alas, *it would not come off*. He had often heard of a smile of this nature, but a mask that refused to be taken off was a different matter. The attendants pulled, and tugged, to every degree consistent with leaving the head upon the old man's body, but, try as they would, the mask would not budge.

Much concerned over the turn things had taken, Kwanze sent for the maker and besought him to remove his handiwork, which had been of too perfect a a fit, and which did not grow larger as the hot face swelled and struggled to be free. Gennosuke arrived in a few minutes. All were surprised that he did not at once proceed to remove the mask. They urged him to get to work, but he took his own time. In the meantime blood was coming out under the mask and old Kwanze was like to die. "I have something to say before I do anything," interrupted Gennosuke, as they clamoured for him to take off the mask. "Once my poor dead father made a mask of *Hannya* for you, Mr. Kwanze; and it was so imperfect that you dashed it on the floor and smashed it. In consequence of this insult my father despatched himself with this chisel. I determined to avenge my father's death with *violence*, but this strange thing has happened. It is a sign from Heaven to me; and I shall be satisfied! Perhaps I can take off the mask, but I don't know."

After working at it a bit Gennosuke quietly lifted it off and brought the distressed visage of old Kwanze to view once more. Blood ran down his cheeks, but what of that! All his attention was upon the youth. He prostrated himself before Gennosuke: "And did your poor father die by his own hand? Ah, I have been indeed wrong. I acted with violence. I was too impetuous. Pardon me, I beseech you, for I was intoxicated at the time! Plead for me with the spirit of my old friend, Gengoro, for forgiveness! And oh, how glad I am that you have become so famous a maker of masks, surpassing even the skill of your beloved father! This mask I shall keep forever. It shall be a treasure unto me, and a seal twixt you and me that the *vendetta* is over!"

"So let it be," replied Gennosuke, and he bade farewell.

Old Kwanze wrote out a careful history of the mask and kept it with the mask among the heirlooms of the family. Gennosuke from this time took the name borne by his father, Gengoro, and the fame of his skill spread beyond the limits of the Empire.

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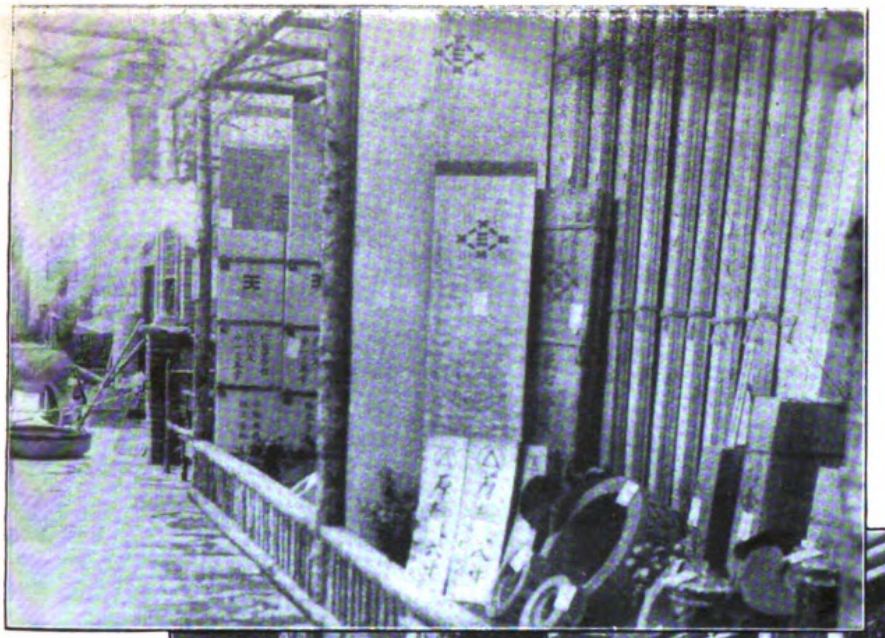

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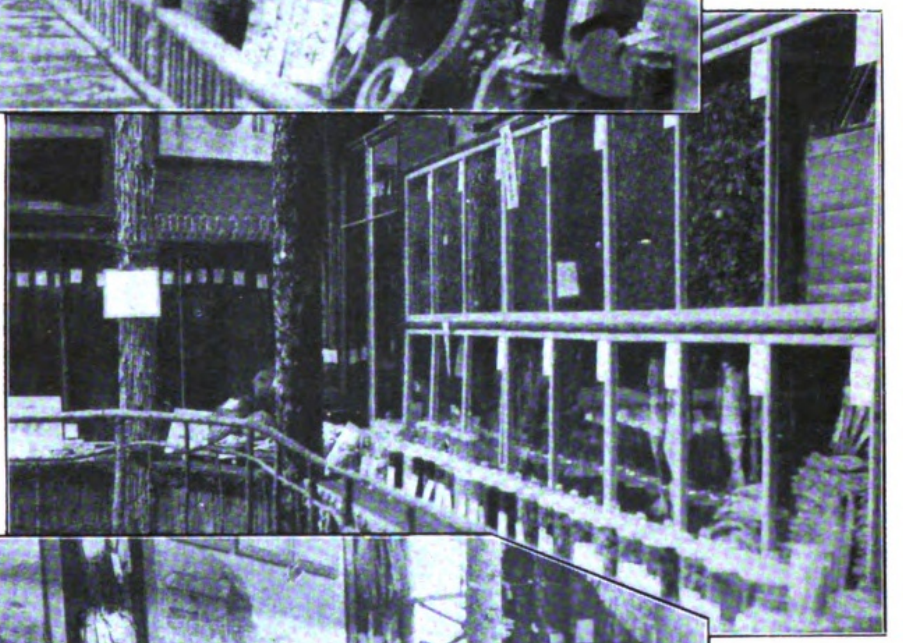

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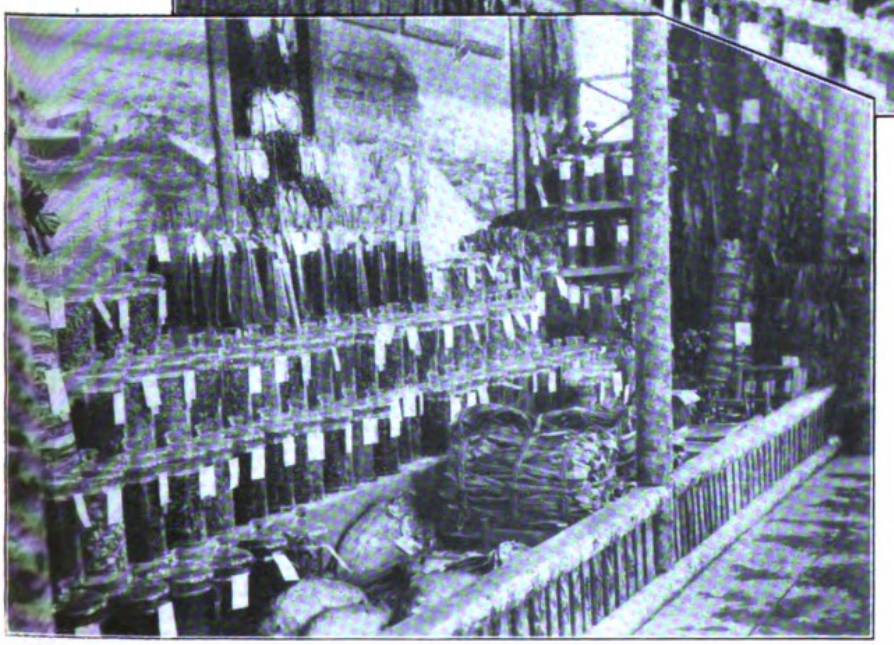

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1. SOME FINE KNOTLESS LUMBER FROM KARAFUTO
2. SAMPLES OF KARAFUTO MARINE PRODUCTS
3 MARINE PRODUCTS FROM HOKKAIDO

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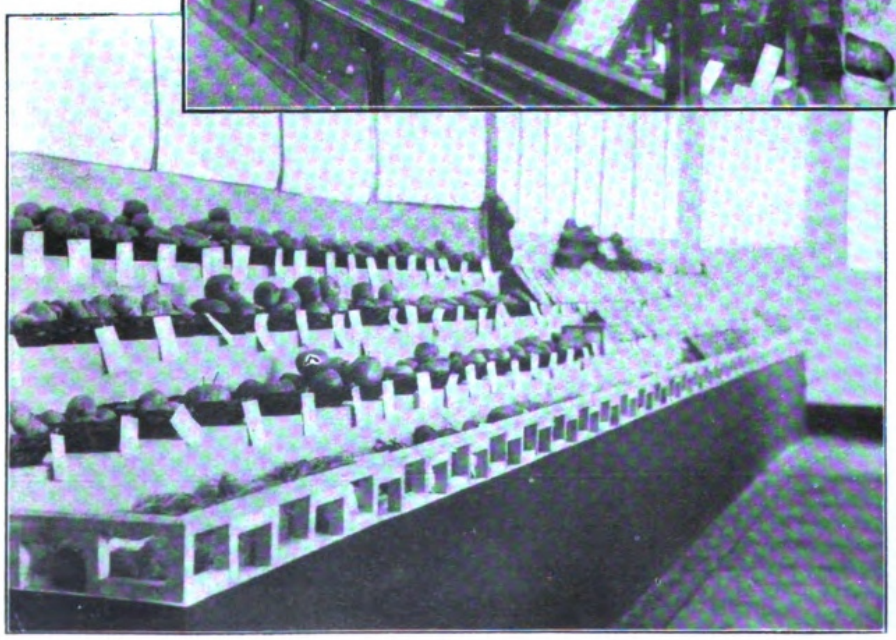

3

1. SUGAR AND TINNED FRUITS FROM FORMOSA
2. PRODUCTS AND MANUFACTURES FROM MANCHURIA
3. FINE APPLES AND PEARS FROM KOREA

AT JAPAN'S COLONIAL EXHIBITION, TOKYO. *Exposition Colonial à Tokyo.*

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# CURRENT JAPANESE THOUGHT

**The Imperial Bounty**

In accordance with the custom, upon his accession to the Throne, the new Emperor, Yoshihito, has issued a rescript declaring an amnesty and commutation of sentences for those in prison, and a gift of one million *yen* from the privy purse for purpose of Charity. The officials concerned have considered the cases and names of prisoners most entitled to the Imperial mercy, and the good news of freedom has been conveyed to them. The very generous sum donated to Charity is to be distributed among the various prefectures of the Empire, including the colonies and outlying territories. Korea, we notice, is to be liberally treated, the share set aside for the peninsula being 200,000 *yen*. Formosa and Saghalien are likewise to be generously remembered, the amounts allotted being 47,000 and 1,000 *yen* respectively. Thus the young Emperor begins his reign with a revelation of the same spirit that so conspicuously characterized his illustrious father, Meiji Tenno, whose unbounded charity for all classes greatly endeared him to the people.

**The Last Will and Testament of General Count Nogi**

The last words of Japan's last great *samurai* form so interesting and unique a document that we regard a translation of them as of universal import. The document was found lying on a stand before Count Nogi as he lay prone in mortal agony, and is as follows: "I am now about to go the way of his August Majesty, and to despatch myself, though I am conscious that the guilt is great and the offence not light. But in the tenth year of Meiji (1877) I was responsible for the loss of the Regimental colours committed to me; and ever since then I have been awaiting an appropriate occasion to atone for the disgrace thus involved, by laying down my life, yet I have found none, but have lived on, bathing in Imperial favours far beyond my merit. I am now greatly aged, and of late have been feeling of small use to my sovereign, when alas, the great national calamity came, and was such a blow to me that I resolved to follow my Lord.

"Ever since the death of my two sons on the battlefield officers and other friends have sought to persuade me to continue my family name by adoption. But as wide differences of opinion have prevailed about the advisability of resorting to this system, and in view of the unhappy case of my revered elder brother, I have refrained. One enjoying the special treatment of a Peer with its gracious favours, should be duly careful, and not entrust the honour of the family name to a stranger, though there can be no help for it in the case of real offspring. For these reasons one ought not to act against reason and nature. As for the care of my ancestral tombs, so long as any of my relatives live, they will see them cared for. To this end my property at Shinsaka-machi in Aka-



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saka may be disposed of to the city or ward; and authority is hereby given to thus carry out my will.

"The way in which my other property is to be distributed is given in a separate document. For particulars other than those mentioned therein, Shizuko will advise. The distribution of my personal effects I have entrusted to Colonel Tsukata, who will give to my official adjutants my watches, range-finders, fieldglasses, saddles, swords, and other things of military use, according to his discretion. Colonel Tsukada had considerable service in both campaigns with me. As Shizuko knows all about these things, please consult her; and as for any other matter, I leave it to your judgment. All gifts bestowed upon me by Imperial favour and bearing the Imperial crest, I bequeath to the Peers' College. I have already asked Messrs. Matsui and Inotani to attend to this. All my books that are appropriate should be given to the Chofu Library in my native place, the useless ones being disposed of as you please. The ancestral documents and books left by my father, grandfather and great-grandfather, containing a history of the Nogi family, excepting those useless, I should like to be put in order and confided to the care of Marquis Sasaki or the Sasaki shrine. My gifts on exhibition at the Kudan armoury may be left there as an ideal place for the mementoes of the House of Nogi.

"As Shizuko is becoming old, she says she would not feel at ease living at Ishibayashi, especially in case of illness, and I agree with her; I therefore acquiesce in her desire to leave the house there to Shusaku, and live at Nakano. The house at Nakano she may dispose of as he thinks right, when the time comes.

"My remains, as I have already suggested to Baron Ishiguro, may be given to the medical school for scientific purposes; and in my tomb it will be necessary to deposit only my hair, nails and teeth. Shizuko knows about this. My gold watch, on which is inscribed the words: 'part of an Imperial Gift', I desire to be given to Masaki Masayuki; and I would have him never wear it except when in military uniform. As for other matters you will consult Shizuko, as she knows everything. The title of the House of Nogi may continue as long as Shizuko lives; but after that I desire the title to lapse forever.

"The above I hereby attest on the night of the 12th day of the Ninth month in the first year of Taisho."

"MARESUKE"

To Mr. Yuchi Sadamoto
Mr. Odate Shusaku
Mr. Masaki Masayuki
The Countess Nogi Shizuko

**The Death of General Count Nogi: Why?**

The shock and loss suffered by Japan in the tragic demise of one of her greatest heroes and citizens was scarcely less severe than that felt by the death of the great Emperor; and the crowds flocking to the funeral were almost as great as those attending the obsequies of the Ruler whom the great General died to follow. We have printed a translation of the last will and testament of Count Nogi, giving the reasons for his resolution to die; but the degree of doubt and speculation which marks the discussion of the affair in Japan indicates that the reasons given by the late General, are not viewed as the most

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potent in bringing about his belief in the necessity of death. While the statement of the great man is fully accepted for what it is worth, it is thought that he did not state *all* the reasons. Indeed it has not been the custom in the past for a great samurai to do otherwise than cast the blame upon himself, even when the suicide was a protest against the error of others. Those who would find the real cause of the sad deed must therefore look into the character of the man. What was his life? It was a life lived in close and careful imitation of the late Emperor. What was the great moral principle for which the late Emperor lived? What were the main characteristics of the life of the Meiji Tenno? Certainly some of the more conspicuous phases of that life were *simplicity*, *frugality*, *selfsacrifice*, and deep *respect* for the past. The late sovereign wasted no money, either upon himself or in any other way. All spare funds he devoted to the poor and the needy. He even refused to live in palatial style on ordinary occasions. General Count Nogi followed the Imperial example. Is not his death a *protest against the policy of extravagance and high-collar fashion that ignores the Imperial example?* No sooner was the Illustrious example removed than the great *samurai* determined to seal his faithfulness to it by death. General Nogi died to bring Japan back to the example which Meiji Tenno set before it and before the world. The people of Europe and America have as much to learn as Japan from the meaning of this tragic act of selfsacrifice. The modesty, simplicity and frugality of the late Emperor of Japan formed a matchless example to the rulers and governments of the whole civilized world. Is it not to a great degree true that the world would have soon forgotton so exemplary a career, had not the dearest child of the nation thus died to drive the truth home? The secret letter left by General Count Nogi with Major-General Tanaka means much more than we may suppose. It lends colour to the conviction that the real meaning of this extreme protest against national dishonour has not yet been revealed in words, though it is no doubt clear to many silent minds. There is now nothing to be done but to heed the warning, and obey the principles for which Meiji Tenno stood and for which his noble servant lived and died. All who ignore or try to forget this example and the meaning of this tragedy must be reckoned among the enemies of Japan. History has had numerous examples of men who refused to live on the condition of countenancing dishonour or national disgrace. There have always been men who were willing to die for the truth; men who could have lived on, had they been prepared to deny the truth. The world has accounted them martyrs, and rightly so. A suicide is one who takes his life in a fit of insanity or despair over his own vices and misdeeds. A martyr is one who willingly dies for the truth. In which of these classes the late General is to be ranked, few will have any doubt in deciding. The main question is what is the truth for which so great a life has been sacrificed, who are the defiers of that truth, forcing the great man to die? These are questions Japan has to answer; and the future of Japan will depend upon what answer she gives. In the opinion of many the answer must be

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found in the nature of the principles controlling the life of the late Emperor, and which were followed to the letter by the nation's greatest hero. Every one, and every policy that has dishonored these principles of true progress and noble ethics, has taken part in bringing about the death of General Count Nogi.

**A New Religion**

If present tendencies continue Japan will prove as fruitful a soil for the production of new religions as some western countries. The latest is known as *Seizahō*, and in its essence somewhat resembles Christian Science. This "Sitting Still Remedy," as it is popularly called, has had a tremendous vogue during the past few months, attracting a great deal of attention throughout the Empire. Those who have devoted themselves to the practice of it claim it to be a panacea for most, if not all of the ills of life. The leader of the movement is Mr. Okada Torajiro. The secret of the charm exercised by the cult appears to come from observing certain fixed positions of the body and following prescribed rules of respiration. The adherents of the system assert that they have derived untold mental and physical benefit from its practice. When told that it cannot be a religion, since it cultivates no form of reverence, and has no god and no worship, its devotees reply that religion is *life*, and that observance of their system promotes life. Mr. Okada bids his disciples sit still and expect nothing, and assures them that by assuming this mood of utter vacancy, they will get the truly religious mind, which is passionless. From this it would seem that the cult derives some ideas from Buddhism as well as from Christian Science. To those that criticise it as likely to promote inertia rather than vivacious and healthy action, the believers in it reply that the result is quite the opposite, the system being a great assistance in the production of vital energy. One of the most remarkable aspects of the movement is that it seems to have spread all over the country without either preacher or apostle. Mr. Okada lives in Tokyo, and is consulted like an oracle from day to day by admiring numbers.

**Japan's Mineral Output**

The exact figures of the total value of the production of principal minerals during last year, based on the latest investigation of the authorities concerned, are represented at 106,071,000 showing an increase of 5,770,000 *yen* over the figures of the previous year, and an increase of twofold compared with ten years ago. The following statistics show the quantity and value of the principal minerals produced last year:

| | QUANTITY | VALUE |
|---|---|---|
| | Momme | Yen |
| Gold | 1,248,654 | 6,059,497 |
| Silver | 36,811,090 | 4,761,652 |
| | Kin | |
| Copper | 88,958,342 | 27,119,987 |
| Lead | 6,874,586 | 506,604 |
| Sulphur | 83,790,856 | 1,271,672 |
| | Kan | |
| Zinc ore | 6,288,941 | 806,475 |
| Iron | 17,032,591 | 2,575,514 |
| | Koku | |
| Petroleum | 1,529,594 | 6,888,552 |
| | Tons | |
| Coal | 17,632,710 | 55,006,501 |

1 Momme = 1/4 oz.
1 Kin = 7.3227 lbs
1 Kan = 8.2673 bls
1 Koku = 7 gals

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**The Spinning Industry**

Referring to the result of the working of the spinning companies in this country for the first half of the year, the *Osaka Asahi* notes that the companies have made a considerable profit on account of the activity in the export of yarn and the increased demand in Japan. According to investigations made by the Japan Cotton Spinners' Association, the net profit for the period of 24 companies aggregates 5,698,730 *yen*. Compared with the period from the second half of 1907, which is regarded as the golden age of the spinning industry in Japan, the result of last half-year is not very striking, but the figures constitute a record for the period since 1907, and show an increase of over 1,807,000 *yen* on the figures for the second half of last year. The amount of the net profit each year during the past six years is as follows :—

| Year | Net profit | Average div. % |
|---|---|---|
| 1907..... | ¥8,648,926 | 19.7 |
| 1908..... | 3,373,014 | 11.5 |
| 1909..... | 4,528,701 | 11.6 |
| 1910..... | 2,962,767 | 10.8 |
| 1911..... | 3,886,754 | 10.2 |
| 1912..... | 5,698,730 | 12.3 |

Returns published by the Japan Cotton Spinners' Association show that the total quantity of raw cotton taken by the spinning mills in Japan during the last half-year amounted to 36,359,000 *kwamme*—20,218.000 *kwamme* of Indian cotton, 13,257,000 *kwamme* of American cotton, 1,693,000 *kwamme* of Chinese cotton, 837,000 *kwamme* of Egyptian cotton, 170,000 *kwamme* of Annamese and Saigon cotton, and 181,-000 *kwamme* of other varieties. Compared with the preceding half-year, the figures show an increase of 3,270,000 *kwamme*. This is due to the abrogation of the rule for the suspension of operation of 2.75% of the spindles of each company. The increase in the demand for American cotton is remarkable, amounting to 4,601,000 bales, and is attributed to the exceptional success in the cotton harvest of America last year. On the other hand, the failure of the cotton crop in China decreased the import, resulting in a decrease in the consumption of Chinese cotton by 292,-000 *kwamme*.

The importation of cotton-spinning machinery has been very active since January this year, machinery already imported representing 600,000 spindles. We learn that the Settsu Spinning Company has ordered 50,000 spindles and the Kurashiki Spinning Company 30,000 spindles from Messrs. Platt & Co., England, through the Mitsu Bussan Kaisha.

**A Cabinet Crisis**

The vernacular press of Japan has for some time been filled with rumours about divergencies of opinion among members of the Imperial Cabinet as to the advisability of increasing the defensive forces in Korea. It is reported that the Minister of War and the Governor-General of Korea are in favor of adding the two new Divisions to the military forces in Korea; while the Minister of Finance and his other colleagues fear the extra expenditure involved would be greater than the present national revenue warrants. The press appears to think that the programme of financial retrenchment should be adhered to spite of all influence to the contrary, and that if this is prevented by the influence of the militarists the Prime Minister should resign. What the outcome will be remains at present uncertain.

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**The Colonial Exhibition**

The Colonial Exhibition opened at Uyeno on the 1st of October, is attracting wide attention, and every day sees an increasing number of visitors. Here one sees chief products of Japan's colonial and other territorial possessions, Formosa, Saghalien, Korea and the Kwantung Peninsula. Nothing more than a visit to this interesting array of exhibits is necessary to convince one of the phenomenal oversea development Japan has attained in recent years. Fifty years ago such a degree of expansion would no more have been dreamed of than Japan's absorption of the whole of Asia would be today. The exhibition is indeed a monument to the ambition, perseverance, industry and selfsacrificing patriotism that are the chief characteristics of the people of Japan. The exhibits are appropriately arranged, with a setting in most cases so natural and suggestive as to explain the source or method of production. There are clever reproductions of forest life from Saghalien, models of Formosan native cabins, an Ainu shanty and examples of the various native and imported industries of the races represented. Aborigines of Formosa and Saghalien are also on hand to lend color to the occasion, and these wild looking races in their picturesque though primitive dwellings indicate the enormous task that yet lies before Japan.

On entering the building and turning to the right one comes before a large contour map of Korea, indicating the marvellous material changes Japan has brought about in that peninsula since annexation. Products of Korea are to be seen in abundance, the vegetables and fruit being uncommonly fine. In most cases past and present methods of manufacture and industry are set side by side to show happy transformation, and form a pleasing contrast. The railway and mining development of both Korea and Manchuria are well represented, as well as the rapid improvement in public works. Next to the Manchurian division come the exhibits from Hokkaido, which are hardly up to what one expects from Japan's largest colony. The possibilities and actualities of Hokkaido, however, one may realize by reading the article on that region in this number of the JAPAN MAGAZINE. The right wing of the building is taken up with exhibits from Formosa and Saghalien. An interesting display of maps. drawings and pictures greatly facilitate one's grasp of the picturesque conditions prevailing in these furthest limits of the Empire, while the products illustrating the resources of these outlying regions indicate the wealth they are sure to bring Japan. Almost every phase of life and industry in Formosa is well represented, and the visitor gets a good idea of the task Japan has undertaken in trying to evolve civilization from savagery in her southern colony. Life and prospects in Karafuto are similarly depicited; and the contrast with Formosa in tribes, climate and products is striking, and, to many, a revelation. Indeed Japan is in every way to be congratulated on this her first attempt to show her people what is taking place on the fringes of the Empire; and she is to be admired for the undoubted success she has given proof of in her territorial and industrial expansion. This splendid exhibition of the wealth and prospects of her new dominions does more than anything else could, to prove how much the nation has grown politically and territorially as well as materially during the past two decades. Thus the exhibition is at once a revelation of the increasing natural resources of the nation and an impetus to greater effort after commercial and industrial intercourse between the various separated portions of the Empire.

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# THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

no. 8

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H. I. M. THE EMPRESS DOWAGER. *Ihre Majestät die Kaiserin Witwe. Sa Majesté l' Impératrice ancienne.*

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THE JAPAN MAGAZINE

VOLUME THREE DECEMBER, 1912 NUMBER EIGHT

# THE IMPERIAL POETESS OF JAPAN

By DR. J. INGRAM BRYAN

IT is no unusual circumstance to find a Japanese woman illustrious in the realm of literature, though not so common now perhaps, as in times of old. Her gracious Majesty the Empress Dowager is no exception to this conspicuous feature of the nation's past. As one surveys the long, progressive centuries of Japanese civilization poetesses are found in plenty: not mere poetasters or dabblers in the art of the muse, but singers that soar high in the literary firmament. The names and work of such writers as Sei Shonagon, Ono-no-Komachi, to mention women of more than a thousand years ago, and the Princess Shokushi, the Lady Kii, and the Lady Murasaki Shikibu of the 11th century, will be familiar to all interested in Japanese poetry. But among the names making up this brilliant array of merit we find that of no Empress, this distinction being reserved for Japan in the climax of her glory, when in the late mistress of the Imperial Palace the world beholds not only a poetess of high claims, but, better still, the fairest flower of Japanese womanhood.

The poetry of her Majesty, the Empress Dowager, like that of her late Imperial Lord, is supreme in technique and magnificent in appeal, though it is naturally not quite so virile in sentiment nor so profound in poetical conception. While, according to the canons of western art, any overintensive didactic tendency precludes poetry from ranking in the highest place, yet considering the nature and form of Japanese verse, its extreme limitation of compass, and its great conciseness, the poetry of the Empress Dowager must ever take its place among works of a very high order. Its lucidity of diction, directness of appeal, and warm lyrical quality, revealing the soul of a great woman, with a heart of profound concern for the nation and of boundless sympathy with all mankind, all combine to place her Majesty in front rank among the poetesses of her nation.

The highly moral force of all the poems from her Majesty's pen indicates



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the noble personal influence of this gracious lady on all Japanese life and civilization. Like most of the greater poetry of Japan Her Majesty's verse ignores the inferior quality of sensation and appeals to the superior qualities we call the aesthetic; but the verse of the Empress Dowager inclines to an aestheticism that is frankly moral and on the side of right. If Japanese poetry be not a mode of dissertation, as is some occidental verse, nor yet a mere pastime to relieve pent-up emotion, but a crystalization of the choicest thought, a concentration of the rays of the soul by the glass of the intellect into one point of imperishable light, then the few lyrics we venture to quote in these pages must be taken as real poetry, indicating not only a fine literary quality, but, in addition, those divine principles that have ever guided Her Majesty's personal life as well as all her relations with her people, making her the best loved woman in Japan.

Many of Her Majesty's most recent poems were inspired by the stirring events of the war with Russia, when the whole nation was moved to profound depths. In the following poem the Empress confesses that she never heard the glad tidings of victory without thinking of the human cost. The poem is a fine argument for arbitration and peace.

It is of course impossible to do justice to Japanese poetry in translation. However well a translator may render the ideas of a poem, he cannot give the original words of it in another language. Now the poet's very own words have a beauty and harmony and appropriateness which a translation cannot reproduce. The ideas remain, but the essence of the poem is lost: gone is the vigour, the armour is weakened: the harmony is impaired.

Tatakai no
  Kachishi tayori wo
Kiku goto ni
  Mi-ikusa-bito no
  Mi wo omou kana!

---

With every tale of victory
  Arriving from the field,
I think how many brave lives
  For triumph had to yield!

The next poem is also an expression of sympathy for those suffering hardship on the battlefield. Seated at night by a cozy fire in the Imperial Palace, with the chill winds of winter whining outside, Her Majesty's heart goes out to those without shelter, tramping over the frosty, snow-white fields of Manchuria.

O-miya no
  Hioke no moto mo
Samuki yori
  Mi-ikusa-bito wa
  Shimo ya furu ran.

---

In our room warm by the stove
  We feel the chill of winter night;
Ah, what of those that weary rove
  In war o'er wastes that are snow-white!

## POEMS ON THE TWELVE VIRTUES

The following odes on the twelve cardinal virtues of Japanese social life, represent the worthy concern of her gracious Majesty for the moral welfare of the nation.

### TEMPERANCE

Hana no haru
  Momiji no aki no
Sakazuki mo
  Hodo-hodo ni koso
  Kumama hoshi kere!

---

When flowers in spring time are blooming,
  And autumn with maples is red,
Go out to see them,—presuming
  None are sakê-surfeited!

In Japanese poetry a reference to flowers usually means the cherry blossoms, which come out in April,

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drawing thousands from their customary avocations for a holiday to go flower-viewing. Friends call for one another, schools have excursions, and factories are given a day off for the purpose of going to have a pic-nic under the clouds of bloom. At such times, when the day is over, many resort to tea-houses and restaurants, where some imbibe a little too much and indulge in riotous behaviour; while others spend more money on the day than they can honestly afford. The poem quoted is a warning against this intemperance and extravagance. Nor is the theme of the next poem less timely and necessary in the flux and flow of modern civilization in Japan.

PURITY

Shirotae no
  Koromo no chiri wa
Harae domo
  Uki wa kokoro no
  Kumori nari keri!

White vesture soiled
  Made clean may be;
But a heart defiled,—
  Ah, who can free?

The exquisite and unerring choice of simile in the ensuing lyric reveals the poetic art of Her Majesty at its best. The mind of man, like the gem found in the earth, is dark and unlovely without the polish enabling it to reflect the light. What an inimitable image of true education!

CULTURE

Migakazu ba
  Tama no hikari wa
Idezaran
  Hito no kokoro mo
  Kaku zo arikeri!

The unpolished gem
  Can never shine;
So the minds of them
  That toil decline,
    And culture shun,
    Reflect no Sun!

It may not be known to many that in Japan Silence is reckoned among the virtues. Of over-reticence the Japanese have frequently been accused; but the attitude arises from regarding volubility as a dangerous gift, and indicative of a disregard for truth and sincerity. The following poem is based on the maxim of Confucius, that "Too much is as bad as too little." Oversufficiency shows the same lack of wisdom as insufficiency. All unnecessary speech is an evil; hence it is better to be silent than to indulge in unnecessary words.

Sugitaru wa
  Oyobazari keri
Karisome no
  Kotoba mo ada ni
  Chirasazara nan!

Happy they whose words are not
  Too many nor too few:
Excess either way is what
  All must forbear to do!

CONSTANCY

Hito-gokoro
  Kakuzo arubeki
Shira-tama no
  Matama wa hi ni mo
  Yakarezari keri!

Oh that men's hearts were
Like to the diamond rare:
  Impervious to the fire
  Of all impure desire!

The next poem delicately suggests the solicitude of Her Majesty for the girlhood of the present day, given, as it too often is, to overdressiness and vanity. The Empress prefers the ornament of a meek and quiet spirit, which is a character of great price.

REALITY

Toridori ni
  Tsukuru kazashi no
Hana yori mo
  Niou kokoro no
  Makoto ozo omou!

I ask not flowers for the hair,
However beyond compare;
But ornaments more rare:
Heart-flowers, fragrant and fair!

In the following poem on the subject of Modesty, the allusion is to the custom

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of the Japanese in regarding the moment before the flower attains full bloom and begins to wither as the supreme moment of its existence. Europeans prefer the blossoms when at their best, when they have reached the perfection of their bloom; but the Japanese love to see them at that delicate moment when they begin to smile, just before breaking into laughter. The true flowers of Japan are her women, concerning whom flowers are always a poetic allusion. So her Majesty in this beautiful lyric suggests that the true Japanese woman is ever as the cherry blossom when it smiles; not when it breaks into wildness previous to decay.

Midaru beki
Ori wo ba okite
Hana-zakura
Mazu emu hodo wo
Naraiteshi gana!

---

Flowers have their smiling time
And then their time of wilding:
Girls should keep their smiling time,
And never reach the wilding!

Seldom in the whole range of literature does one find a more perfect gem of poetic imagery than that suggested in the following ode to Humility.

HUMILITY

Takamine mo
Soko ni utsushite
Yamamizu no
Hikuki ni yuku wo
Kokoro tomo gana!

---

The lowliest stream mid mountain vales
Reflects the highest summit;
Yet wanders down still lowlier dales
Unspoiled by pride consummate:
The true man's mind should ever be
Thus clothéd with Humility!

To grasp the force of the next tiny lyric one should bear in mind the attitude of modern intellectual eminence toward the reign of Law. Order, it has been said, is Heaven's first law. The poem means that nothing can be successfully done without beginning right and then keeping the right end in view. There is a right way and a wrong way of doing everything. One must begin right and then follow the proper order and the end will be reached in triumph. Every goal can be reached and every height attained by observing and following the proper order!

ORDERLINESS

Oku fukaki
Michi ni mo iran
Monogoto no
Hajime owari no
Midare zarise ba!

---

All depths profound
Thou mayest sound,
If, beginning to end,
No disorder offend!

FRUGALITY

Kuretake no
Hodo yoki fushi wo
Tagaezu ba
Sue-ha no tsuyu mo
Midarezara mashi!

---

If all the bamboo internodes
Be at proper distance jointed,
Then no wastefulness o'erloads
The ends of leaves with dew anointed!

The full force of this fine simile will be appreciated if it be kept in mind that when nature arranges the joints of a bamboo in a regular manner, as she usually does, keeping the internodes a certain space apart, then the dew-drops on the ends of the leaves do not waste and scatter but remain to refresh the tree; so people who are regular and thrifty in their habits preserve their substance against the day of adversity.

SELFCONTROL

Koto ni fure
Mi wa ikasama ni
Kudaku tomo
Kokoro wa yuta ni
Nasu yoshi mo gana!

---

Whate'er ill-luck about us grows,
Howe'er the storms of life may beat,
The mind should e'er maintain repose,
The heart keep calm e'en in defeat!

JUSTICE

Yorozutami
Sukuwan michi mo
Chikaki yori
Oshite toki ni
Yuku yoshi mo gana!

---

The way to save the nation
Is to save the nearest man:
If all would have Salvation,
This must be the plan!

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# COMMERCIAL MORALITY

By BARON SHIBUSAWA

THE request has come to me to say a few words on the well worn subject of commercial morality in Japan; but as morality in the commercial world of Japan, if it is to be worthy of the name of morality at all, cannot be different from that prevailing throughout the commercial circles of the world, I beg to confine my attention to the general, rather than the national or racial aspect of the question. As to the oft-repeated phrase "Japanese commercial morality", now so glibly on the tongues of many, I am heartily sick and tired of the expression. It is fast becoming loathsome to the ears of the world. The morality of commerce cannot be different from the morality of politics, law, and all other departments of human progress. As one cannot correctly speak of a morality that is purely commercial, much less can one have a right to discuss it as having a particular bearing upon Japan. If there is really any special reason why the discussion should be confined to the commercial circles of Japan, it must be that certain exceptional incidents have taken place in business transactions between foreigners and Japanese, wherein the one did not understand the other, or the Japanese may have been of an unusually immoral character. In Japan, as in other countries, there are, and always will be, some who have little regard for principle. They are in trade for purely monetary reasons; and, having little or no respect for the dictates of conscience, righteousness, or humanity, they throw morality to the winds. People talk sometimes as if this were a distinction, however unenviable, of Japan; which is a great mistake. So far as any one has found this defect uncommonly prevalent in Japanese commerce I for one do not complain against expressions of dissatisfaction. What I do claim is that such persons do not represent Japan; and in this matter I have some authority to speak for my fellow countrymen.

The primary object of commerce is profit: the accumulation of wealth. To produce and to gain are the aims of trade. The main purpose is not philanthropy or altruism, though this may and ought to be a result. But in the busy activities of commercial life the chief object, which is wealth, naturally occupies the first place in the mind of the merchant and the manufacturer; and there is only too much temptation to ignore or neglect the means, and relegate them to a secondary position. It is not that with the merchant the end justifies the means; but in his anxiety to gain, or to prevent loss, he is apt to overlook the means. Into this subject very delicate questions enter, and in the successful handling of them no nation has a monopoly. In order to get gain a merchant must employ every legitimate means in his power. Perhaps there are too often differences of opinion as to what are legitimate means. Frequently profit is the result of the superior insight of one man as against another. He may even know that his customer is making a mistake. But is the merchant his own or his customer's adviser? How long would a merchant be able to carry on trade, who put the interests of his patrons before his own? How this question is answered will decide to a great extent what people think of the business man. There is no doubt that the tendency of the day is to heap suspicion and abuse on any man who makes much profit or accumulates great wealth. To me this is an attitude most unreasonable and unfair.

In matters of equal exchange there is not much room for difference or difficulty, but in other departments of legitimate business, like the rice exchange, for instance, or the stock exchange, what are we to say? Who is



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to decide where values are equal? Every man must do this for himself. No one enters the stock exchange for any other reason than profit. He has a perfect right to do so. But in such a place one man's profit is nearly always another man's loss. It is very seldom that both sides gain on the same transaction. Is the gaining side, therefore, immoral? Is the losing side more moral? Now this aspect of the question extends into and ramifies commercialism everywhere. In so far as trade participates in this spirit of gambling and chance we deprecate it, but as it enters into all trade to some extent, how can it be helped? Yet to blame the merchant for it, and call him or his nation hard names therefor, would seem not quite moral.

As the whole question hinges upon the means employed to gain the profit, and a certain amount of chance must enter into all transactions, it would seem that the morality must in most cases remain largely a matter of degree. Some transactions will always remain a little more or less moral than others. Trade, and the manipulators of trade, will ever reveal in greater or lesser degree the imperfections that pertain to humanity. We aim at perfection, but never attain it; and can, therefore, deal in an approximately practical manner only, with the uncommonly imperfect. But to censure the merchant because he does not aim to be a benefactor or a dispenser of charity is in my opinion unjust. In speaking as I do, not for one moment do I wish to condone the acts of those who attempt to place commerce outside the pale of morality, and therefore of civilization. The commerce that is not governed by true moral principles is not commerce, but robbery. What I would insist on critics remembering, however, is that morality in commerce, as in other spheres, is a matter of degrees!

Without venturing into the preserves of the preacher I would ask what is morality, anyway? There is no doubt that it is a universal spirit that all are expected to honour and rise to. It is the very life of the body politic and the body social. It is a power for righteousness working for the good of the whole body of humanity. Morality does, therefore, enter into commerce as a department of human activity; and its imperative demand there is that commerce must be made to work for the good of the world. The wealth of a few must be made consistent with the good of all, or not be at all. Consequently some of our great merchant princes have been great benefactors to their nations and people without specially aiming to be so, simply because they were controlled by a highly moral spirit in all their transactions. I have no desire to make the question more difficult than it is. Generally speaking there should be no difficulty. A man offers his goods or products for sale, and his customers are at liberty to examine them and decide for themselves whether it is to their advantage to buy or not. Each must be left to stand upon his own responsibility. No premium will be conferred upon ignorance revealing itself on either side. It is every man's duty to look out for his own interests; and it is not the merchant's duty to consider the interests of his patron more than the latter considers the interests of the merchant. In the struggle for existence the less capable are apt to suffer. We are always labouring to make commerce more human and less hard, but no where is competition so keen and the battle so likely to go to the strong. A man enters into an agreement with another for delivery of goods. The goods fall in price before delivery. Who is to lose on the transaction, for loss there must be? A man comes into a shop to buy goods. He thinks the goods better than they really are. Shall the merchant undeceive him and lose the sale? How many merchants could continue in business at this rate? In such matters, are Japanese merchants less moral than those of Europe and America? The whole commercial world is given to advertisement now-a-days. Are the advertisements of the west more noted for veracity than those of Japan? In all commercial transactions there are what we Japanese call *kakehiki* (tactics).

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How far truthfulness pure and simple, and sacrifice regardless of self, should enter into the tactics of business, any more than into the tactics of war, it is very difficult to say. We all believe in truthfulness as a virtue, and selfsacrifice as a duty, but the extent to which this can be perfectly honoured in modern bargaining, I am not prepared to say. I am ready to say honesty should be the aim of the merchant; but when one has to define the fine shades and degrees of morality entering into commercial tactics, it is a much more difficult matter, and one in which all men should do their best for the best. What does the occidental merchant mean when he speaks of employing agents with tact, men of good selling ability? Why is the man who can make sales preferred to the man less successful in this direction? How far the difference between salesmen is one of personality or morality, who is to say? But so long as a man manages to make reasonable sales at reasonable profits no one finds fault, though some will always be disappointed. No doubt in the excitement of calculating for our own interests we too often leave out of purview the interests of others; but if we deliberately cheat, the act is to be abhorred as a contravention of morality. Bearing this in mind at all times men are able to abstain from acts of gross immorality, though none are so perfect as to be immaculately moral in business, any more than in any sphere of life. How about the degrees of truthfulness in the daily social conversation of life, both east and west! Aiming to be perfectly moral the merchant should go on with that ideal, carrying it into practice as far as lies within him, selling as good goods as he can get, making as fair profits as he can, gaining the confidence and satisfaction of his customers. Such is the path he should tread; and if he cannot do it, he had better not be a merchant. A merchant must be a man as well as a trader; and if a man cannot prosecute the profession of buying and selling without losing his manhood, the fault probably lies more in his personality than in his trade. The idea that a man cannot be a true gentleman, bound by the dictates of righteousness, and be a merchant, is absurd. The man who does not follow the same rule of morality in business that he observes in the ordinary walks of life, will be run out of business as surely and as rightly as he would in any other sphere, social or otherwise. I therefore make bold to assert that commercial integrity is in no way inconsistent with the moral purpose that obtains in all right life and activity.

Personally I believe that all men, whether statesmen, scientists, soldiers, merchants, or the common units of society, have a heavenly mission entrusted to them; and that they should act in accordance with this conviction. What it may specially be for each, each must for himself decide by the dictates of ability, taste, and conscience; but nothing that he undertakes can be outside the control of high moral purpose, and it must at least include duty to the state, loyalty to his ruler, and good to humanity. He should live happily with his family, and make life accord with the above aim. Should he decide to enter the realm of trade his path will not take him beyond the principles involved in the mission heaven has marked out for him. There he will behold the road to duty and to right, and this he must tread faithfully and well, carrying on his business in the spirit of honour and justice. The duties I have briefly outlined do not pertain to any one race or nation; they are universal in their sweep and obligation. The object of the commercial man, whether in this country or the occident, is to gain profit, material gain, wealth; and this all men should achieve by the same principles, if not in the same way.

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# ODE TO MEIJI TENNO

Kan agari
Agari mashi nuru
O-ogimi no
Miato haruka ni
Orokami matsuru.
Utsushi yo wo
Kansari mashishi
O-ogimi no
Miato shitaite
Ware wa yuku nari.

---

Thou art no more, O sovereign Lord,
Thou hast ascended high;
Enthroned forever, and adored
By all below the sky.

To follow Thee, my august Lord,
Long loved and worshipped here,
I now set forth Thy realm toward,
Beyond this mundane sphere.

By the late General Count Nogi, being his death ode before performing *seppuku*.

Tran. by J. Ingram Bryan

---

## FAREWELL

Ide mashi te
Kaeri masu Hi no
Nashi to kiku
Kyo no Miyuki ni
O-zo kanashiki!

---

Now hath He gone for an endless stay,
No more to return though the millions mourn;
To join Him above on the Heavenward way
We lonely sad wayfarers follow forlorn!

By the Countess Shizuko Nogi, being her death ode.

Tran. by J. Ingram Bryan



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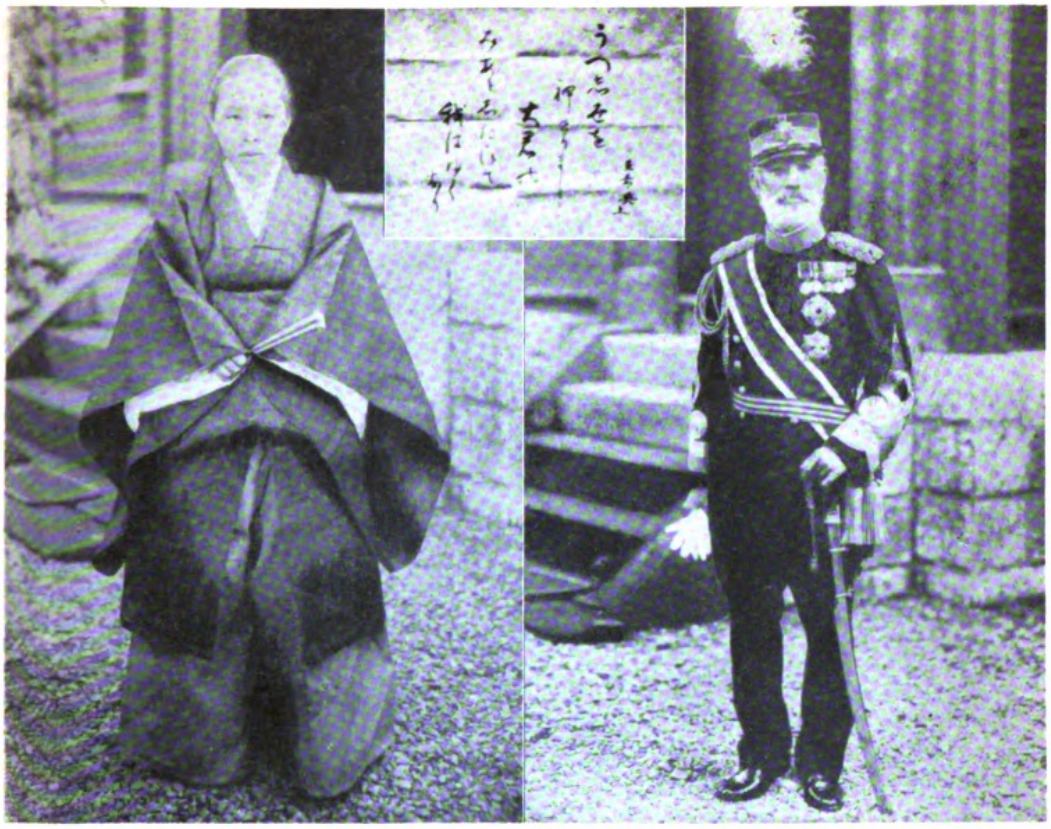

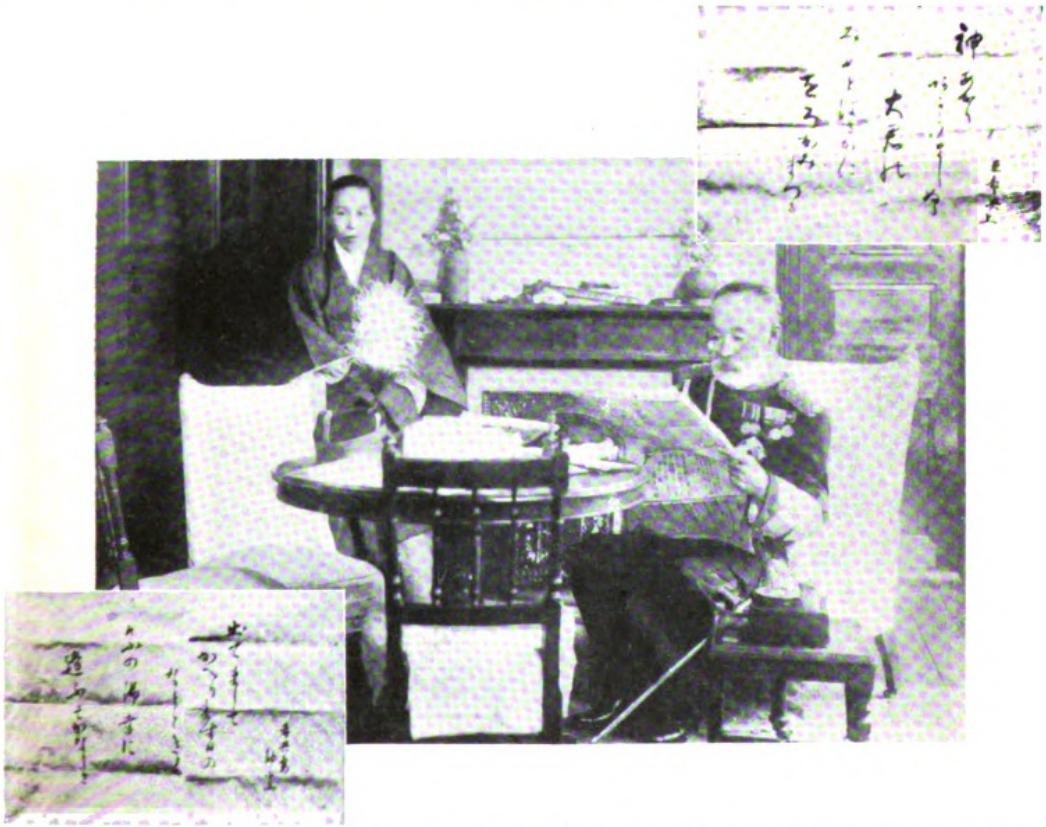

LAST PHOTOGRAPHS OF THE LATE GENERAL COUNT AND COUNTESS NOGI, WITH FACSIMILE OF DEATH ODES COMPOSED BY THEM: UPPER POEMS BY HIM. *Les odes mortuaires du Général et de la Comtesse Nogi.* *Sterbegedichte des Generals, Grafen Nogi, und der Graefin Nogi.*

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MITAKE YAMA

KOKEIZAN TEMPLE

SCENES ON NEW CENTRAL LINE. *Paysages le long de la nouvelle ligne de Nagoya à Matsumoto.*
*Scenen entlang der neuen Bahnstrecke von Nogoya nach Matsumoto.*

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# JAPAN'S NEW SCENIC ROUTE

By "TRAVELLER"

WITH the opening of the new railway line between Nagoya and Matsumoto, access is facilitated to one of the most enjoyable sections of natural scenery and historic interest to be found even in Japan. Hitherto the lover of this region of mountains, rivers, waterfalls, and fascinating villages, as well as mighy peaks and hoary temples, has had to wend his way on foot over weary ascents and rocky dales; but now he can do the trip in short order and have, at small expense, the same pleasure that formerly cost much labour and many days.

Beginning at Nagoya the tourist is introduced to one of the most historic centers of old Japan. Next to Tokyo and Osaka, it is now the largest city in the Empire, and a fitting point of departure for the new Central Line, as the route is officially called. Formerly the seat of the great Daimyo of Owari, Nagoya was closely allied with the famous Tokugawa Shoguns, and represented one of the three great families entitled to furnish a successor to the Shogun in default of an heir. The castle, which is still one of the wonders of Japan, was erected in 1610 by twenty great feudal lords, to serve as a mansion for the son of Iyeyasu. Like other Japanese castles it is a wooden building standing upon cyclopean walls. The roofs of the keep are all coppered, and its massive gates are cased with iron, the walls being 18 feet thick. The period of construction required five years, under the supervision of the noted castle-architects, Sakuma Masazane and Maki Sukeyaemon. The five-storied donjon, known as the *Tenshukaku*, was built by the famous warrior, Kato Kiyomasa. On the roof-corners of this tower stand the two celebrated golden dolphins, nine feet each in length, every scale on them made of gold, with eyes of silver, the total cost of them being 17,975 *keicho koben*, in gold about £36.000. One can not gaze on this noble pile, as the sun shines over its golden peaks, without being struck by its magnificent proportions and imposing architecture.

In the early years of the present era the castle was handed over to the Military Department, and the beautiful decorations and fine rooms of the daimyo's residence were exposed to the vandalism of ignorant soldiery, some of the priceless wall paintings by Motonobu and Matahei being defaced. Though irreparable damage was done, the desecration has been stopped and the building rescued by the Imperial Household Department to be preserved for all time as a monument of historic interest.

The first stop after leaving Nagoya by the new Central Line is Chigusa, three miles from which is the Owari Koyasan, on which stands a fine old temple built by Tokugawa Mitsutomo in 1688, after the model of the famous temple of Koyasan in the province of Kii. About five miles from the next station, Katsukawa, is the ancient battlefield of *Komakiyama*, at an elevation of 1180 feet, where Hideyoshi and Iyeyasu met for the first time. The hill is still the property of the Tokugawa family, but the public are not permitted to go upon it. The *Matsukodo*, a Hachiman shrine, is one mile distant, in the yard of which there is the tomb of the famous chirographist, Ono-no-Michizane. Between the next two stations, Kozoji and Tajimi, there are fourteen tunnels, broken by a succession of magnificent views of mountain and stream, the line now following the river Tamano for some distance. The river-bed is remarakable for the endless collec-



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tion of vari-coloured stones peculiar to it. From Tajimi station in the distance is seen Mount Kokei on which stands a Buddhist temple of the Zen sect, built by the famous priest, Muso-Kokushi in the early part of the 14th century. The grounds of the *Eihoji* temple are extensive, a beautiful stream, the Tokugawa, murmuring through them. Far from the noise and din of everyday life one may here for a day or so have the seclusion of a *Yamabushi*; for, during the summer, visitors are welcome and will be lodged if necessary. Here, in autumn, the woodland scenery is incomparable, being a flame of maples. About two and a half miles from Tokitsu station are the Devil's Rocks, a curious upheaval cut through by water, and resembling black clouds pertrified. The way between the rocks along the river course is so dark that a lantern is not out of place, especially towards the end of the gorge, where the caves afford a shelter that in ancient times used to be taken advantage of by the famous robber Ishikawa Goyemon, who was finally sentenced to be boiled to death, composing a verse on the occasion to the effect that the line of robbers would never die out.

Some nine miles further on the station of Kamado is reached, two miles from which is the spa known as *Shirikitsune*, or White Fox, so called because in the year 1704 the priest Diun of the *Tenuji* temple, while praying in this place saw a white fox come and scratch up the earth. From the ground came a hot stream in which the animal washed a wounded foot; and by repeating the treatment for several nights the foot was at last cured. Not far from the next station, Nakatsu, is Mount *Myoken* where the river Nakatsu and the Kiso join, the top of the mountain commanding a fine view of the rocky scenery along the river. After passing Nakatsu station the train enters the province of Shinano and follows the backbone of the central mountain range of Japan. The run along the river Kiso is beautiful in the extreme, presenting a kaleidoscopic succession of interesting and exquisite views. Between the next two stations, Sakashita and Mitomeno, there is a deep wild ravine, long famous for the ancient basket-cable line crossing it. From Suhara, the next station, the famous temple, *Joshoji*, may be visited. The sacred building is an erection of the 14th century, and is situated in a thick forest of bamboo. From this station Mount Koma-ga-take rises in the distance to a height of nearly ten thousand feet, but the altitude at which the railway runs, renders the distance and the height of the surrounding peaks deceptive. Between Agematsu station and Fukushima is the famous *Nezame-no-toko*, or Bed of Awakening, so called because the view from here is sufficiently charming to arouse the interest of even the dullest brain. The rapids of the Kisogawa are here interrupted by giant boulders presenting a fine view of angry water. Every rock has its name, such as *Byobu-iwa*, screen rock; *Suzuri-iwa*, ink-stone rock; *Eboshi-iwa*, hat rock; *Renge-iwa*, lotus rock; *Kama-iwa*, kettle rock; *Manaita-iwa*, choppingblock rock, and so on, by trying to distinguish which the traveller may amuse himself. Not far away is the *Rinsenji* temple from the grounds of which may be had excellent views of the river and mountains. At Agematsu station there is the famous suspension bridge built by the Daimyo of Owari in the year 1648. The bridge is 336 feet long and 22 feet wide. A suspension bridge is said to have existed here from even earlier times, the old iron chains being still found there up to the 17th century. The villagers used to carry pieces of the cables away to the blacksmiths to have farm implements made from them, but rumour has it that such implements always brought accidents and bad luck generally to the possessors, and that the superstitious villagers at last gave way before the anger of the god of the bridge and ceased to prey upon the remnants of the old bridge. As the train makes its way further up the Kisogawa some fine cypress forests are passed and splendid views of Mount *Ontake* afforded the traveller. During the summer great crowds of pilgrims ascend *Ontake* to worship at the shrine of *Oanamuchi-no-mikoto* at the top. Fukushima station brings one to the center of

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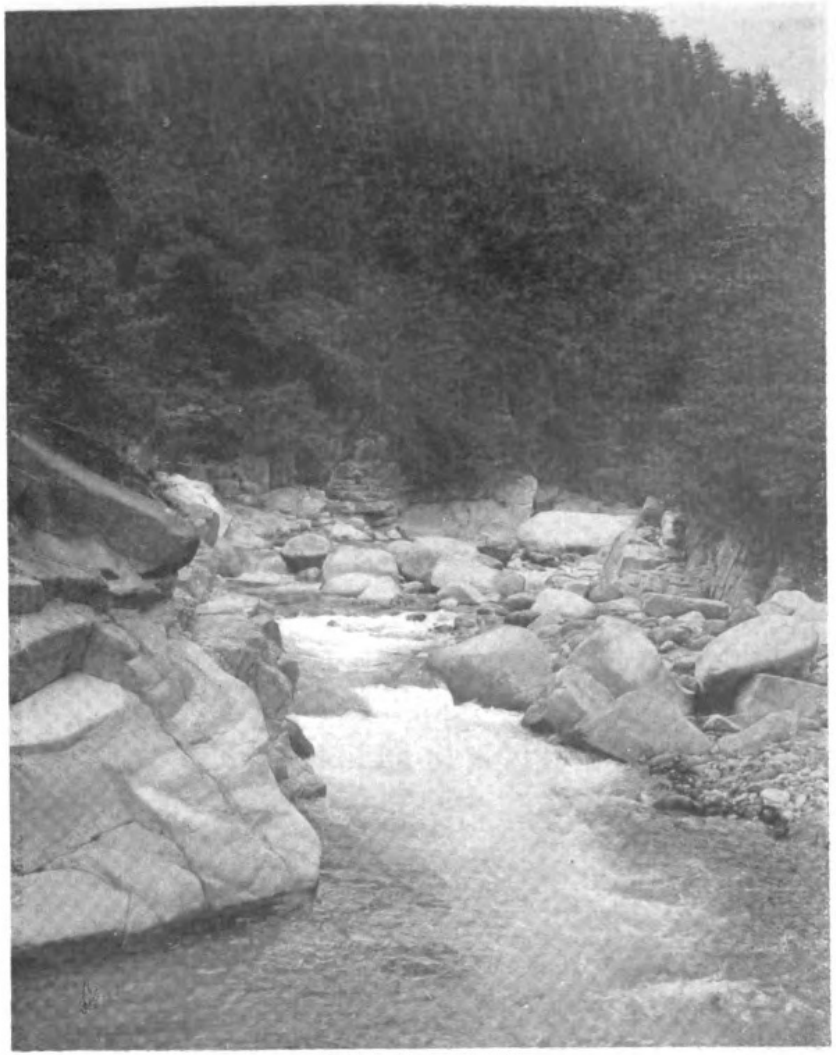
SASAKO, THE LONGEST TUNNEL IN JAPAN



THE ARA RIVER

SCENES ON NEW CENTRAL LINE. *Paysages le long de la nouvelle ligne de Nagoya à Matsumoto. Szenen entlang der neuen Bahnstrecke von Nagoya nach Matsumoto.*

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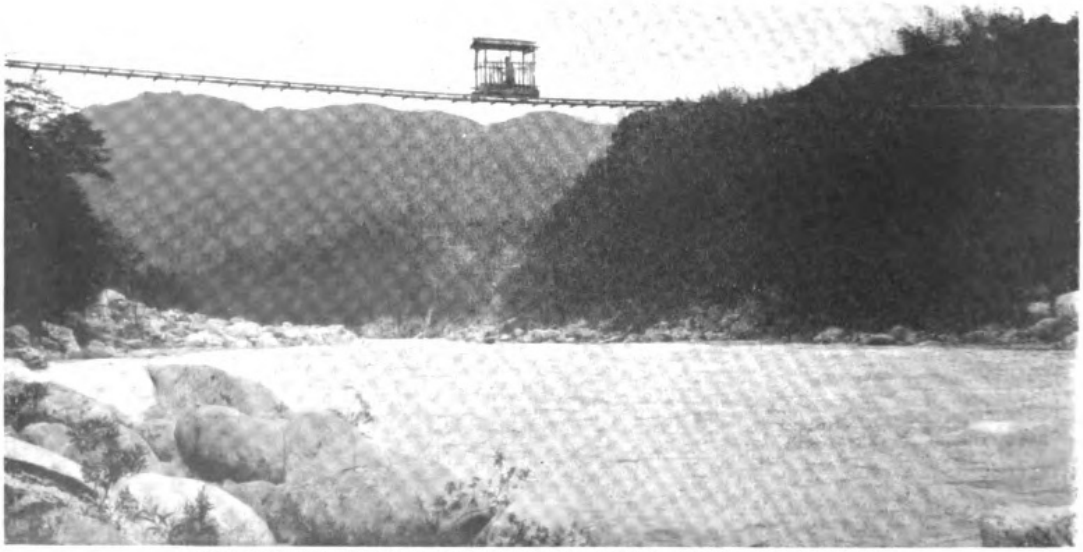
UBASUTE MOUNTAIN



A UNIQUE SUSPENSION BRIDGE OVER THE RIVER KISO.

THE NEW CENTRAL LINE. *Paysages le long de la nouvelle ligne de Nagoya à Matsumoto.*
*Scenen entlang der neuen Bahnstrecke von Nagoya nach* **Matsumoto.**

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the Kisogawa region, where the scenery loses something of its rocky wildness and gives way to high passes and extensive views. Some distance along the river there is a narrow, heavily wooded gorge, whose precipitous sides are spanned by a narrow bridge; and the scenery is very charming. Miyanokoshi is one of the old feudal towns of the Kiso valley, the graves of the feudal lord, Kiso Yoshinaka, being still seen there. The place is a good example of the villages of old Japan. North-east of the village stands the old *Tokuonji* temple, built in the 12th century, in which is a statue of Jizo, and in the precincts is the tomb of Tomoe Gozen, a noted and well-loved warrior of Kiso Yoshinaka.

Upon arriving at Shojiri station one is in the vicinity of the beautiful Lake Suwa. Here there is a junction leading to Kofu and thence to Tokyo, while the main line continues on to Matsumoto. The latter is a town of about 30,000 inhabitants, situated on a wide and fertile plain bordered on all sides by magnificent mountain ranges. A picturesque portion of the ancient castle remains; and the city has also many famous Buddhist temples. Some two miles from the town is the village of Asama, with hot springs and mineral baths. An interesting feature of the *Saigawa*, the river running through Matsumoto, is the number of mill-boats anchored in the stream and the passing water used to turn paddle wheels on each side of the houseboats.

No more than the barest outline of the trip by the Central Line has been here attempted; it is something to be seen rather than described; and no one who takes the trip will, we think, be disappointed.

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## A PEASANT'S COTTAGE

Shiratsuyu no
  Kaze ni koboruru
Kazu miete
  Asahi suzushiki
  Take ni shitadaru!

*

In the breeze white myriad dewdrops
From the feathery bamboo tops
  Descend to cool the hut below,
  So heated by the morning glow!

By His Majesty the late Emperor,
Tran. by J. Ingram Bryan

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# WILL JAPAN ACCEPT THE JURY SYSTEM?

I

By S. HORII

(Of the Tokyo Bar)

THERE is no essential of a modern legal tribunal that Japan requires more to-day than the jury system. At present our courts lay the whole burden and responsibility for verdict and judgement upon one, the judge. But generally speaking the average Japanese judge has not the necessary training and experience for so great a responsibility Judges are narrowly trained for their positions, and as soon as they quit the legal cradle, the law college, with a few months curtain-training, they assume the dignity of the bench. Thus their knowledge of the world is very meagre, and their knowledge of human nature still less. Most of the material on which they have to base opinion and conclusion is second-hand. It is really unfair and absurd to expect from such men the solution of complex disputes between man and man, or any adequate adjustment of difficulties arising out of the social intercourse of life: Consequently our judges are obliged to determine the facts in dispute and render justice in accordance with their own views after hearing arguments of counsel. It would really be a miracle if they could accurately arrive at the truth from the pleas, evidence, and other considerations heaped before them by the parties to the dispute. No wonder the Japanese litigant is usually surprised at the judgement, no matter how often he comes before the court. The case is still more difficult in grave criminal cases. Who can call this real justice? There is no doubt among us that a judiciary, such as ours, is badly in need of some such fact-finder as the jury system.

Why Japan has not up to this late date adopted the jury system is a question very difficult to answer. Our legal codes were formulated nearly a quarter of a century ago, and were modeled largely after those of France. This may be the reason why the jury system was omitted. But it is never too late to mend. Rome was not built in a day; and there is plenty of opportunity now to introduce so essential a reform, if our statesmen be only alive to their duty. There is no reason why Japan should hesitate to adopt a system which has been so well tested and has worked so well in some of the most civilized countries in the world. Why should we be ashamed to inaugurate what is so necessary to the completeness of our judicial system, even at this eleventh hour?

Though in all too tardy a manner, yet our people are gradually waking up to the need of reforming our judiciary, and introducing the jury system. Proof of this is to be seen in the organization of a society for the investigation of the jury system by some of the more eminent members of the Japanese Bar. Not long after this organization was formed, Tokyo was fortunate enough to have a



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visit from one of the greatest American lawyers, Mr. Levi L. Barbour of the Detroit Bar. Mr. Barbour being a practitioner of forty-five years experience and standing, in a country where the jury system is the law of the land and highly appreciated by the people, no better authority could have been found for the expression of an opinion on a subject we in Japan were all so anxious to learn more about. Accordingly we took the liberty of prevailing upon him to give an address on the jury system before the Tokyo Bar Association. He very kindly consented to do so; and gave us a brief but comprehensive account of the practical advantages of such a system for promoting the due ends of justice. It is my earnest hope that his wise words will have some influence in assisting our movement toward transplanting so valuable an aid to justice as trial by jury into Japan. I cannot do better than now subjoin a condensed report of Mr. Barbour's address before the Tokyo Bar.

## II

## TRIAL BY JURY

### By LEVI L. BARBOUR

(Of the Detroit Bar)

In England the right of trial by jury was insisted upon as a great defence against tyranny, either by the courts appointed by the crown or by the crown itself.

It ensures a trial by equals and prevents conviction by interested superiors.

But its usefulness, and protecting power, like all other human agencies to justice, depend upon its administration.

A jury may be fallible like other men, but twelve men are not so likely to err in regard to facts and their causes, purposes, and effects, as one man.

With the jury system the work and responsibility of the administration of justice is divided—the jury determining the facts from the evidence presented, and the court or judge applying the law or judgment or punishment applicable to the case.

In case the jury err, a new trial may be granted—in case the judge errs, appeal is taken to a higher court.

It is more difficult to corrupt a jury of twelve men than one judge. A great variety of influences may be brought to bear on a judge, that would not work upon twelve differently organized men.

The jury system is a great educator of the common citizen, and it increases his pride, dignity, and responsibility, tending to enable him to be just in his own mind and among his fellow citizens.

It tends to inspire respect and confidence in the administration of justice. A man is more likely to accept as just the decision of his fellow men applied and supervised by the learning of a judge skilled in the law, than when he feels the whole force of the law applied by one hand alone.

Trial by jury is guaranteed by the constitution of the United States and by the constitutions of most if not all of the states. It does not apply to chancery cases nor disbarment nor impeachment.

The history of jury trial comes down from very ancient times in England, and indeed existed in Normandy before the Conquest.

The jury is sworn to declare the facts from the testimony.

They must be 12 competent men, disinterested, not of kin, nor personally dependent in any way on either party.

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They must reside within the jurisdiction of the court, and be over 21 years of age.

They must be drawn and selected by officers free from all bias.

The qualifications of jurymen are prescribed by law as to property, citizenship, etc. They must be (1) good lawful men (2) of freehold, if provided by law (3) not convicted of any notorious crime (4) not of kindred (5) not prepossessed or prejudiced. Some states require registered voters; others permit foreigners who have taken out first papers.

They must not have formed an opinion of the case before trial or presentation of the evidence.

They must decide from the evidence and not from any personal outside knowledge.

The verdict must be unanimous—all twelve agreeing—but now some states are considering a majority verdict in money cases—not in criminal cases.

In chancery cases matters of fact may be referred to a jury.

In civil cases parties may waive jury —and in some states also in criminal cases less than felony.

In many states now, commissioners select the names of the men to serve as jurors and the list is furnished the sheriff who summons them to attend upon the court. The clerk of the court draws from a box the names of those to serve on each panel (or list of twelve). The men are examined singly on oath as to their qualifications, and are sworn again to try the case when the panel is completed.

The intelligence of the jurors is within the discretion of the court—but they must be able to understand the language of the country.

Public officials are exempt from service and so are firemen, soldiers, policemen, physicians, clergymen, lawyers, and teachers, exemption being a matter of personal privilege. In minor courts, justices of the peace, etc., juries of six may be used or dispensed with entirely, upon agreement.

At common law the jury was kept together until the verdict was rendered, but now they may be, in the discretion of the judge, allowed to separate in civil cases, being cautioned not to talk about the case. In the discretion of the court this is also true in minor criminal cases.

It has become the fashion, authorized by law, to propound to the jury questions as to how they shall find in regard to separate important facts in the case, and their verdict must accord with these findings. Questions of law are reserved for the decision of the judge; and his instructions in regard to such matters must be respected by the jury. If not, the judge may set the verdict aside and direct a new trial. Before the jury retires to deliberate upon the facts in the case it is customary for the judge to explain the matters of law especially to them, and perhaps such facts as he deems important. This is called the charge of the court and is considered a very important part of the trial. When there is no evidence, or the evidence is all one way, the judge may direct the jury to bring in a verdict in accordance with such fact; but when the evidence is divided the matter must be submitted to the jury.

A jury may be discharged and the case retried on (1) sickness of judge (2) incapacity of juror from sickness or otherwise (3) sickness of prisoner (4) insanity of judge, juror, or prisoner (5) expiration of term of court — though that difficulty is now generally remedied by statute (6) inability of jurors to agree, or (7) illness of important witness.

Qualified persons are compelled to serve unless excused by Court. Jurors are exempt from arrest while serving.

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# THE SURVIVING GENRO

By "ONZAN"

THE surviving members of that illustrious band of great men known as the Genro, or Elder Statesmen, form an interesting and venerable bond between the old Japan and the new. These men live to convince the occident of what it is so slow to believe, that the new Japan is not new; for the Japan of to-day, like the noble remnant of the Elder Statesmen, has its roots firmly fixed in the past. Japan has taken on occidental ways of expressing her life, and western modes of forging forward in her wonderful progress; but the life of old Japan is the spirit thereof: the Yamato Damashii is not new. The men who have made possible this happy amalgamation between the best of the old and new are themselves the best example of what the men of the new Japan are. It is scarcely half a century since they abandoned the conflicting wills of feudal separatism to merge them in the will of the central authority whose fountain head is the Emperor; and though more than half their number has passed away, the remnant lives to see the greater part of the ideal with which they set out, fulfilled. They have succeeded in grafting the new vine on the old Yamato trunk, preserving most of the old branches as well; and the new Japan is a rich combination of the best of all civilizations. The graft is not yet fully healed, and there is much room for criticism, especially on the part of those who make that their business; but the success of the graft is assured and the fruit may be for the healing of the nations; it at least promises well for the future of Japan. Who then are these men to whom Japan owes her present modernity, and her rise to a foremost place among the nations of the earth?

When Japan set about coming into line with the modern world there were some fifty great men upon whom devolved the gigantic task of bring this about. Of these 12 have been accorded the special honour of being called Elder Statesmen, and these men, who will go down to posterity as the greatest heroes of the Meiji era, are: Saigo Takamori, Okubo, Kido, Ito, Soyejima, Iwakura, and Sanjo, among the deceased; and among these yet living are Marquis Matsukata, Marquis Inouye, Prince Yamagata, Prince Oyama, and Count Itagaki. Splendid examples are these of what the band was as a whole; and when all that they have done for their country is taken into consideration it cannot be wondered at that they enjoy a special measure of the nation's confidence, and that party leaders should appeal to them, rather than to the modern politician, for advice in time of need.

One of the most venerable figures among the survivors is the Marquis Matsukata. Like so many of the heroes of his country he was born in Satsuma, in the town of Kagoshima in the year 1835. His father was a *samurai* of the Prince of Satsuma, the greatest daimyo of the South. In early life he became connected with the Finance Department as soon as the Meiji Restoration had been accomplished; and when Count Okuma resigned young Matsukata succeeded him as Vice-Minister of Finance in 1881, a position he occupied with distinction for more than ten years. One of the monuments of his industry and genius is the national Bank of Japan of which he was the founder. In the trying days of a depreciated currency he succeeded in restoring the credit of paper money which had fallen below par through excess of issue during the civil war. In 1877 he was elected a member of the House of Peers, and in 1891 was entrusted by the Emperor with the task of forming a cabinet, himself becoming Premier with the additional portfolio of Minister of



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Finance. Later the Ministry fell, and the Emperor appointed Marquis Matsukata Lord-in-Waiting of the Kinkei Hall; and when the war broke out with China he was again called to the aid of the cabinet and became once more Minister of Finance. In 1896 began his most brilliant period of administration when he accomplished his long cherished desire of establishing the gold standard in Japan. Down to the year 1900 no other man had so much do with the financial consolidation of Japan. In 1903 he was selected by His Majesty as a Privy Councilor. Upon the death of Count Sano, one of the founders of the Japan Red Cross Society, Marquis Matukata was appointed his successor as President, and traveled through Europe and America in the interests of the great organization. Naturally he holds high decorations from the Imperial Court, and is appealed to on all occasions of importance for advice on national affairs. He is one of the most genial of men, and much beloved of all who know him. He has educated his sons in the practical affairs of life, and they now occupy important positions in the industrial enterprises of the nation. The Marchioness Matsukata is among the more notable ladies of the Japanese capital, and a great favourite among the younger members of the nobility.

Prince Yamagata, perhaps the most powerful of the living *Genro*, is a Choshu man, having been born at the town of Hagi in 1838, and is thus three years junior to the Marquis Matsukata. Prince Yamagata came of *samurai* stock, and in early life came under the influence of the noted patriot, Shoin Yoshida. At the time of the Restoration young Yamagata took his place in the Imperial ranks and fought against the Shogun's army as head of a cavalry battalion, winning a brilliant victory. Later he was appointed Commander of the Echigo Division of the Imperial forces, took the castle of Nagaoka by storm, and marching further north, completely subjugated the Ou provinces. Upon the conclusion of peace the young officer was sent to Europe to inspect military affairs; and on his return he became Vice-Minister of War. During the civil war he was Chief of Staff of the Imperial Army; and in 1882 became Minister of Home Affairs. After successfully occupying various important public offices he was sent to Europe again in 1888, and on his return was made Prime Minister in 1889. Subsequently he held the position of Minister of Justice and President of the Privy Council; and when the war broke out with China he was given command of the first Army Corps, winning decisive victories at Pingyang and Chin-lien-cheng. For the third time he was made Minister of War in 1895, and was sent to represent Japan at the coronation of the Tzar, when he negotiated a convention in regard to Korea. He became Field Marshal of the Imperial Army in 1898, and was again made Prime Minister. He was Chief of the General Staff during the war with Russia; and President of the Privy Council, a position he still holds. Prince Yamagata is one of the most conspicuous and striking figures in modern Japanese history. In the military world he occupies the position that Marquis Matsukata does in the financial world. Many suspect him of being too strongly tinged with Imperialism; but he is an heroic soldier commanding the respect and honour of the nation at large. Prince Yamagata represents that *samurai* breed that will never see its country suffer dishonour and live, a man that can teach Japan's enemies to respect her.

Among the more remarkable of the of the living *Genro* is Field-Marshal Prince Oyama, Supreme Military Councilor of the Empire. Having been Commander-in-Chief of the armies that won the nation's laurels against Russia in Manchuria in one of the greatest of modern wars, the whole country regards him with with enthusiastic veneration and respect. He, too, is a Satsuma man, born in Kogoshima in 1842, his father being a *samurai* of the Satsuma clan. As a young soldier he won his spurs as lieutenant to the late Takamori Saigo in the wars that preceded the Restoration; and in 1869 he was despatched to Europe to witness the pro-

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gress of the Franco-Prussian war, returning home after the seige of Paris the following year. In swift succession he was promoted Captain and then Major-General, and in 1871 he went again to Europe for the special study of military science and tactics, confining his attention chiefly to France. In 1876 he was appointed Commander of the Kumamoto garrison, and afterwards he held the same position in the Tokyo garrison, and finally he became Minister of War. During the Saigo rebellion Major-General Oyama was commander of the Flying Column of the Imperial Forces and subsequently he was made a Lieutenant-General and placed on the General Staff in Tokyo, where he was made Minister of War a second time in 1880. The two years between 1882-5 he spent in Europe on an official mission; and on his return again became Minister of War and was created a Count by the Emperor. To fill gaps he had to take the duty of Minister of the Navy and Minister of Education afterwards; and in 1891 he was made a Privy Councilor. During the China-Japan war in 1895 he commanded the Second Army, and won brilliant victories at Kin-Chow, Port Arthur, and Wei-hai-wei. On this account he was raised to the rank of Marquis and given the Grand Cordon of the Rising Sun and Paulownia. In 1898 he was appointed Field-Marshal; and during the Russo-Japanese conflict was Commander in Chief of the Manchurian armies, when his genius as a military tactician gave his country the victory, after which he was made a Prince by the Emperor and accorded the Grand Order of the Chrysanthemum. The Princess Oyama is a lady hardly less interesting than her illustrious husband. She is a sister of the late Baron Ko Yamagawa, and was educated at Vassar College, U. S. A. Highly versed in all the accomplishments of a modern lady she is equally at home in occidental or oriental society, and has had a wonderful social influence upon the women of her country.

The Marquis Inouye was born in Nagato in 1835, the son of a *samurai* of the Choshu clan. As the Tokugawa rule died away he emerged from his native province and came to Kyoto, where he joined a group of patriots who were at that time bent on the exclusion of foreigners. Upon learning that the waning Tokugawa shogunate had consented to the coming of western nations and had conceded them the privilege of erecting legations in Edo, he and his bosom friend, the late Prince Ito, worked up a strong protest against the action of the *Bakufu*; but when they found that they were too late and that an English legation had already been constructed, they hastened to the spot and set fire to the foreign legation on the night of December 12th, 1862. Feeling that strenuous measures must be resorted to if their country was to be rid of foreigners, the young patriots went to Yokohama to provide themselves with arms and ammunition. But young Inouye was not a fanatic; for he had brains, and therefore realized that it would be a foolish thing to attempt to face foreign nations without knowing something of what he was up against; so he made his way to Nagasaki, where he succeeded in getting passage on a British ship for England. On reaching, London, he was much impressed with the metropolis of the world, and soon perceived the absurdity of trying to make anti-foreign ideas a practical issue in Japan. Remarkable to relate the anti-foreign youth soon became a pro-foreign patriot, and a zealous admirer of western civilization. He had not been more than a year in the British capital, however, when in the *London Times* he read that the British contemplated the bombardment of Shimonoseki; and so he immediately left for home, June 1864. Young Inouye at once presented a memorial to his feudal lord arguing the advantage of making peaceful treaties with the foreigners and pointing out the absurdity of fighting them. Though the action of the young patriot had a favourable effect on the foreign policy of his country, it led to himself becoming an object of hatred on the part of those who still clung to anti-foreign notions. Once he was way-

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laid by some of them and barely escaped, with wounds in his face and back. When the wars of the Restoration were in progress he took an active part in the battles of Choshu and Fushimi. After the Restoration he was made a Councilor of State and held the position of Finance Minister for a time. In 1878 he was despatched to England on a mission for the study of public accounts; and after his return, he was made Minister of Agriculture and Commerce, and later, Minister of Home Affairs. In 1894 when troubles were brewing in Korea he became adviser to the Korean Government, but was called home to become Minister of Finance in 1898, when he was created a Marquis and decorated with the Grand Order of the Chrysanthemum. He rendered magnificent services to his country during the war with Russia for which he received high marks of Imperial favour. He is a man of fine presence and much admired by his countrymen. His hobby is collecting art curios. The Marchioness Inouye is a sister of the late Baron Tadazumi Niita.

The veteran Elder Statesman, Count Itagaki, is a Tosa man, born in that province of *samurai* parents in the year 1837. At the close of the Tokugawa regime he joined a band of young patriots in support of the Imperial cause; and in 1868 as Chief-of-Staff he took part in the battles of Shirakawa, Aizu, and Yonezawa. Count Itagaki was appointed a Councilor of State in 1873 but soon retired from office owing to difference of opinion with his colleagues. The career of Count Itagaki is one of the most interesting and significant in Japanese politics and civilization. From the first he espoused the Liberal cause, and has been a life-long liberal in politics, which will account for his early retirement in the face of a government so essentially bureaucratic as that of Japan. Count Itagaki organized and established the famous party known as the *Risshisha*, or People's Rights Party, and inaugurated the Liberal Party in 1880. His great cause, to which he has remained faithful in spite of all opposition, did not prove very popular; and he was discouraged from trying further to advocate it publicly by an attempt upon his life during a political campaign, when he was severely wounded. In 1882 he went to Europe with Count Goto to investigate the condition of politics there; and after his return he reformed his party, calling it the Constitutional Liberal Party, becoming its president in 1890. Count Itagaki was made Home Minister of the Ito cabinet of that year, and held the same portfolio in the constitutional cabinet of 1898. But he again felt forced to retire from office, holding, as he did, views on political rights which the nation did not appear ready as yet to welcome.

Of the surviving Elder Statesmen, the two Princes and the Marquis Inouye are the most active in politics. The Marquis Matsukata, though one the ablest and most experienced financiers of the nation, is now at an age when he prefers to leave the responsibilities of national importance to younger men; and he makes himself felt only when pressed to do so. Prince Oyama, though somewhat retiring in disposition, has, since the death of Prince Ito, been obliged to assume the chairmanship of the *Genro*, while the Marquis Inouye makes a good mediator between the sometimes differing counsels of Prince Oyama and Prince Yamagata. The remaining Elder Statesmen do not participate in national affairs to the degree that they once did; but they still enjoy the unlimited confidence of the Crown, and are consulted whenever any question of grave national difficulty arises. In them we see both the flower and the fruit of the old and new Japan. That they have lived in such a country and in such an age is the best prophecy of Japan's future greatness.

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# THE PORTUGUESE LEGATION IN TOKYO

By "J"

As most people know, the Portuguese were among the greatest navigators of the fifteenth century, their seagoing adventures extending into all parts of the globe. After the great Portuguese sailor, Vasco de Gama, had made his way into the Indian Ocean by way of the Cape of Good Hope in 1497, Portuguese rule began to establish itself in the East. At first, it was for the most part a commercial enterprise, which finally succeeded in taking the Oriental trade in silks and spices from the Arabs and Venetians. But these early adventurers did not succeed in reaching the shores of Japan until some years later. The first visit of a Portuguese citizen to Japan is ascribed to the year 1542, when one, Anthony de Moto, and two companions, Francis Zimoro and Antonio Perota, boarding a Chinese junk in Siam, deserted their ship, and were at last cast ashore on the Japanese coast. Of these castaways there is no further record in history. The first Portuguese visit to Japan of which there is any definite knowledge, was that of Mendez Pinto about 1543 or thereabouts. He, too, was an involuntary visitor, having been driven on the Japanese coast by contrary winds; but he was graciously received by the authorities, and did some trading in cloth in exchange for gold and food. The most important feature of the visit of Pinto was his introduction of firearms to the Japanese, and when these weapons were first seen by the people of Nippon, they created a mystifying impression. It is almost impossible for us of the twentieth century to appreciate the astonishment with which the men of that day regarded one who could lift an iron tube to his shoulder and bring down a bird soaring over his head in the high atmosphere. The dexterity displayed by Pinto and his men in shooting ducks, and bringing down pigeons, created the utmost amazement among the spectators, who believed that the energy exerted by gunpowder was the result of enchantment. While the crowds with the governor and high officers were engaged in this wonderment, one of the strangers, Zimoto, lifted his gun and dropped a pigeon at the governor's feet. After this the visitors were treated much as were Barnabas and Paul at Lystra, when their wonderful deeds caused the multitude to cry out that the strangers were gods. The Portuguese were forthwith meted out the honor of princes, and made to ride in the same manner as the great ones of the nation. In this way were they conducted in procession through the town, receiving the welcome and obeisance of the multitude. The triumph was complete when the wielder of the marvelous weapon presented it as a memento to the *daimyo*, and later sent him 1,000 taels of silver. Thus began the use of firearms in Japan, an accomplishment in which the nation has subsequently shown itself second to none. The Portuguese not only taught the Japanese how to shoot, but how to manufacture firearms. Before Zimoto left the country he had seen more than 500 guns made and fit for use. From that memorable period a tremendous trade in firearms began between the Portuguese and Japan. There is no doubt that this won great prestige for the foreigners, and made their entry welcome in all parts of the Empire, the great *daimyo*



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all vying with each other for the visits of men possessing such accomplishments in arms.

Mendez Pinto represents himself as having visited Japan a second time in 1548, when he met with a similar kindly reception. During this visit he became the means of opening up Japan to the coming of the Roman Catholic Missionaries, for he took away with him the Japanese, Anjiro, who went to Goa, where he learned Spanish and Portuguese and became chief interpreter to the celebrated apostle Francis Xavier, who came to evangelize Japan some two years later. Without such an interpreter it is possible that the Jesuit missionaries might not have been tempted to the shores of Japan. From this time all Portuguese ships trading in the Far East carried as their two main commodities, friars and firearms, and the use of both spread with astonishing rapidity throughout the empire. Apart from the great Xavier, one of the most famous, upright, and devoted of these early missionaries and traders was the saintly Galvano, one time governor of the Mollucas. Commercial relations prevailing between Japan and Portugal during this period, though intimate and extensive, were in a large measure eclipsed by missionary enterprise, which consequently figures most conspicuouly in the records of the time. As full accounts of the labours of the Portuguese Jesuits and their relations with the Japanese authorities, have been given in previous articles in the JAPAN MAGAZINE, they need not be here repeated. Suffice it to say that from the first, and for some years, their religious efforts were abundantly rewarded, the number of converts being remarkably large; and the relations obtaining between the foreigners and the Japanese authorities were of the most cordial nature, until the arrival of the Spanish Dominicans and Franciscans, whose persistent and obstinate refusal to conform to the regulations of the country with regard to religion created bitter resentment and suspicion; and at last the missionaries, Portuguese and all, were put under the ban. It has to be admitted that the Portuguese, not the missionaries, however, made some bad mistakes. In 1587 the boast of a Portuguese captain cast ashore, that the king of Portugal followed a policy of first sending missionaries to a foreign country to win over numbers of the people and afterward despatched troops who had no difficulty in making the conquest complete, did much to increase suspicion; and though the ban was placed on the missionaries, most of them were so tactful and reserved that it never became absolute. At length, however, the Franciscans and Dominicans gave vent to such jealousy toward the Portuguese Jesuits that the results were disastrous to both. It is said that Pinto made in all four visits to Japan, the last time coming as a missionary and as an envoy of the governor of the Mollucas; but he finally abandoned the idea of remaining in Japan as a member of the Jesuit order, and returned to Lisbon where he wrote an account of his travels in the east.

Notwithstanding the union of the crowns of Spain and Portugal under Philip II, the jealousy between Portuguese and Spaniards in Japan showed no abatement, until the prospects of these nations both in commerce and religion became increasingly gloomy. The rivalry of the Spanish merchants in Manila with Portuguese merchants in Japan, also assisted in raising the Japanese wall of exclusion. With the arrival of the Dutch traders in Far Eastern waters the prejudice against the Spanish and Portuguese became triumphant; for the Dutch were no friends of their rivals, and not only poisoned the Japanese mind against them, but by their superior strength all too frequently succeeded in seizing the annual ships of the Portuguese heavily laden with rich cargo on the way to Japan. This increasing danger did much to interrupt Portuguese trade with Japan, and finally led to the loss of Portuguese ascendency in the Far East. The time came at last when the Portuguese, with all others except the Dutch, were permanently banished from Japan. For the motive of the policy leading to this determination, one should read the article entitled, "The Foreign Policy of Iyeyasu," by Mr. Kunitake Tsuda in a

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future number of the JAPAN MAGAZINE. Henceforth all foreign intercourse was confined to matters relating to commerce with the Dutch merchants, who were obliged to reside on the little island of Deshima at Nagasaki; and this policy of exclusion was maintained from 1635 to the time of the fall of the Shogunate and the opening of the country to foreign intercourse in 1854. After the promulgation of the laws banishing foreigners one more Portuguese ship attempted to try its luck on Japanese shores, and visited the country in 1639, but it was immediately dismissed and sent back with a copy of the edict prohibiting the intercourse of the nation with foreigners. It is true that for some 90 years preceding the edict not more than one Portuguese ship anually had succeeded in coming to the shores of Japan with cargo for sale. The trade had been valued by the Japanese on account of the amount of gold, silk, musk, and porcelain which the Portuguese brought to the country, carrying away silver, lacquer, and other valuables, the total annual trade amounting to some 12,000,000 *yen* in modern money. But with the arrival and growing influence of the Dutch, whose religion was somewhat different from the Spanish and Portuguese, and who supplied equally good merchandise, the influence and commerce of the latter became a gradually diminishing quantity until the final edict of exclusion in 1635. From that time intercourse between Japan and Portugal remained quiescent till the opening of Japan to foreign relations in the middle of the nineteenth century. Then Portugal, as well as other western powers, negotiated treaties of commercial and diplomatic intercourse with Japan; and relations between the two countries have been most amicable ever since.

Of course the century of intercourse between Japan and Portugal from 1542 to 1635, when Japan had no other foreign relations, was not without its important effect on Japanese life and civilization. Yet it is remarkable how very slight that influence was. At least, the marks traceable to-day are hardly discernable. But for the presence of Portuguese words in the Japanese language, and for the introduction of firearms, the historian, apart from written records, might not have known that the strangers had visited Japan at all. The effect on Japanese art has been practically nil. There are indications in some ancient specimens, of foreign influence, but the great body of national art was untouched by that foreign influence. In the architecture of castles and fortresses it is said some marks of Portuguese influence may be seen. In the forging of iron, too, the effect must have been great. One cannot doubt, however, that the religious influence of the many devoted preachers of Christianity was not without some lasting and beneficent result upon the life of the nation.

It is interesting to remember, however, that Portugal was the first European power to visit Japan and to open up commercial intercourse with the children of the gods. The Japanese look upon Portugal, too, as being the land which introduced tobacco into their country, a favour some may regard as doubtful but which others will praise. This in itself has had no small influence upon Japanese social customs as well as upon the nation's health and physique. It was the Portuguese also who first brought globes and maps to Japan and taught the people the geography of the world. Not till Ieyasu saw the globe brought by the Portuguese merchants did the great man have any ideas of the conformation of the big world continents and empires. This knowledge must have had even greater effect upon a country like Japan than the discovery of America had upon the mind of Europe. Columbus found a new world for Europe, but the Portuguese found the whole world for Ieyasu. Now for the first time the exact situation of the nations on the globe was made known to the islands of the extreme east. This information as well as the introduction of firearms has had so much to do with the modern history of Japan that the nation must forever remain indebted to the Portuguese.

In 1859 a Portuguese ship sailed into

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Tokyo bay and requested the concession of a treaty similar to those obtained by other western powers; and the Tokugawa authorities expressed their willingness to accede to the desire of the petitioners. In 1862, Japan was again approached for the negotiation of a permanent treaty, as the first one had been merely provisional. In 1873 the first Portuguese Minister, Sgr. Bicond San Shanwalico, was appointed to Japan, and was accorded a special audience by the Emperor. When the conference for treaty revision was held at the Tokyo Foreign Office in 1882, the Portuguese Minister attended and showed a cordial willingness to see Japan's point of view. On the 10th of June 1892 when the representative of Portugal left Japan without asking for a renewal of the old treaty, the Japanese Government took for granted the consent of Portugal to the abolition of extraterritoriality, and communicated with the Portuguese authorities to the effect that henceforth all Portuguese subjects in this country would come under the jurisdiction of Japanese law; and a proclamation was accordingly issued. Thus we have the remarkable eventuality that not only was Portugal the first European country to open communication with Japan, but also the first to introduce firearms, tobacco, maps, and the first to abandon consular jurisdiction, restoring to Japan her rightful autonomy. In May 1897 Portugal ratified her new treaty with Japan, and the diplomatic documents were exchanged at Lisbon on August 30th and came into force July 17th, continuing in force up to this day. It will, therefore, be seen that though Japan has no close relations with Portugal either geographically or politically, the diplomatic and commercial relations of the two countries have been long and cordial. The present Portuguese Minister, Colonel Abel Botelho, has worthily represented his country at the Imperial Court of Japan, and Japan has had a warm welcome not only for the representatives of that country but for the Portuguese citizens that from time to time engage in trade with Japan. Commerce with Portugal amounts in imports to about 20,000,000 *yen* and in exports to a little over 5,000,000 *yen*.

---

## THINGS FOREIGN*

Waga sono ni
  Shigeri aikeri
Totsukuni no
  Kusaki no nae mo
  Ooshi tatsureba!

❋

Even plants of alien clime
  Take root in Nippon's earth;
And, given the care and time,
  Flourish without dearth!

By His Majesty the late Emperor,
Tran. by J. Ingram Bryan

* This is a reference to the happy progress of foreign arts and learning in Japan in modern times, indicating the capacity and future of the nation.

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# THE REFORMATION OF KOREA

By F. KAZAN

THE efforts of Japan to bring about effective government in Korea without annexing the peninsula proved for the most part so unsatisfactory that the bold step was finally decided upon, and since that time the progress of events, especially in the direction of efficient administration, has amply justified the course adopted as well as confirmed the convictions of the authorities with regard to the results of annexation. As soon as the Government was free to act directly instead of indirectly and mediately upon all administrative functions, reform and due respect for order and civilization became more possible. Following close upon annexation the progress of peace became marked, and the interests of both natives and foreigners placed upon a more substantial basis of equity. The form of government was readjusted so as to conform more with modern standards, and at the same time the Imperial House and Princes of the Blood given positions consistent with their rank. The laws of the country, which hitherto had been derived from two sources, were unified and codified in accordance with modern procedure, and the Governor-General was empowered with their direct execution. Various other reforms, social, educational, political, commercial, and industrial have been accomplished, and the authorities now have the satisfaction of witnessing steady advancement in every branch of the administration, local and provincial as well as federal, so that there is in every way undoubted evidence of improvement in the conditions of the peninsula.

As early as May 1910 the inevitability of annexation grew more and more real, and as a preparation for its eventuality, the authorities set about a unification and centralization of the police system and the gendarmery, which hitherto had been independently operative; and from that time police officers or soldiers were distributed over the greater part of the peninsula to keep order and enforce protection; and the effect of this plan was to discourage greatly the plundering bandits and the outrages of insurgents. The announcement of annexation was received with much greater equanimity than could have been expected, considering the long disturbed condition of the country. Indeed it was because matters could hardly have been worse than they were, that annexation was determined upon. In any case the police were well prepared and feared no emergency however extreme. The grace and virtue of his Majesty the late Emperor produced a profound influence on the public mind, especially on the more intelligent classes, while the Imperial magnanimity in bestowing bounty on all the deserving, especially on the *yangban* and the aged, indicated the true attitude of Japan toward the people of the newly acquired country. Imperial donations were also distributed in as many as 328 districts more or less suffering from poverty, the money being devoted to educational and industrial purposes. Moreover numerous exemptions from unpaid land taxes in cases of poverty, and mercy showed to criminals, did much to disarm suspicion in the face of so radical a change as annexation. Though suspicion to some extent still obtains here and there, the people on the whole are to-day trustful of officials of the Government, so it is now quite safe for Japanese to reside and undertake business in any part of the peninsula. This is a great improvement on two years ago, when no Japanese



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could safely venture beyond the principal cities for purposes of agriculture, industry, or trade.

One of the most arduous of reforms undertaken was that of trying to rehabilitate the finances of the country, which had been so much decimated by the long disturbed state of society. Previous to annexation there were a great many separate accounts, all managed independently; but after the country came fully under the jurisdiction of Japan all accounts were unified, the accounts of the Residency-General, the Railway Bureau, and the Communications Department; and at the same time they were kept separate from the Imperial budget and the military outlay. Now there is a special account for the Governor-General; and all state expenditures are defrayed from the revenue collected in the peninsula, any deficit accruing being met by a grant from the Imperial treasury. Prior to annexation the taxes and other revenues were collected by the central government, but now these are managed by the local authorities, a method more satisfactory to the Koreans who never like dealing with those at a distance. Since the inauguration of these reforms the amount of taxes has much increased. Notwithstanding that over 5 per cent of taxes was remitted on account of hard times the local tax offices collected 7,815,871 yen in 1911, which was 818,757 yen more than the year before.

One of the most promising features resulting from annexation has been the remarkable evidence of a revival of trade and general industry. With the gradual reestablishment of peace and the maintenance of uninterrupted communications the tradal activity has been pronounced, and a large movement of agricultural products toward the open ports is noticed. The export of such products as rice, beans, and hides has shown a remarkable development. In 1910 the value of exports and imports was 6,798,941 *yen* more than the previous year. The vast outlays of the Government on railways, roads, and other public works has naturally increased the volume of money in circulation and done much to improve the purchasing power of the people. A marked increase has also been noticable in imports, especially in cottons, to the extent of some 3,250,000 *yen*. The present tendency of exports to overbalance imports points to a promising economic future for the peninsula.

As a consequence of the encouraging growth of foreign trade in Korea the money market has become more smooth and shown a general improvement. The encouragement which annexation has lent to enterprise, the people are showing a strong disposition to take advantage of; and being now assured of ample protection to life and property, industrial and commercial activity is greatly on the increase. Transactions in real estate and the investment of capital are now numerous; and the growing demand for capital is a further indication of healthful business activity. Last year the note issue of the Bank of Chosen grew to over twenty million yen, nearly seven millions more than the previous year. The other banks, too, appear to find ample employment.

Naturally railway traffic enjoys the advantages of improvements in trade and industry, and the daily receipts for last year show an increase of over 18 per cent upon the year before. The railway itself has done much to encourage communication and exploitation of enterprise. The original scheme of completing the railway system in eleven years has been hastened, to reduce the term to six years, so as to meet the ever increasing demands of the public. Before annexation little more than 400 miles of new track had been planned and laid, but since that time the Government has promoted a plan to extend the new lines by 1,400 miles in five years, representing some 23 new branches, opening up hitherto remote regions. Harbour improvements and customs facilities have also been pushed to a degree consistent with the growth of trade, nearly five million yen being already spent on this work. Fusan harbour has been deepened to an extent sufficient to accomodate ships of upwards of 20,000 tons, which, with the completion of the Antung-Mukden railway, will greatly assist transcontinental communication and transportation. Similar har-

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IMPERIAL BOUNTY TO THE AGED, THE POOR, AND THOSE DESERVING RECOGNITION.

*Largesses imperiales aux pauvres et vieillards apres l'annexation.* *Kaiserliche Gunstbeweise an Arme und Hiefsbeducrftige nach der Annexion.*

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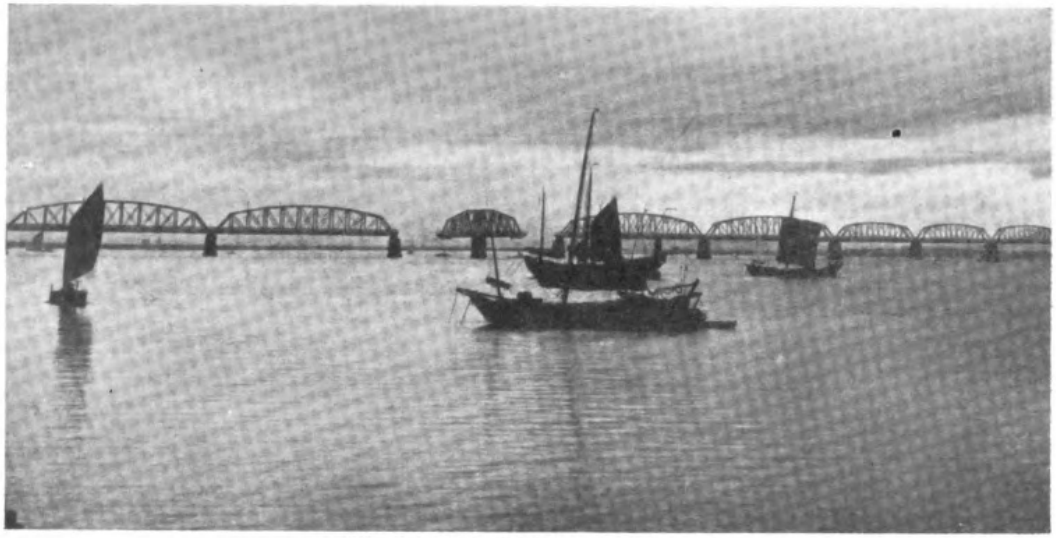

NEW BRIDGE OVER YALU RIVER

CHOLERA GUARD LINE BETWEEN KOREA AND CHINA.

NEW IRRIGATION WORKS IN KOREA.

JAPAN'S PROGRESS IN KOREA. *Progrès Japonais en Corée Japans Fortschritt in Korea.*

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bour improvements are planned or under way in the other ports of Korea. The completion of the great railway bridge over the Yalu river is another triumph of Japanese engineering of which Korea may be proud.

Improvements in various ways have also been made in the telephone and telegraph systems of the country, as well as in the postal department. During the disturbed state of the country the postal officials had to be constantly under police protection, and the volume of postal matter outside of cities was insignificant. With the pacification of the peninsula an increase of mail matter has been marked, the number of pieces handled last year being 50,132,521, which is nearly three million more than the previous year. As railways and public roads extend, telegraphs and telephones follow, until the whole country will at last be in communication. On account of the unsettled condition of the country there were bands of indigent folk very badly off; but in carrying out its improvements in public works, the government employed many of these poor people, paying them proper wages, which did much to improve the social as well as the material prospects of the community. In this way idle persons were forced to recognize the necessity and nobility of labour, which hitherto they had held in contempt. Some of these people, it is true, finding themselves for the first time with a little ready money, were tempted to spend it in dissipation, but they were encouraged to put their spare cash in savings banks and thus helped to provide for the future. The various engineering and other works promoted by the new administration thus provide ample employment for workmen.

As the majority of Koreans are agriculturists the matter of land improvement and agricultural development becomes a question of utmost importance for the country. Farming in Korea is yet to a great extent in a primitive stage; and so the authorities have been trying to provide advanced models of agriculture and experimental stations for the instruction of the masses engaged in the cultivation of the soil. By the introduction of superior methods of cultivation and better seed in the various agricultural districts, the Government has done much for the improvement of the country. As agriculture in Korea is subject to such vicissitudes as flood, drought, and other natural calamities, the assurance of steady harvests can be secured only by having a good system of irrigation; and the irrigation works initiated by the Government are doing much to remedy these evils. The more staple crops of Korea are rice, barley, beans, and millet, in which the farmers almost exclusively engage, and have little or nothing to do in winter months but consume the profits of the harvest. Consequently the Government is anxious to introduce and encourage sericulture and the raising of poultry and cattle more extensively than at present prevails.

For mutual protection and encouragement it has been deemed advisable to encourage in Korea the same system of guilds and coöperative associations as are so successful in Japan proper. The majority of Koreans lack economic knowledge and experience and require protection from unscrupulous dealers. The Government is sometimes criticised for its paternal attiude toward the farmers, but without this solicitude the ignorant are exposed to the machinations of schemers, and the object of the authorities in improving the condition of the masses is defeated. The Law of Business Corporations was enacted in Korea for this purpose, and has done much to prevent abuses and to promote healthy enterprise.

It would hardly be possible in so brief a space even to enumerate all the improvements that Japan is endeavoring to accomplish in Korea. Regulations have been promulgated for the encouragement of fishing, and for promoting model afforestation and horticultural farms, and much progress has been already made in these directions. Sanitary conditions, too, have shown encouraging improvements, but there is still much room for advancement. Before annexation the care of the sick and the diseased was for the most part neglected, there

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being only three hospitals far between. The Government has now established ten charity hospitals in the provinces where the poor may receive medical treatment from competent officers without difficulty. Sanitary progress has been especially marked in the prevention of epidemics which formerly were fearful scourges of the people. Vaccination is now universal throughout the peninsula, the rate of vaccination being over a million patients annually. The precautionary measures against cholera in Korea have been remarkably effective, the last outbreak reaching only 486 cases with 386 deaths; and when the epidemic swept over Manchuria last year it was prevented from spreading to Korea by establishing sentry lines along all boundaries and preventing all communication with affected districts.

The most tedious and difficult of improvements to accomplish is in the matter of education. A readjustment of the present imperfect system is under consideration, but it is a matter in which the authorities have to move slowly, as there is much prejudice and little efficient assistance. What the country needs is a national system of education, a number of common schools sufficient to afford the whole population means of at least primary education. At present there are several private schools, fostering chiefly higher education and the turning out of men fitted for work not easily obtainable in Korea. Naturally the Governor-General must insist on all education in Korea being based on the Imperial Rescript on Education, just as education is in Japan proper. The younger generation must be brought up as loyal subjects of Japan. The Government lays special stress on the importance of technical education, and preparation for the practical activities of life. In the meantime various schools have been established in addition to those found in operation at the time of annexation, the number now being 173 with about 22,000 pupils. But what are these among a population of nearly 14,000,000, all in need of education? In addition to these there are some 50 institutions of a higher grade with about 1,000 students. The Government has also established agricultural and industrial schools to the number of 25 with 1,000 students in attendance. There are also a considerable number of private schools, about 780 in all, mostly under the auspices of foreign missionary societies; and these are doing something toward the education of the masses. The Government has sought to bring these private schools into line with the national system of education, and on the whole has fairly well succeeded, although this was not easy as most of these schools are under foreign management. Still, the wisdom of falling into line with the national school system and using the national textbooks was recognized by the missionaries, and the progress in this direction is now quite satisfactory. Doubtless the task of reforming the private schools so as to bring them up to the national standard was not easy for the missionaries in charge, as in many cases their Korean constituents were not in favour of the change, being prejudiced against the Japanese system. But by the sympathetic attitude of the foreign missionaries the Koreans have in most cases been led to see the wisdom of a uniform standard of education, and the future is bright with hope for the enlightenment of the people.

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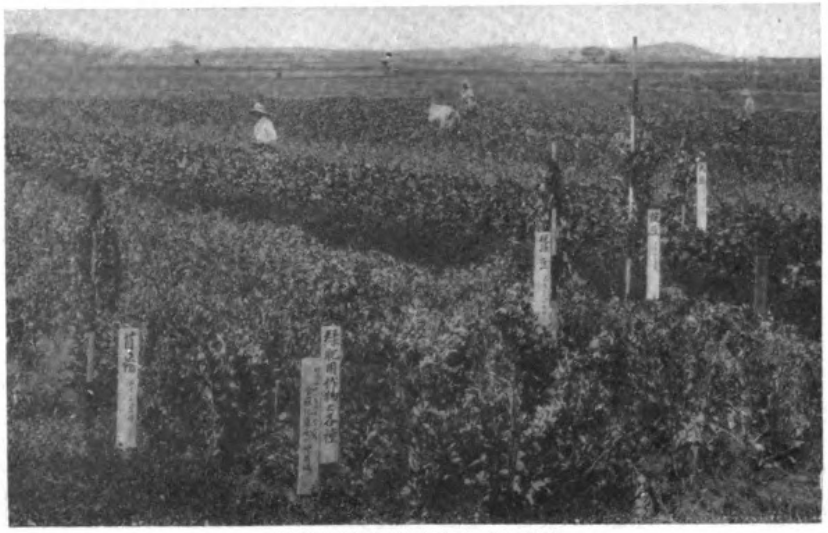
A TOBACCO FIELD

GOVERNMENT COTTON PLANTATION



EXPERIMENTAL FARM

MINING DEVELOPMENT

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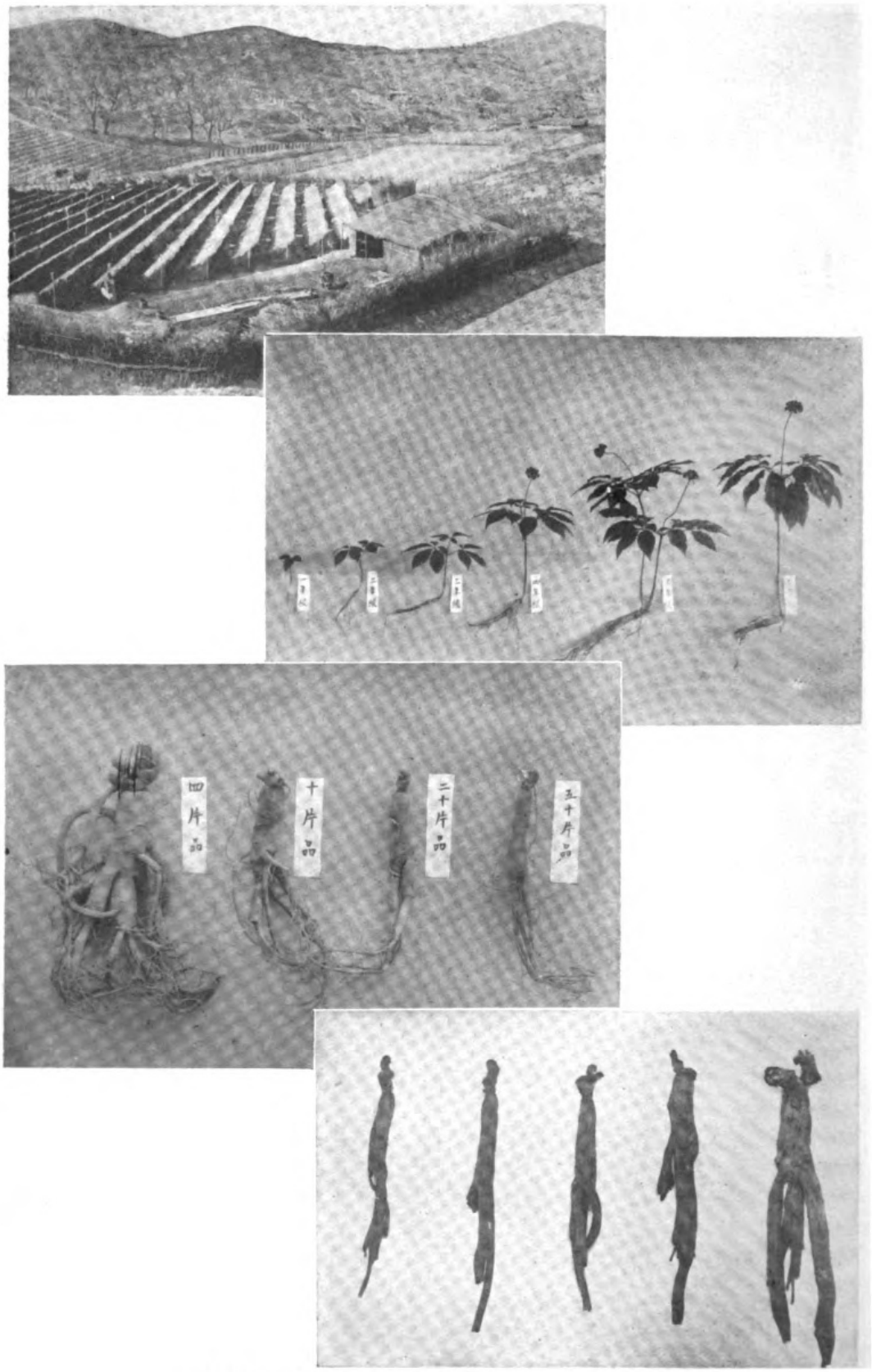


GINSENG CULTIVATION: FOUR YEARS' GROWTH

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# SOME KOREAN INDUSTRIES

By H. YAKEDA

DURING the years previous to annexation Korean industries suffered to a great extent from the generally disturbed condition of the country, but after the Imperial Government assumed full control of the peninsula and had a perfectly free hand to order and dispose Korean affairs, strict attention was immediately given to the rehabilitation of national industries and the promotion of every kind of legitimate enterprise. Some of the industries were in such a condition that they could not be very well promoted without assuming a monopoly of them, among which the medicinal plant known as *ginseng*, may be regarded as one of the more important.

It had for some time been a monopoly of the Korean Imperial Household, so that Japan's assumption of the same privilege was in no way an innovation. One of the most arduous duties devolving upon the Government in the management of the *ginseng* business was to remedy the destructive diseases that had long been decimating the crop, and also to insist upon improvement in the manufacture of the plant for medical purposes. The undertaking is now under the Monopoly Bureau established by the Governor-General in 1910.

*Ginseng* has been popularly used in oriental countries from ancient times as a specific for the restoration of exhausted nerves and a general stimulant for phyical debility. It has long been grown in Manchuria, and finds its greatest demand among the Chinese; but the finest *ginseng* is now that which comes from Korea. As the plant has to be some six years old before it is available for medicinal purposes, the crop cannot be pushed beyond what nature allows. Thus it will take the Government a considerable time to bring the cultivation of the root up to the limit of its possibilities in Korea. That it is an extremely profitable enterprise may be infered from the fact that *ginseng* now commands about 80 *yen* a pound. The decrease that set in with the disturbed state of the country and the consequent depredations of the insurgent bandits, may be seen from the fact that in 1908 the total value of the drug produced was 561,000 *yen*, while in 1910 it was only 108,901 *yen*. The drug is now sold by public tender covering a five years' period; and the Mitsui firm have been able to overbid all competitors, the average price being 82 *yen* for first quality, and 36 to 58 *yen* for second quality.

Another monopoly assumed by the Imperial Government was salt, which up to the time of annexation had been of a very crude quality, necessitating the importation of a considerable quantity each year. So, both for the improvement of salt manufacture and for purposes of revenue, the Government undertook the management of the business. Two processes were in use for producing salt from seawater, the boiling process, as in Japan, and the evaporation process from salt beds. The latter in time proving the more convenient for Korea the Government set about the construction of proper basins for evaporation, and will soon have a fine salt manufacturing plant capable of turning out over 300,000,000 pounds a year. Thus the spontaneous evaporation process is now carried out on a very large scale, and new methods of preparation for the market have resulted in a much improved quality.

A further undertaking of the Govern-



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# SOME
# KOREAN INDUSTRIES

BY J. YAMADA

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ment is the manufacture of coal briquets. Along the main stream of the Daido river a vein of powdered anthracite was found to yield extensive opportunity for briquet manufactures, and the authorities regarded this as offering a means of increasing revenue, and giving the population in the vicinity something to do for a living. The latest modern machinery has been installed and a branch railway has been built to the mine, and no expense has been spared to make the enterprise a success. About 100,000 tons of coal are taken out every three months, and the Imperial Navy purchases most of the briquets. About 127,000 men are daily employed in the business, and the income is over half a million *yen* a year.

Any one who has visited the Colonial Exhibition in Tokyo will have been convinced of the immense timber possibilities in Korea. Along the upper reaches of the Yalu river there stretch fine forests of valuable wood, as well as on Mosan mountain in the vicinity of the Toman river. Larch, red pine, and walnut are found in abundance, some of the trees being very large. The timber is felled and rafted down the rivers, some of the rafts having to be brought down a distance of 300 miles. Between fifty and one hundred thousand trees are felled annually, bringing in an income of over a million *yen*, and employing some 350,000 men. The net profit last year was 83,500 *yen*.

The government has also started a printing bureau for the publication of government reports, the official gazette, and the printing of stamps and other revenue requirements. Brick and earthenware pipe factories have also been set up by the authorities to assist in the furthering of building and other enterprises.

One of the more important industries upon which the Government is now laying special stress is the cultivation of cotton. The increasing demand for raw cotton in Japan proper both for manufacture and exportation of yarns and fabrics, renders the question of source one of pressing importance, most of the raw material having to be brought from America, Egypt, or India. The climate and soil of the southern portion of Korea are well adapted for the cultivation of cotton, and it has been proved that American cotton of the upland variety grows to better advantage there than the native variety. Model farms for the growing of American upland cotton have been established and are showing very satisfactory results. Moreover, large quantities of American seed have been distributed among the native cotton growers representing some 21,000 persons, and in every way the outlook is quite hopeful. In 1906 the number of persons engaged in cotton growing was only 347, whereas in 1910 it had increased to 20,987.

There is no doubt great room for improvement also in the encouragement of sericulture. By proper attention and enterprise Korea might be made as prosperous a silk producing country as Japan. The climatic conditions are just as favourable, and the work could be made collateral to the ordinary occupations of the community. The Government has been doing all it can to encourage the silk industry, by giving subsidies and by forming associations for the promotion of the interests of sericulture. Model stations have been organized and instruction given to all interested in fitting themselves to become silk producers. In addition to improvement in breeds of silkworms and the growing of mulberry trees, the authorities have introduced modern implements for use in sericulture, and distributed a certain number of spinning machines as well. Korea has a large number of the *yangban* class, who are unfitted for the hard labor of the multitude; and it has been the aim of the Government to get this class interested in the noble duty of silk culture. Even their ladies are given training in sericulture whenever it is so desired. The industry in the growing of wild silk is also encouraged, and this enterprise promises to see extensive progress in the near future. On the whole it may be said that sericulture in Korea is nothing compared with what it might be with proper attention and ambition on the part of the people; and

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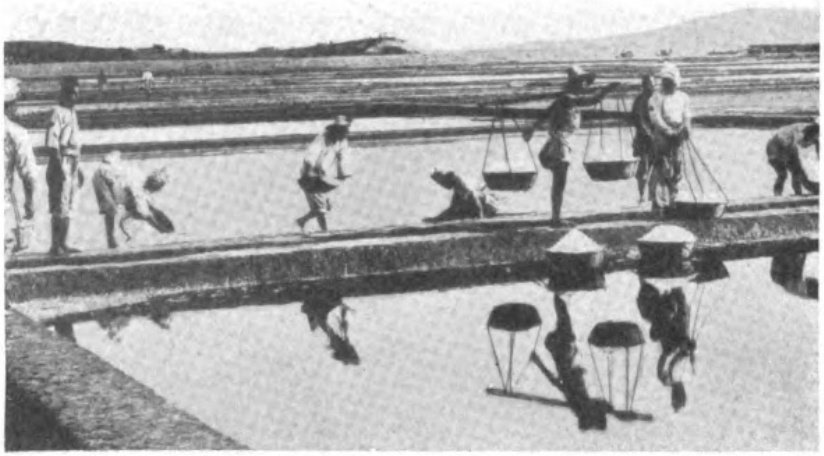
JAPANESE SCHOOL FOR KOREANS

BRINGING TIMBER DOWN THE YALU RIVER



IN THE SALT FIELDS

THIRD YEAR AFFORESTATION

JAPAN'S PROGRESS IN KOREA. *Progrès Japonais en Corée. Japans Fortschritt in Korea.*

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KOREAN FISHERIES. *Pêcheries Coréennes. Coreanische Fischereien.*

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to this end the authorities are labouring, apparently not in vain.

There is no doubt much room for improvement in the live stock of the peninsula, and this important matter is now receiving the attention of the Government. A model farm for the breeding of cattle, sheep, pigs, and poultry has been established, and the native farmers and stock raisers are encouraged to provide themselves with these breeds. In several cases pigs, Yorkshire and Berkshire, as well as poultry and eggs have been distributed among the people for the purpose of improving the native breeds. The possibilities of fruit culture in Korea are also unlimited, if only the population could be persuaded to arouse itself to the opportunity. The apples and pears from Korea exhibited at the Colonial Exhibition in Tokyo excelled anything to be found in Japan proper, and seemed fully equal to any found abroad. Yet this fruit has no appreciable effect on the market, being mostly consumed where it grows. In fishery and fish canning industries too there is every prospect of a bright future, as could be seen from the fine samples seen at the Colonial Exhibition.

In order to promote the settlement of the unoccupied lands by an industrious population the Government has subsidized an association named the Oriental Development Company, especially in the way of Government lands, and the Company endeavours to procure settlers who pay a reasonable rent, and who have the privilege of buying out their lands in time, if so disposed; and on easy terms. This company has also bought land of its own, and established model farms for the purpose of instructing ignorant settlers in modern methods of agriculture. The sugar beet has also been introduced, with good prospects of promoting the industry. Fishing stations, too, have been set up along a certain portion of the coast, and the farmers encouraged to spend their off time in that pursuit. The company has proved itself very useful to the Government and to the public, especially in securing the right type of immigrant for Korea; for, previous to its operations the tendency was for useless and undesirable people to seek an Eldorado in the newly acquired territory. Thus out of the 1,235 first applicants only 160 families were permitted to settle in Korea. The company now brings about 1,000 families a year for settlement in the peninsula. A special feature of the Oriental Development Company is its system of loans to emigrants, whereby they are enabled to furnish and stock themselves and begin operations on their land at once.

By the carelessness of centuries the peninsula had been denuded of trees, forests existing only in the remoter regions, up the mountains and river reaches; and the Government at once set about organizing a system of afforestation, similar to that prevailing in Japan proper. Seeds and young trees were distributed among the people as widely as possible, and instructions were given as to what was to be done. In some places portions of state forests were leased to the people for the purpose of encouraging afforestation. In one year alone more than 1,800,000 young trees were set out on the hill sides. The majority of seeds sown were acorns, and the young trees planted were chiefly red and black pine, chestnut, and poplar. About 8,000,000 young trees are still in beds awaiting plantation. April 3rd is made an annual tree-planting day for the whole nation, that being the anniversary of the accession to the throne of the first Emperor of Japan; and last year the number of trees set on that day numbered as many as 4,950,000. The various municipalities are also encouraged to further afforestation, especially along the river courses.

The task of improving the industries of Korea and introducing modern enterprise among the people can be accomplished only by eradicating the habits of sloth begotten by centuries of misrule and want of ambition; and Japan has begun this task with an earnestness and vigor the Koreans as yet are unable fully to appreciate.

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to this end the authorities are laboring, apparently not in vain.

There is no doubt much room for improvement in the live stock of the peninsula, and this important matter is now receiving the attention of the Government. A model farm for the breeding of cattle, sheep, pigs, and poultry has been established and the native farmers and stock raisers are encouraged to avail themselves with the greatest freedom of the services of the experts in charge. The possibilities of the country also include the cultivation of tea, which is reported to be particularly good in the province of Chölla. Tobacco is also grown, and the Government is considering the question of imposing a duty on the export of this product. Owing to the cultivated value it grows to, the industry and trade could support a much greater number of people than are now engaged in it. The production of ginseng, the famous drug which is found in Korea in a wild state, is a Government monopoly, and the cultivation of the plant is carefully watched and regulated. The Government has also established a model farm for the breeding of silkworms, and the industry is receiving every encouragement. Mulberry trees are being planted in many districts, and the cocoons are bought by the Government at a fixed price

# THE BURIALS OF JAPAN

By "ANON."

NOTHING symbolizes Japan's use models for centuries afterwards. ... final belief in immortality. In a Hindu cross-equilateral ... and ... made in the well-known, especially in ... shows from the very earliest times ... for the dead. In almost every ... of the Empire are found mounds, or tumuli, ... some of them containing ... twilight of history. These ... megalithic structures, many ... show a communal or ... origin, in remote periods, ... move enormous blocks ... worship is for tombs ... think, that a vast ... ground at worship ... to manipulate. These ... hundreds of these ... or more of which have been ... mere ... and their ... investigated.

Though of very great antiquity these ... are by no means the most ... the earliest ... of Japanese history. ... the most ... method of sepulture ... prevailing in Japan ... We have no exact ... knowledge, but all evidence ... points to burial ... probably ... mounds of earth over ... The ... mythical twilight of the Japanese ... came down with them from ... times. These early burial ... found chiefly on the summits of hills, though they are also found on lower levels. The choice of so conspicuous a site for the mausoleum of ... was probably ... by ... considerations, ... the ... of the dead. In almost every ... of the Empire are found ... mounds, or tumuli, ... some of them containing ... twilight of history. These ... megalithic structures, many ... show a communal or ... origin, in remote periods, ... move enormous blocks ... worship is for tombs ... think, that a vast ... ground at worship ... to manipulate. These ... hundreds of these ... or more of which have been ... mere ... and their ... investigated.

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# THE DOLMENS OF JAPAN

"ANON"

NOTHING symbolizes Japan's ancient belief in immortality more than the respect the race has shown, from the very earliest times, for the dead. In almost every section of the Empire are found carefully formed dolmens, or burial chambers, some of them emerging from the twilight of history. Though of a rude megalithic structure, many of them show a command of mechanical contrivance, in remote periods, able to move enormous blocks of granite twenty feet by twelve and seven feet thick, that would puzzle even the greatest devising minds of our time to manipulate. There are literally hundreds of these dolmens, five hundred or more of which have been carefully measured and their forms and contents investigated.

Though of very great antiquity these ancient burial places do not represent the earliest ages of Japanese history. Of the most ancient mode of sepulture prevailing in Japan we have no exact knowledge, but all evidence available goes to show that they probably erected mounds of earth over their dead. This mound-building habit of the Japanese came down with them from prehistoric times. These early burial mounds are found chiefly on the summits of hills, though they are also found on lower levels. The choice of an eminence like Momoyama for the mausoleum of Meiji Tenno represents, therefore, a national trait having its origin beyond the dawn of history. In the ancient burial mounds are found bronze swords, halberds, arrowheads, and personal ornaments of steatite, jasper, rock crystal, but no objects of iron, all of which go to prove that the mounds represent the mode of burial preceding the dolmen period. The dolmens were doubtless the sepulchres of the great; and the humbler classes probably continued to use mounds for centuries afterwards. In certain cases sepulchres are found made in the solid rock, especially in the province of Kawachi. The fact that no stone implements have been found in any of these ancient burial places indicates that the Yamato had long passed the period of the stone age before migrating to the isles of Nippon. When they left the mainland of Asia the ancestors of the Japanese were possibly just in the last stages of the bronze age, as may be inferred from the bronze swords and the moulds for making them, found only in the western part of the country where no doubt their first settlements took place.

As dolmens represent the burial places of the heroic dead they are not found uniformly distributed over the Empire, but in certain centers where the chiefs probably resided. These sites are usually on the borders of extensive plains, along river basins and near the coasts of the Inland and Japan seas. Indeed from the districts in which these early evidences of power and civilization are found, we may easily infer the earlier centers of clan development. The eastern limit of the dolmens is the province of Iwaki, with special reference to the north-eastern frontier of Musashi and the southern portion of Shimotsuke, whence they are found westward in various places to the shores of the straits separating Japan from Korea. In these sections undoubtedly lay the power of the Yamato. Presumably the further north-east and the central mountain regions were still occupied by the savage aborigines, as in Formosa to-day. The fact that dolmens do not occur singly but in groups of from twenty to eighty or more, goes to confirm the inference that surrounding them was the capital of the chiefs buried in them. Just what period of Japanese development the dolmens cover, is not



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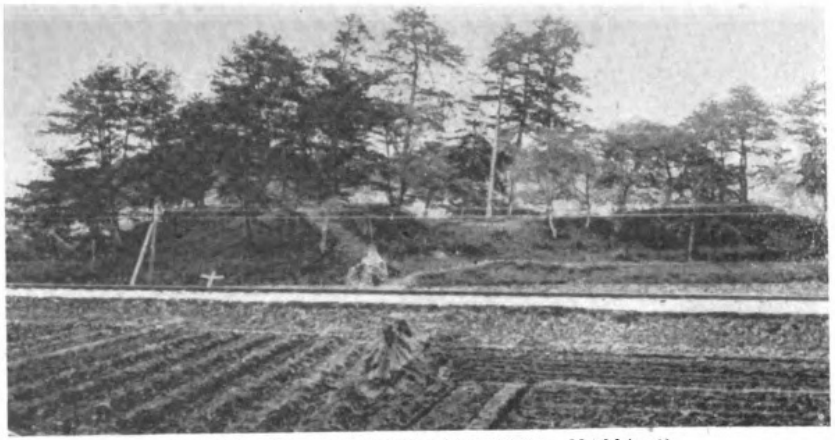
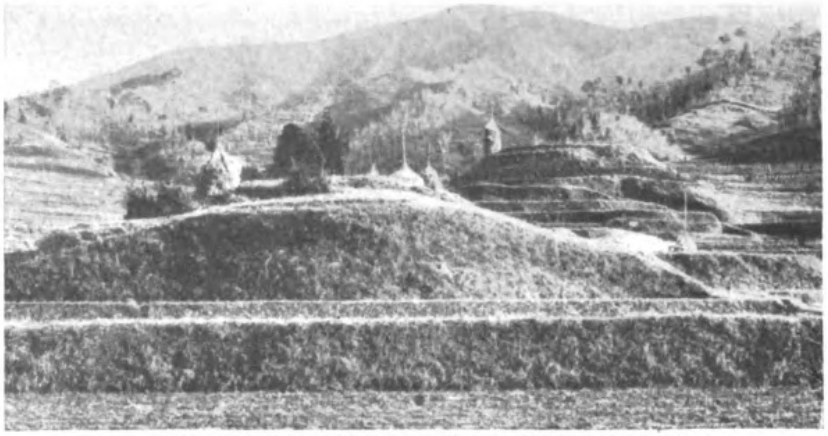
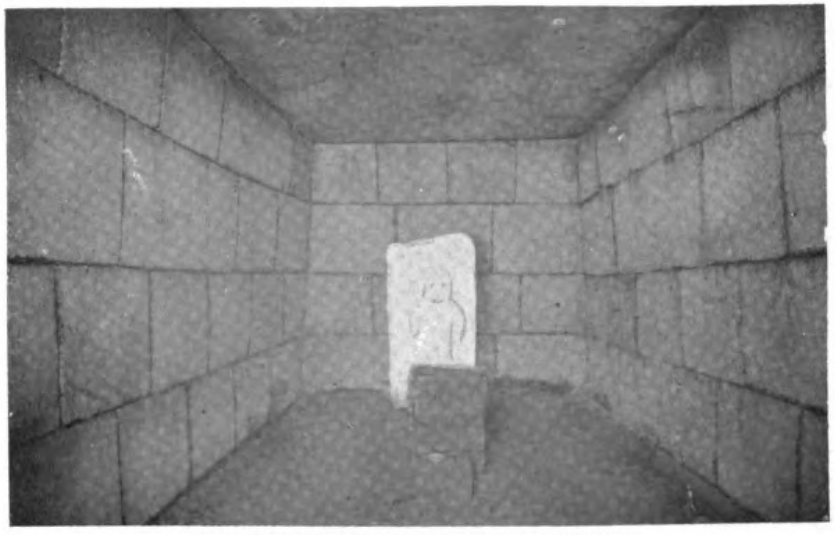


A KURUMA DOLMEN AT IKEDA, YAMATO



A ROUND DOLMEN AT SAKATA, YAMATO

DOLMEN AT KURODA IN YAMATO



INTERIOR OF THE ABOVE DOLMEN

LARGE DOLMEN MOUNDS. *Grosse Grabhügel. Grands Monceaux de Sepulture.*

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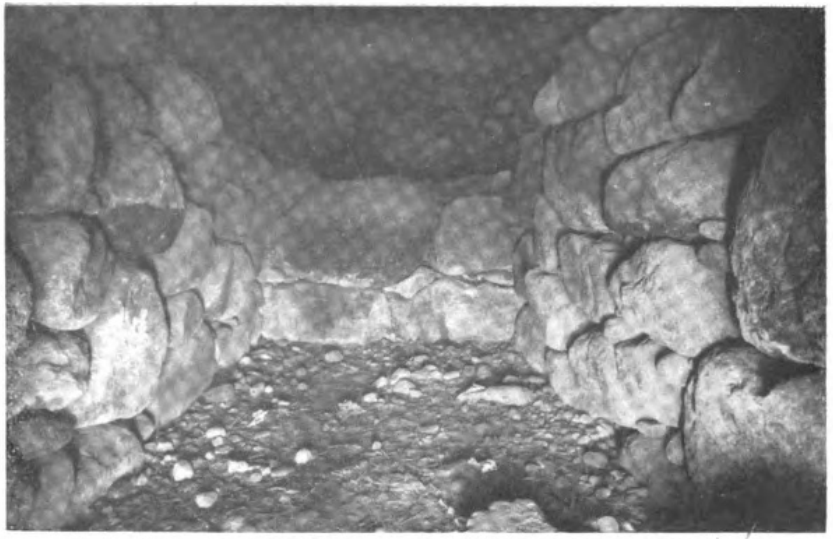
DOLMEN MOUND AT SOJA IN KOZUKE



WALL OF UNDRESSED STONE IN SOJA DOLMEN

THE SARCOPHAGUS

SARCOPHAGUS IN POSITION

*Sarcophage de pierre Trouvés dans un dolmen. Steinsarkophage aus den Dolmen.*

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easy to calculate; but from the remains found in them it is safe to say that they began about 200 B.C. and extend down to the advent of Buddhism at about the beginning of the eighth century. With the arrival of Buddhism the mode of sepulture changed to cremation, when the ashes of the illustrious dead were deposited in the ground, and tomb stones, such as are still seen, raised over them. In remoter districts where the new religion had not penetrated, doubtless the old form of burial for the great continued to prevail for centuries longer. But in time the new religion effected a change throughout the Empire.

There are four different forms of dolmens, classified according to the style of architecture adopted. 1. The first consists of long galleries built of heavy stones, with more or less parallel walls, and do not possess a second chamber. 2. Then there are dolmens with a chamber distinct from the entrance gallery, one wall of the gallery being parallel with one wall of the chamber. 3. Another type represents a perfectly defined chamber, with the gallery entering it on the median line. 4. The fourth class has two clearly defined chambers. Most of the dolmens of the first two classes are constructed of rough, unhewn blocks of stone, usually weathered boulders taken from the mountain side. The stones are laid in place as the shape would fit, the spaces between them being filled with stones of smaller size. There are traces of clay-filling in some cases, but not of mortar or any calcareous cement. The walls are for the most part of enormous stones, the roof-stones being invariably the largest and most ponderous. There is no trace of ornamentation or inscription to be found in any of the dolmens. Coming down to class three, we find the stone used is mostly hewn into blocks. It is well to bear in mind that the rudeness of the stone used does not always indicate precedence to those dolmens built of hewn stone. It seems to have depended often on the rocks in the immediate vicinity. That the one may not be older than the other form is proved from the similarity of remains found in them.

As with other races these early examples of stone monuments usually are built facing a particular direction. In Japan most of them have an approximately southern aspect. The differences that occur in this respect, such as in the province of Iyo where there is absence of uniformity in orientation, may possibly be ascribed to isolation from other clans. It could hardly be attributed to any special independence of character. The mounds that cover the dolmens are interesting. The earliest stone burial places are covered with earth, but the later and larger ones are set in natural mounds or have great earthworks specially built for them. The mound of most frequent occurrence is of a simple conical shape, rising from a circular or oval base, often with a flat top so much weathered that the stones are exposed or barely covered. The mounds vary in diameter from 15 feet in some to 100 feet in those having huge megalithic structures. The length of the inner chamber is from ten or fifteen feet to forty or fifty, and the breadth from five to eighteen, according to the proportions. The height of the chamber is usually from four to ten feet. The floors are generally of plain earth, broken stone, or pebbles. The galleries leading to the inner chambers are of various lengths, and usually are stoned up at the entrance, the wall being placed a few feet from the outer end of the gallery, as if to leave an opening. Possibly the gallery was left open for some time after burial for ceremonial purposes. The frequent occurence of the remains of ceremonial vessels in this part of the dolmen tends to confirm this conviction. Offerings and libations no doubt had to be presented to the spirit of the dead much after the manner prevailing in Japan to-day. After the ceremonial period passed and the gallery was permanently closed, the offerings and other devotions still continued from time to time outside the sepulcher, as may be evidenced by the fragments of similar pottery found all about.

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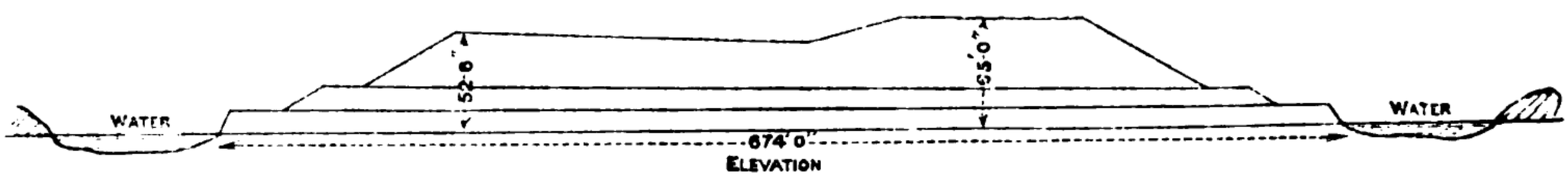
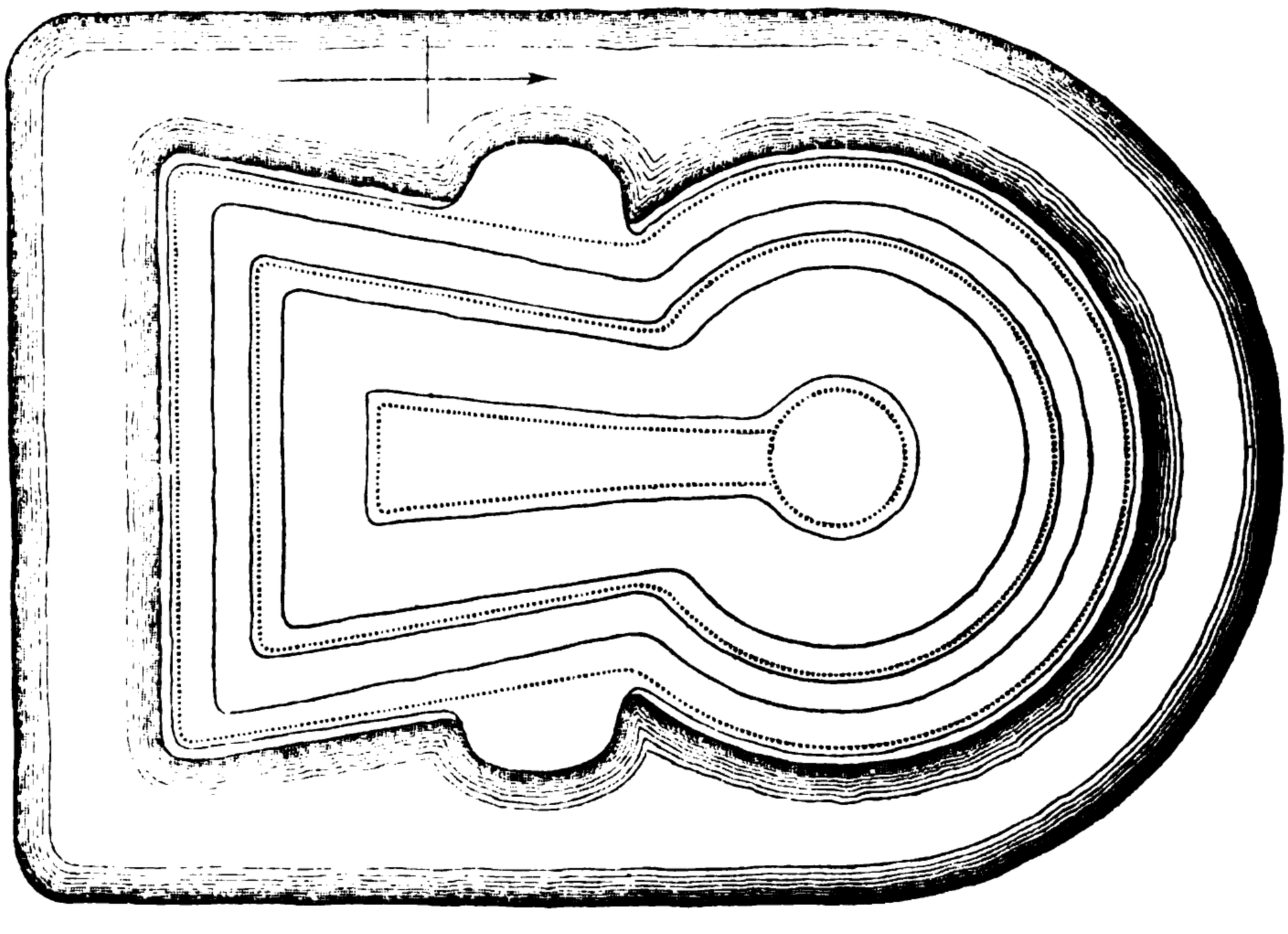
In the simpler dolmens the body was probably laid in a wooden coffin, or on a stone shelf, but in the more important ones, huge sarcophagi remain to show where the body lay. As most of the dolmens have been rifled centuries ago, it is difficult to say what they contained, but some have been found intact, and these may be taken as representative. The sarcophagus is of hewn stone, both coffer and cover being each cut out of a single block. There are cases of sarcophagi built out of hewn slabs of stone, but they are not common. The larger dolmens with double mounds, resemble a gourd. We give a diagram of this dolmen from which an idea of the shape may be had. The dimensions are as follows:

| | feet |
|---|---|
| Total length of base ... ... ... ... | 674 |
| Extreme breadth of square end ... ... | 424 |
| Diameter of round end ... ... ... ... | 420 |
| Height of cone ... ... ... ... ... ... | 65 |
| Height of first terrace ... ... ... ... | 52 |

The moat surrounding it has an average breadth of 100 feet. The borders of the terraces and moats are lined with *haniwa* in the form of terra-cotta tubes, a little over a foot in diameter and about a foot



PLAN

Scales of feet

0 50 100 200 300 400

terraced one above the other, are supposed to be the sepulchres of great daimyo or Emperors There is one in the neighborhood of Nara of very curious shape, probably intended to and a half long. The tubes are set upright from three to six inches apart, and are buried so as to leave about an inch or so exposed. The number of tubes shown is 4,740 and if placed in

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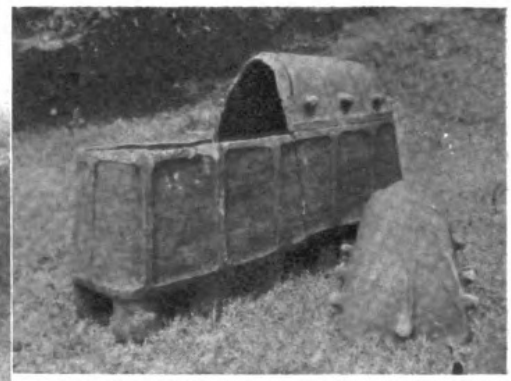
DOLMEN IN KAWACHI

DOLMEN AT DOMIYOJI



CLAY COFFIN FROM DOLMEN IN SAWADA

DOLMENS AT NAGAOKA

SOME JAPANESE DOLMENS. *Dolmens Japonais. Japanische Dolmen.*

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TERRA COTTA ORNAMENTS FOUND IN DOLMENS. *Objets trouvés dans les dolmens. Gegenstaende aus den Dolmengraebern.*

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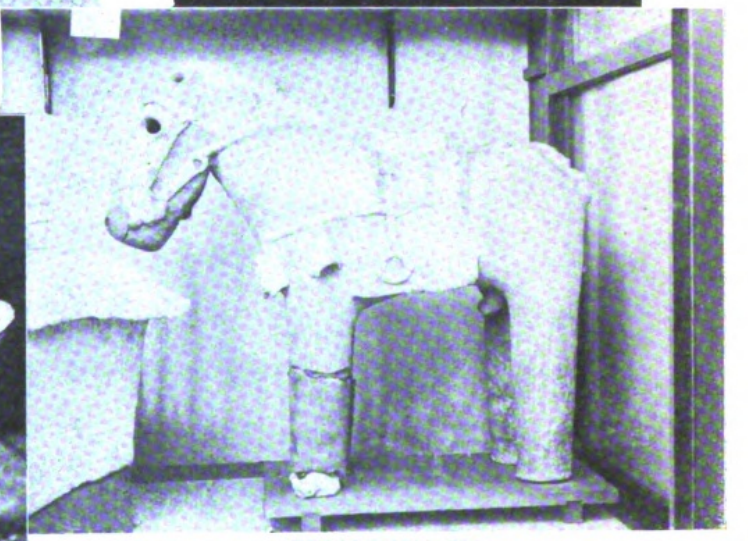
FROM NIIYAMA



FROM MUSASHI

FROM CHIKUZEN

FORM FUKUI AND SOJA

OBJECTS FOUND IN JAPANESE DOLMENS. *Objets trouvés dans les Dolmens.* *Gegenstaende aus den Dolmengraebern.*

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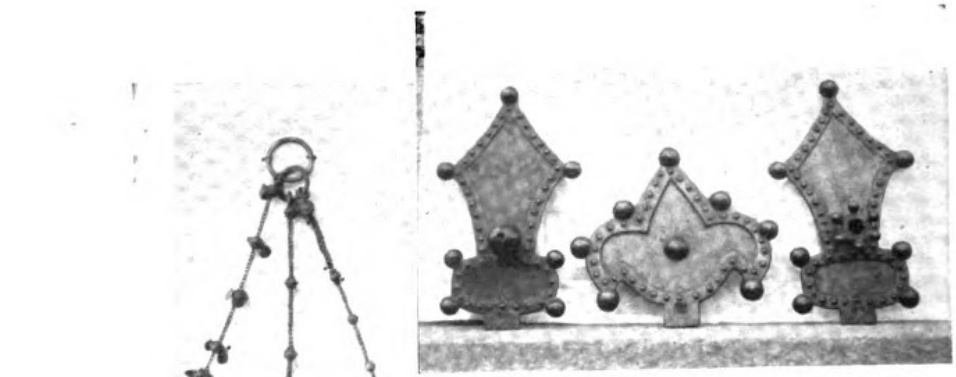

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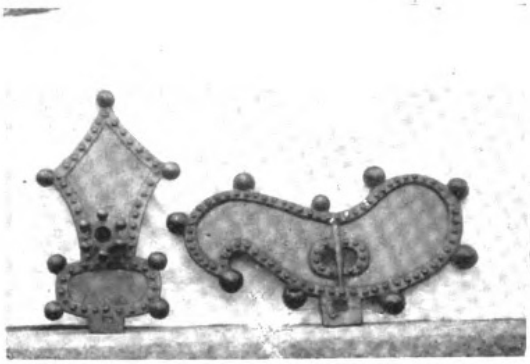

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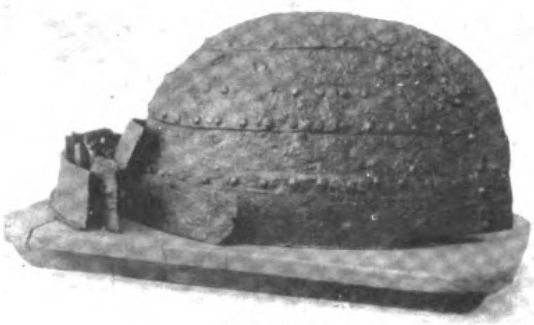
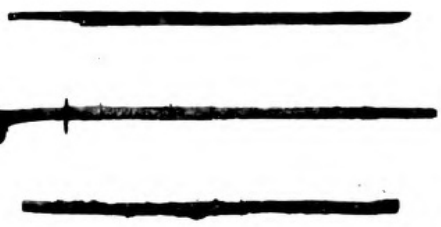


HELMET

HELMET



SWORDS

BEADS FOUND IN DOLMENS

1. SADDLE ORNAMENTS 2. STIRRUPS 3. BRIDLE ORNAMENTS

*Objets trouvés dans les Dolmens.* *Gegenstaende aus den Dolmengraebern.*

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a straight line would cover a distance of a mile and a third. Doubtless the symbolic signifiance of these terra-cotta objects is to represent the number of retainers sacrificing themselves at the death of their ruler, the objects taking place of the victims who were accustomed to be buried alive in former times. It is noticeable that in the mausoleum of Meiji Tenno the *haniwa* were placed in accordance with this ancient custom. Most of these enormous double mounds are found in Yamato and Kawachi, showing that these provinces had long been centers of Imperial rule. They vary in dimensions from 125 feet long and eighteen feet high, to the stupendous piles recognized as the tombs of Nintoku and Richu in Izumi and Ōjin in Kawachi, none of which are less than 1,200 feet in length and 60 feet in height. Another very large tumulus is found in the village of Mise in Yamato. The vast proportions of this mound and the magnitude of the dolmen may be imagined when it is seen that a whole farm covers it and also the village itself. This dolmen is entered by a gallery 60 feet long, eight to ten feet in height and four to eight feet broad. The roof of the gallery consists of six huge undressed stones, one of which is 16 feet long, and the walls are constructed with similar cyclopean monoliths. The inner chamber is of the same structure and contains two stone sarcophagi. It is supposed to be the resting place of the Emperor Mommu (686 A.D.) but who can say? The second sarcophagus is said to be that of the Empress Jito (782 A.D.). There is no doubt that these vast tombs were built by some influence of national proportions. Their great bulk implies the labour of many hands for long periods of time, and the employment of so many hundreds of men would be possible only to a ruler or a great chief. Probably all the Emperors mentioned in the *Kojiki* were interred after this manner. It must be borne in mind however, that some of these great dolmens are found in places remote from the seat of recognized Imperial power, Possibly some of the greater chiefs emulated Imperial modes of sepulture. It may be that some of these chiefs were independent and regarded as equal to members of the Imperial family.

It is known in Japanese history that from very early times the care of the Imperial *mausolea* was entrusted to special officials chosen for that purpose. The custom in fact survives even to-day. But during the various periods of internecine strife such custodians were killed or went out of office, their duties being neglected for a considerable time. In no other way can we account for the neglect into which some of the sepulchers have fallen. But how the names of the illustrious dead can in so many cases have been forgotten is more than one can account for. Notwithstanding the breaks that may have occurred in the regular line of custodians one would have supposed that the vast bulk and conspicuous objectivity of these *tumuli* would have preserved the names of those buried in them. Yet only in a few cases has this proved true. The vast majority of the noble departed have been forgotten. Even their names have perished. In Europe such names are preserved in the stones and brasses of venerable cathedrals, though the place of burial may not be identifiable. In Japan the place of sepulture is preserved and known but the name of the occupant has gone to oblivion.

The remains found in these ancient dolmens go far to prove the ancestors of modern Japan a highly civilized race as far back as two thousand years ago. In most countries rude megalithic dolmens represent a rude stage of civilization, and the contents for the most part indicate the stone or the bronze age. But in Japan all dolmens, even the rudest, belong to the iron age. The ancient Japanese warrior even twenty centuries ago was laid to rest in his official uniform and all the conveniences of life were placed about him. His memory was cherished by those left behind, with offerings of food, water, sakê, and flowers, just as it is to-day. His body was laid in a sarcophagus or on a shelf of stone. Beads of glass, and various hard stone

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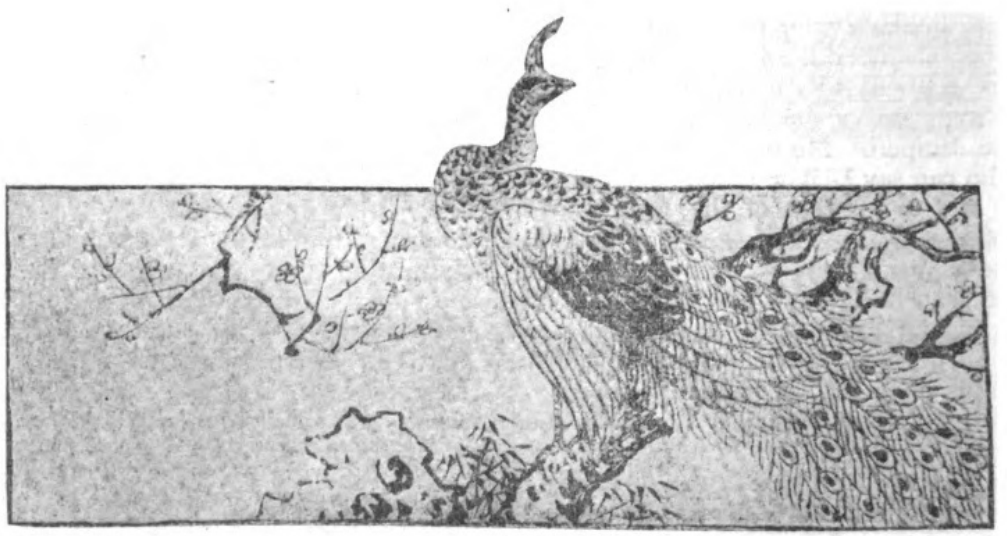
are found, but never of iron; some are of silver. Arrowheads, swords, daggers, and trappings for horses are found in plenty. Some of these ornaments for horse-harness indicate a no mean artistic sense, and show a deft use of copper, silver, and gilt. The specimens of pottery, too, show an advance in design and artistic development far beyond that of the aborigines whose remains are found in the shell mounds. The huge arrowheads prove a great bow and a powerful sinew; while the great swords show a workmanship that could only be possible in a very advanced state of society. The swords are of iron, and have but one cutting edge. They are straight, and very different in style from those of later times. Armour is found also, but being thin and easily subject to rust, it is scarce. The dolmen remains undoubtedly indicate a race that was master of many arts and crafts, smiths and workers in metal, potters, weavers, carpenters, stone cutters, glass makers, hunters, fishermen, and farmers. There is no evidence that they had any use for money, an ancient trait of the nation. There is no doubt that the ancestors of Japan believed in a future life, and one of practical activity at that. No evidence exists that they worshipped idols, though there are indications from the amount of ceremonial offerings to the dead, that the germ of ancestor worship was beginning to sprout. There was in the race an undoubted predilection for the South; for enormous natural difficulties were deliberately overcome in order to have the dolmens facing in that direction.

More than a millenium separates the last dolmen builders of Japan from their posterity of to-day; yet the *Yamato Damashii* is the same, as is seen in the devoted and careful attention given to the disposal of the revered remains of the late Meiji Tenno. Over the tombs of his illustrious ancestors the storms of time have raged, and great changes have been wrought materially and sociologically in the nation. But the age of Calm has come, and unbroken development has set in. Thus the last great mausoleum, tenderly receiving the noblest of all the nation's great ones, will remain in undisturbed repose for all generations, typifying a reign of endless peace.



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# THE EMANCIPATION OF THE JAPANESE WOMAN

By ARIEL

FOR centuries the prevailing Japanese view of woman's duty has been that of absolute subservience to man. She was regarded as in all senses the weaker vessel, and must at all times look up to and be dependent upon her husband. Her duty of obedience to him was absolute. From the lowest slave up to the highest princess woman was the drudge of her master. All expected of her was summed up in the three obediences: to parents, to husband, to son in widowhood. She enjoyed no right of equality with man, either legally or socially. During childhood she was the fag of the male members of the family. In womanhood she was married off without consent to someone unknown to her, and him she must serve without question until death. Should she offend her lord in any way, he held over her the weapon of absolute divorce; and she was without redress. Long centuries of this sort of discipline has made the Japanese woman one of the most remarkable specimens of female characters to be found anywhere in the world.

In modern times under the new judicial code of Japan all this has been legally changed. We say *legally* changed; for there is often a vast difference between legal change and actual change, as great a difference as there is between command and obedience. Before the law the Japanese woman now enjoys the same rights and privileges as her husband, father, or brother. With respect to the ordinary avocations of life and the social customs of the community she is as free as her sister of the west. In spite of this, however, the evil of female repression and oppression still prevails to a large extent. Why then has the Japanese woman not taken advantage of the greater freedom afforded by the new codes and the new civilization? Well, an individual may be free to follow a certain course of action, but if he knows that certain penalties will inevitably follow, he will refrain; so that it turns out he really is not free. Undoubtedly some Japanese women have succeeded in taking full advantage of the greater freedom of modern life; but the vast majority are just where they were in the feudal days. The fact is that although the laws of the nation are in favour of women's rights, the people as a whole are against any change. The average Japanese man desires to keep woman still in subjection to her lord. Men seem to assume that women were never intended by nature for anything better, and that a departure from the old customs will but result in evil. They claim that the woman most suitable to a Japanese man is the meek, docile, and extremely domesticated female that she now is; and they aver that those who are looking to western models for the education of the Japanese woman, are producing a class of females whose wider knowledge of the world and spirit of independence unfit them for agreeable companionship with the stern Japanese husband. Consequently there are practically two systems of female education advocated in Japan to-day, in accordance with either the new or the traditional view of woman's duty and life.

Indeed, it is not an uncommon thing to hear a certain type of Japanese man severely criticise the sort of woman graduating from the modern schools, regarding her as likely to prove a white elephant on the hands of him who marries her. The sweet girl-graduate of the new Japan is accused of putting on airs, being too fond of dress, too difficult to please, always wanting what her hus-



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band cannot afford, bold and flirty, and on the whole too much weaned from the traditional life of the Japanese woman. On the other hand some of the leading thinkers of the nation, especially those who know something of woman's life in the west, are entirely in favour of a thoroughly modern education for Japanese women. They regard the old way of training and treating woman as tending to make her undeveloped, spiritless, and inane, a doll instead of a wife, a servant rather than a help-mate.

What alarms some of the more old-fashioned citizens is that many of the women of Japan are now beginning to demand the same rights as are accorded to men, apparently resolved to wait no longer on their hesitating superiors. They want the same rights and privileges which the law concedes the male portion of the community. These women have been educated along the lines of western thought; and seeing the respect that woman commands in all the leading countries of the occident, they are naturally unwilling to be satisfied with anything less. Why should they be assigned a position of inferiority to the women of the west? The ordinary instincts of self respect forbid the modern Japanese woman to acquiesce in the treatment of feudal days. She cannot longer tolerate the degree of injustice prevailing between the sexes.

The two great leaders in the movement of modern education for Japanese women were Prince Mori and Mr. Fukuzawa, who, when they returned from abroad in the eighties, expressed themselves as much impressed by the superior education of western women; and they showed how unjust was the position of the Japanese woman in comparison with the women of the west. At that time all things in Japan were in a state of mutation and bewilderment with the influx of new thought and manners; and many women, taking advantage of the social situation, went to extremes and advocated even woman suffrage. But the nation was unprepared for so radical a measure, and a reaction set in to the injury of the cause of woman's freedom. But the codifiers of the new laws were nevertheless careful to incorporate provisions for the rights of women and to place Japan on a high level in this respect before the eyes of the world. Yet, as has already been suggested, the vast majority of Japanese women are in practice still labouring under the traditional system; as the woman who would be bold enough to appeal to the new laws against the higher law of the will of her husband or relatives, would be likely to get short shrift. Whatever degree of modern freedom for woman prevails in Japan, is to be found for the most part among the middle and upper classes; while among the lower classes the relations between the sexes are much the same as under the feudal regime. The spirit of the new movement for elevating the status of woman exercises little influence over the masses. The average Japanese woman must still submit to the narrow limits and selfish demands of Confucian ethics; and the fact is recognized by society without disapproval.

The fact has to be admitted and faced, therefore, that the desire te keep woman in subjection and to deny her the freedom accorded to women of the west, is still very strong among the men of Japan. The sooner that men realize that they must bear the responsibility for this, the better. Consequently every year sees increasing numbers of Japanese women seeking to avoid marriage and finding some independent means of livilihood. This feature of modern social life has been ascribed to economic pressure preventing family responsibilities, and to a growing dislike on part of women with a modern education for domestic duty; but it is more probably due to woman's disapproval of the attitude of the average man towards his wife. The modern Japanese woman, knowing her rights and privileges accorded by law, and having little or no opportunity of knowing the man she must marry, is not sure that she will be properly treated in case of marriage. No woman of spirit can tolerate the old ideas as to a wife's duty. She wants at least some guarantee of receiving the same degree of respect and consideration that prevails between man

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and man. She sees that the old class distinctions are breaking down; that class morality as such, is no more; that good behaviour is a quality of character independent of class; and so she insists that the moral and social code prevailing among men shall be also extended to women. It will be seen, then, that the Japanese woman is not demanding the extra consideration from man, that is sometimes looked for by the women of the west. She is seeking no special privileges on the score of sex. She merely wants justice and fairplay to be *such* as much in the case of woman as in the case of man; that morals, rights, and privileges shall be such independently of class. This is what the women of Japan want; and that they have not yet got as much, is a subject of complaint, on the part, alas, of only too few. The number enjoying the full rights and privileges to which woman, according to ideas of modern enlightenment, is entitled, is infinitesimally small. There has certainly been no such advance in this respect as has been made in the west.

Progress in the emancipation of women in Japan has been greatly retarded by the unsettled, and too often divergent, opinions prevailing among educationists as to the right policy to adopt in woman's education. The majority of those entrusted with the supervision of female education hold that the chief object of a girls' school is preparation for the duties and responsibilities of married life, rather than general mental development and culture. In their estimation to educate women to become independent and self supporting is a dangerous experiment. Since the old ideas as to woman's place in life prevail so strongly in educational circles, some fear that it will yet be a long time before the Japanese woman enjoys the advantages afforded the women of the more advanced countries abroad.

It must not be forgotten, however, that there are hopeful signs of a silent but sure awakening of the Japanese woman herself to the disadvantages under which she labours; and the same spirit that led to the overthrow of political despotism, the abolition of class distinctions, and the recognition of popular rights, is leading women to see the necessity of preparing themselves for independent livelihood, if they are to escape the oppression of men, assert their rights as citizens, and elevate their position. While the general diffusion of education has been regarded as a potent factor in this movement, it is remarkable how much the spirit is effecting even some of the classes not much given to education. Daughters of the poor and ignorant are beginning to see in factories and other forms of industry a means of escape from worse slavery, though only too often these girls are hired out for the pecuniary benefit of poor parents, and become the veritable slaves of their masters. However, an always increasing number of Japanese girls of education, are finding their way into occupations formerly filled by men, thereby raising themselves in the scale of comfort and even society. In the Japan of to-day economic conditions are having a vital effect on the position of woman; and spheres of activity for women are being constantly enlarged in every walk of life, a circumstance likely to result in elevating their social position and promoting their greater freedom. Japanese girls are becoming aware of the slavery entailed by labour in the factories; so that it may be said that now none enter this sort of service save those contracted for by impecunious parents; while increasing numbers are finding employment in more dignified positions such as railway offices, post offices, telephone exchanges, banks, shops, and schools. At the present time there are some 10,000 girls in Japanese business offices, about 34,000 acting as school teachers, and in the higher avocations some 60,000 in all. True this is but a small part of the more than 500,000 women laboring still in factories, with hard work and long hours on starvation wages; and it is a still smaller part of the more than 26,000,000 women of all Japan; but it is a beginning, to mark the movement towards emancipation of woman in this country.

This increasing participation of women in the common activities of men and

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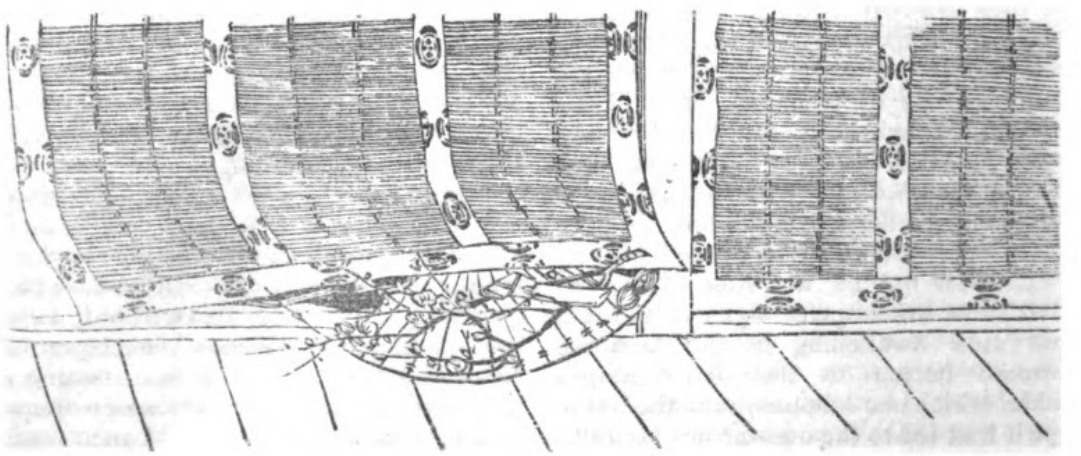
their consequent divorce from domestic life, will eventually have an important effect upon Japanese civilization. Of course any serious competition between men and women is as much to be deprecated in Japan as in any other country. There is already an outcry against it, as the alleged result of modern education, and as destroying the happiness of the home. No one seems to suspect that if the complaint have any basis of fact, it is because the happiness of the home having been already destroyed by the selfishness and injustice of man, woman is forsaking it for something more endurable and human. Education, especially the study of English books, must inevitably tend to lend impetus to the movement after greater enlightenment and freedom among women. At the present time there are over half a million girls in the schools of Japan; but only those in the middle schools will have an opportunity of coming in contact with occidental thought through books; and of these the schools turn out about 40,000 graduates a year, a circumstance that must greatly influence woman's ideas of life and duty in Japan. If the progress of woman's education tends to disturb domestic equilibrium the responsibility must rest for the most part with the male portion of the community. The husbands of Japan, not less than those of the west, must realize that it is their duty equally with the wife to make home a happy place, attractive to all the members of the family. At present, in most cases in Japan this duty is thrust wholly upon the wife. She is the hewer of wood and the drawer of water to her husband. No matter how she is off for servants she must still wait personally on her lord, and be every moment at his beck and call. In some of the higher circles she seldom eats with her husband; and when he is to start at some unearthly hour for the train, she must be up and have his bag packed ready to see him off without worry. Of course there are brilliant exceptions, thousands of Japanese homes where freedom and equality, as well as love justice and goodfellowship prevail; but on the whole, Kaibara's "Greater Learning for Women" is too much suffered to supplant the principles of modern liberty and justice in the Japanese home, and the stern, narrow ethics of Confucius to take the place of happy courtship, and marriage-for-love. Kaibara, the noted moralist of old Japan, held that seven or eight out of every ten women were indocile, discontented, slanderous, jealous, and silly, in which sense, woman was undoubtedly inferior to man. Justice replies that neither in the past nor the present has the Japanese woman deserved this harsh judgement. From an occidental point of view the Japanese woman is the most gentle, kindly, and faithful of human beings, an angel in human form, the purest metal smelted from the fires of feudalism, the most complimentary and artistic product of Japanese civilization, Give her the advantages afforded the opposite sex and she will still continue to excel.



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# JAPAN'S PROGRESS IN MANCHURIA

By T. HIRAKI

THE material and social progress of South Manchuria since coming under the influence of Japan has been as remarkable as in the other territories over which our rule has recently extended. Indeed if we compare present conditions with those obtaining during the war, the transformation seems so great as to suggest quite another age. The rapid and marvellous development of the organs of communication, as well as the extraordinary increase of such industries as agriculture and mining, shows that in the province Japan is keeping step with the rest of the world. The Japanese authorities in that country, who are represented by the Governor-General of Kwantung and the South Manchuria Railway Company, must be credited with most of the improvements going on in the leased territory. The control and influence of the Kwantung Government extends through the Chinchu peninsula, while the Railway Company is carrying new industries into the more northern regions and may be said to have a very beneficial influence from the Russian frontier to the borders of Korea. The management of the South Manchuria Railway Company has, perhaps, the best grasp of the situation, and thoroughly comprehends the conditions. In fact, the rise or fall of South Manchuria largely depends on the Company.

During the seven years that have elapsed since the railway between Changchun and Port Arthur and the various branches of the Chinese Eastern Railway came under the management of Japan as the result of the Portsmouth Treaty, nothing less than a complete reformation has taken place. The South Manchuria Railway Company was established in June 1906, and empowered by the Imperial Government with the transformation of conditions then prevailing along its routes. Those who had much to do with the early success of the undertaking were the late Viscount Kodama and General Baron Terauchi; and after the complete organization of the Company Baron Goto was appointed president and Mr. Nakamura vice-president, the latter succeeding Baron Goto as president upon his promotion as Minister of Communications. The success of our railway enterprise in Manchuria and the rapid transformation of the leased territory owe much to the tireless wisdom and genius of these two men of great executive ability. Under Mr. Nakamura, Mr. Kunisawa became vice-president of the Company; and under the supervision of these two gentlemen the progress made has been sufficiently wonderful to attract the favorable attention of authoritative foreigners, whose praise of the eminent services rendered by the railway under Japanese management, is well known abroad. The South Manchuria Railway is now so much a part of Manchuria itself that the future of that country is, to a great extent, bound up with the prospects of the Company.

Of course certain conditions favorable to Japanese managemeut and progress existed in Manchuria; for not only were the two races somewhat akin in taste and colour but the country attracted the study of thoughtful Japanese, enabling our countrymen to understand the population as Russia never did and as probably no western nation ever could. Geographically and historically we were easily at home among the Manchus. The unusual attention as a commercial and economic region that Manchuria has in recent years been receiving from western countries, is largely due to the



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prosperity that it has been enjoying under Japanese management. Material prosperity inevitably leads to political importance; and thus the leased territory is yearly becoming the cynosure of all eyes.

The capital of the Company, now standing at 200,000,000 *yen*, is represented by the rolling and other stock of the Company and the very valuable Fushun and Yentai collieries, half the stock being subscribed for by Chinese and half by Japanese shareholders. The Imperial Government guarantees an annual dividend of 6 per cent on the Company's shares. On account of the imperfect economic conditions prevailing in Japan at the time of the Company's organization, only one tenth of the capital was undertaken at the start, namely 20,000,000 *yen*. But in April 1907 the work of the company greatly increased, the following lines coming under its jurisdiction; Dairen-Chanchung, Nankansei-Lushun, Tafangshan-Liushutan, Tashichiao-Yingkow, as well as the branches to the Yentai and Fushun lines, and Suchiatun-Fushun and Mukden-Antung lines, not to say anything of the numerous machineshops, buildings, and other appurtenances of the properties. Consequently further capital had to be called in; and a loan of £8,000.000 was raised in London in three instalments and a fourth loan of £5,000,000.

The chief enterprises now undertaken by the Company consist of general railway business, marine transportation, harbour facilities, mining, gas, electric power and light, hotels, laboratories, and the exploitation of various districts for the promotion of trade. As the promotion of these interests is as much associated with the progress of the country as with the prosperity of the Company, it is important to keep them in mind while considering the development of the territory. The trunk and branch lines of the Company have already been enumerated, comprising a mileage of nearly 700, and tapping the most prolific and resourceful regions of the territory. To adequately comprehend the immensity of the task undertaken and completed by the Company it must be borne in mind that at the outset all the lines had to be practically reconstructed. The Antung-Mukden line was of a 2 ft. 6 inch gauge, what is known as light railway and of little use for common railway traffic. The other lines were a 3 foot 5 inch gauge. The Company had at once to undertake a widening of the gauge along the whole line, the standard of 4 feet 8 and a half inches being adopted, with the exception of the Antung-Mukden line; and at the same time the track between Dairen and Suchiatun was doubled. The first part completed was the Port Arthur branch, and traffic was opened in November 1907. Most of the other lines were ready by June 1st, 1908. Thus since the war more than 500 miles of railway have been reconstructed, and a rolling stock of 200 big locomotives and 2,500 modern cars were at the service of the public, the whole having been carried out in a little over a year and without any interruption of traffic or communication. Such a record of achievement would be difficult to beat in any country in the world. Upon the completion of the widening of track, the next thing to engage the attention of the management was the improvement of facilities for transcontinental communication and traffic. It was determined to make the line a means of attracting passengers from Europe to come east by way of Manchuria and Korea. Accordingly fine modern express trains, with sleeping and dining cars of palatial style, were placed on the run in October 1908, connecting with the Russian trains and the cars of the International Sleeping Car Company at Changchung and with the Shanghai line at Dairen. Negotiations were opened with Russia for the purpose of having proper connections between Japanese and Russian lines in Manchuria, and a joint transportation of passengers, baggage, and freight was agreed upon, the Russian volunteer steamers consenting to co-operate. The Nippon Yusen Kaisha and the Osaka Shosen Kaisha steamers also fell in with the plan; and by January 1911 the means of communications between the East and West, Europe and Asia, were in perfect working order,

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YAMATO HOTEL, DAIREN

HEAD OFFICE OF THE SOUTH MANCHURIA RAILWAY, DAIREN

FUSHUN HOSPITAL: S. M. RAILWAY CO.

JAPANESE SCHOOL, MUKDEN

JAPAN'S PROGRESS IN MANCHURIA. *Progrès Japonais en Mandchourie. Japans Fortschritt in Manschurei.*

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WHERE JAPAN AND RUSSIA MEET

BEANS AND BEAN CAKE READY FOR SHIPPING

BEAN OIL AWAITING SHIPMENT

SHIPPING ACTIVITY AT DAIREN

WHAT JAPAN IS DOING FOR MANCHURIA. *Ce que le Japon a fait pour la Mandchourie. Was Japan fuer die Mandschurei thut.*

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with an ever increasing traffic in passengers and freight. In so short an article as this it would be impossible to enter more minutely into the other inumerable improvements made in railway facilities under Japanese jurisdiction. It is sufficient to say that all lines have now been widened and placed in running order equal to the best to be seen abroad, and the South Manchuria Railway is now second to none either in accomodations for the public or in the perfection of its manipulation. The following table shows the results of the first years :

| Year | Passengers | Tons of Freight | Revenue *Yen* | Expense *Yen* |
|---|---|---|---|---|
| 1907.. | 1,512,231 | 1,466,434 | 9,768,887 | 6,101,614 |
| 1908 .. | 1,868,140 | 3,329,036 | 12,537,142 | 5,161,408 |
| 1909... | 2,179,062 | 3,568,527 | 15,016,198 | 5,718,333 |
| 1910.. | 2,549,088 | 3,922,164 | 15,670,695 | 6,520,640 |
| 1911... | 3,158,627 | 4,505,590 | 17,526,287 | 6,908,358 |

In order to further facilitate connections by sea the Company chartered the N. Y. K. steamer *Kobe-Maru* in 1908, and since that time has maintained regular communication between Dairen and Shanghai, this being the shortest route now between Shanghai and Europe. So popular did the route become that the Company had to increase its fleet, and the *Saikyo-Maru* of the same S. S. line was also chartered, and two steamers a week ply between these important points.

Improvements in port and harbour accomodation have also been prosecuted with all possible despatch. Extensive transformations have been going on in Dairen harbour, especially in the reconstruction of the granite wall at the east pier, in the northwest breakwater, and in the dredging of the harbour. The *Tsuerhkow* foreshore has also been reclaimed to the extent of 100,000 *tsubo*. In the way of mining and electrical enterprise still greater progress is manifest. The vast improvements the Company has inaugurated in the way of hotel accommodation at all its chief points, will no doubt meet with the appreciation of a grateful travelling public. The Yamato Hotel at Dairen, with its perfect modern appointments, is one of the finest hostelries in the Far East; and another hotel of the same name at Port Arthur is supplying the public with a long felt necessity. In Mukden part of the railway station has been transformed into hotel accommodation for the convenience of travellers stopping over there, and with the hope of inviting tourists to make a longer stay in summer. Encouragement has been offered to tourists at various points; and at Dairen villas have been built for rent to those desiring to summer in that attractive region. The number of travellers using the Company's hotels seems to show a very favourable increase, the figures standing as follows :

| Year | No. of Guests |
|---|---|
| 1907 ... ... ... ... | 1,514 |
| 1908 ... ... ... ... | 5,996 |
| 1909 ... ... ... ... | 10,505 |
| 1910 ... ... ... ... | 14,432 |
| 1912 ... ... ... ... | 21,576 |

With regard to the many social improvements the Company has been the means of introducing into Manchuria, its municipal undertakings are of importance. The Company has to some extent aimed at colonization; and in order to make the Japanese communities what they ought to be, the Company has been empowered with the levying of rates and the collection of taxes for the maintenance of municipal government and town improvements. This authority does not, of course, extend beyond the railway zone. At present the expenditure for public works is defrayed by the Government, but ordinary municipal expenses must come out of the local taxes. In this respect all citizens and and inhabitants of the railway zone, of whatever name or nationality, are treated on a basis of perfect equality, and in municipal and commercial encouragement everything possible is done to realize fully the spirit of the "open door." The following statistics will do more than a lengthy resumè to indicate the extent of enterprise the South Mauchuria Railway Company has undertaken for the development of Manchuria. With the exception of 100,000,000 *yen* invested by the Imperial Government, the following investments have been made by the Company :

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| | *Yen* |
|---|---|
| Railways .. ... ... ... ... ... | 65,790,000 |
| Shipping .. ... ... ... ... ... | 2,810,000 |
| Electricity ... ... ... ... ... | 4,570,000 |
| Gas ... ... ... ... ... ... ... | 780,000 |
| Harbours ... ... ... ... ... | 7,010,000 |
| Factories ... ... ... ... ... | 5.680,000 |
| Hotels ... ... ... ... ... ... | 1,070,000 |
| Buildings ... ... ... ... ... | 9,040,000 |
| Municipalities ... ... ... ... | 9,470,000 |
| Mining ... ... ... ... ... ... | 8,990,000 |
| Total ... ... ... ... ... | *Yen* 115,400,000 |

What has been the return from these heavy investments? On the whole it may be said to have more than justified the venture of the management. We subjoin a table setting forth receipts and expenditures with profits for the period of the Company's management:

| Year | Receipts | Expenses | Net Profits |
|---|---|---|---|
| 1907 ... | 12,543,116 | 10,526,531 | 2,016,485 |
| 1908 ... | 17,615,682 | 15,502,102 | 2,113,580 |
| 1909 ... | 23,113,933 | 17,342,234 | 5,771,698 |
| 1910 ... | 24,777,685 | 21,079,368 | 3,708,316 |
| 1911 ... | 28,155,079 | 24,487,652 | 3,670,427 |
| Totals | 106,205,495 | 88,937,887 | 17,280,506 |

We have dwelt at length on the management and material development of the Company, but it would be a grave error to assume that this was the dominating motive of Japan in furthering railway enterprise in Manchuria. The aim of the South Manchuria Railway Company, in co-operation with the Japanese Government in Kwantung, is largely *social*, *moral*, and *political*. It is Japan's policy to make this frontier between herself and foreign powers a means of assisting reconciliation between East and West, and so, thereby, to do something toward ensuring good-will among mankind and securing the peace of the world. In Manchuria lies the danger line between East and West. Keep peace here, and the danger elsewhere will be slight.

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## THE OLD PATHS

Susumi taru
Yo ni umare taru
Unai ni mo
Mukashi no koto wo
Mazu oshie nan!

E'en children born in modern days
Should first be taught the good old ways!

By His Majesty the late Emperor,
Tran. by J. Ingram Bryan

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# Around the Hibachi

## "ALL'S WELL THAT ENDS WELL"

*IINAZUKE!* To many a brave youth and gentle maiden of Japan this is a word of terror and despair. To be an *iinazuke* is to be bound every way about, and lack all natural freedom with regard to the divinest and deepest of all human realities: the love of a man for a maid. *Iinazuke* means that when you are a wee boy or girl you are pledged by parents to marry another child when you come of age, the other wee one being likewise bound to marry you; and if you are a boy, when the spring-time of love comes, and you feel the heavenly voice calling you to marriage with some fair one on whom you have long set your eye and heart, your parents will calmly inform you that such is impossible, as you are already married. You may look as surprised as you please, and wonder audibly how so important an event could occur without the principal parties to the contract, but all to no purpose. *Iinazuke! iinazuke!* This is the only answer, and it is final. Well, if ever there is a time when a man is conscientiously tempted to bigamy it is then. According to old customs the youth and maiden doomed to *iinazuke* by parents are in honour bound to stand by the contract or be guilty of unfilial action, and thus disgrace the family. To wake up, as the dawn of adolescence approaches, and find you are already betrothed, is an experience better imagined than described. The individual goes about the streets as a doomed creature upon whom no marriagable person may look with hope. Throughout the countryside the two children are regarded as husband and wife, waiting to come together when they are of age; and there is no help for it. Who can wonder then that many a youthful pair, pledged by parents, would rather secretly pledge themselves and die together than to marry a mate undesired, and live! Thereby in public opinion they avoid disgracing their parents and have one supreme moment of love's consummation. Almost every week stories are recorded in the press of youthful couples who falling in love, and not permitted to marry, resolve to die together; and accordingly commit *shinju*: die for the sake of love!

Yuki Ishii was an *iinazuke*. She was the buxom daughter of one Sangoro Ishii of Haneda, and in infancy had been betrothed to a distant relative of her father. The father had not even seen the boy, but of course he knew the boy's father, and the two came to terms. And so the little child-wife grew up day by day in the village of Haneda, looked upon by the community as betrothed to a boy growing up elsewhere, both waiting for the years to bring them together: a sort of foreordination with a vengeance.

In time Yuki came to know of her fate, and pondered deeply upon her



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future. That there must be some way out of so awful a predicament she could not but believe; but what that way was she knew not. However, as the fatal hour approached, Yuki disappeared, no one knew where. The police, whom all girls regard with unspeakable awe, searched everywhere for her, in vain; and when they informed the disappointed father that there was no trace of her, his lamentation was great and he refused to be comforted. After a few months of mysterious absence, behold, one day Yuki turned up at her father's door, imploring his pardon for her unfilial behaviour. The old man's rage had softened into sorrow; and as she was, after all, a bit of his own flesh, he stood ready to forget the past, if she would promise never to repeat the desertion. Her tears melted his heart, and he gave her the hand of forgiveness. But the old man knew somewhat the heart of the child, and that the thoughts of love are long, long thoughts; so he decided that the sooner the two *iinazuke* were brought together the better. The day and hour for the formal ceremony were appointed, and Yuki was calmly awaiting the dread moment, when lo, she again was not to be found, her disappearance being just as mysterious as before.

The officers of the law now instituted a search more diligent than ever, but no trace of Yuki could they find. At last one of the young villagers informed the father that he had seen the face of a girl, much resembling Miss Yuki, protruding from the hatchway of a junk plying between Tokyo and Yokohama, and suggested that she might have eloped with a boatman. Acting on this clue the Yokohama police boarded every junk arriving in port; and after some days they hit upon a woman that fairly answered the description. She was hailed to the police station, the old man was called to identify her, and sure enough, there was the renegade Yuki.

The police placed the youthful rebel in the confessional box, as Japanese police are accustomed to do, when the following facts were slowly elicited from the prisoner. When she ran away from home in the first instance, she had secured a good place as waitress in a restaurant in the outskirts of the city. There she became acquainted with a young *sendo* (boatman) who used to take meals at the restaurant. His name was Tatsujiro, and he soon fell in love with her and she with him. As the affection was mutual they resolved to marry; but she thought of her father, and could not allow love to displace filial duty. So she went back to him to ask pardon, and to hope for some way out of the difficulty. But no sooner was she received back again and established in her old position in the family, than she was threatened by the pledge her father had given his relative; so she preferred to elope with her lover sooner than marry the man she had never seen and did not love. Tatsujiro, standing by in court, endorsed all his sweetheart had said. He added that he also was a victim of *iinazuke;* and in order to escape so untoward a fate, he had run off and become a boatman, marrying the first woman with whom he had fallen in love, the fair maid, Yuki, who now stood before them.

The police now put Tatsujiro through a long examination on his precedents. He had come of a certain family of good repute, and was born at such a time in such a place. His father's age was this and his mother's age was that; and one was male and the other was female; for every blank in the police catechism had to be filled. When Tetsujiro declared that he was the second son of Sankichi Kimura of Kozu, Kanagawa prefecture, Yuki's father took on a look of astonishment, and began to break into alternate convulsive chuckles and sobs. The officers gazed at each other in amazement, wondering whether the old man had fallen ill, or was becoming demented. As soon as he could recover himself a bit he held up his hand and besought the police to stay the examination there and then; for the young man was actually the very one to whom he had betrothed his daughter in childhood. "Wonder of wonders", exclaimed the old man, still gasping out chuckles and spasmodic laughter. "And you are the second son of my second cousin, Kimura. Who could have believed such a thing possible? All's well that ends well! Ha, Ha, Ha!"

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# CURRENT JAPANESE THOUGHT

## THE EDITOR

**Departure of Sir Claude MacDonald**

His tenure of office as British Ambassador having expired, Sir Claude and Lady MacDonald and family have taken their departure from the country, to the regret of all foreigners in Japan, others as well as British subjects. After a distinguished career as a soldier in Africa and India and later as British Minister in Peking, Sir Claude was appointed to Japan, and later became the first Ambassador of Great Britain to the Court of the Mikado, where for twelve years he has worthily represented the great Empire on which the sun never sets. Not less estimable and popular has been Lady MacDonald, who will be greatly missed in the social life of the Japanese capital and among the foreign community generally. The British Embassy in Tokyo during her presidency as hostess has been more than an official residence; it has been a model of all that a British home should be, a virtue not to be overlooked in a corner so far removed from the center of British civilization. Before leaving Japan the British ladies of Tokyo gave her a pleasant surprise by the presentation of a farewell address and a handsome silver salver of exquisite Japanese workmanship with appropriate engraving. Sir Claude and Lady MacDonald depart from Japan with the best wishes of all those whose pleasure it was to know them during their long sojourn in the Far East.

**The new British Ambassador**

The news that the new British Ambassador to Japan is to be Sir William Conyngham Greene, recently British Minister to Denmark, has been received with much interest, and the appointment has met with the cordial approval of his Majesty, the Emperor of Japan. We notice that the new representative of Great Britain is an Irishman, educated at Harrow and Oxford, and has been in diplomatic life since 1877, when he entered the Foreign Office and subsequently was advanced to the position of Third Secretary of the Legation at Athens, whence he was transferred in 1883 to Darmstadt as Chargé d'Affaires, which office he held till 1887, when he became Second Secretary at the Hague. From 1893 to 1896 he was Chargé d'Affaires at Teheran, and from 1901 to 1905 was British Minister to Berne. After holding similar diplomatic appointments at Pretoria and Bucharest, Sir Conyngham became Minister to Denmark last year. Those who have met the new Ambassador speak in the highest terms of his presence; and the people of Japan, as well as all foreign residents, welcome him to the Far East.

**The Spirit of Meiji Tenno**

For more than thirty days after the burial of the late Emperor the mortuary shrines at Aoyama and Momoyama were thrown open to the respectful scrutiny of the patriotic public, and for this period and longer a daily stream of humanity poured in and out of the Imperial enclosures. No day saw any abatement in the endless multitude that thronged to do homage to the immortal spirit of the beloved ruler departed, and the number that from all parts of the Empire came to show the nation's devotion to its great dead, must have been many millions. And in Tokyo every one who came to do reverence to the spirit of the Emperor, passed on to the grave of General Nogi afterwards, and paid a last tribute of respect to the nation's hero. Thus the deaths of the two great personages created a stirring of the multitudes throughout the country



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as nothing else could have done, and caused a movement of religious revival the results of which it is not easy to estimate. The multitudes embraced all sorts and conditions of men, women, and children, many of them mothers with babies on their backs, and many aged and infirm, themselves on the brink of the grave. It would be interesting indeed to know their religious sentiments as they performed their devotions at each sacred spot; but on this subject the press and people of Japan have maintained silence. But whatever the moral and religious significance of two such great events, there is no doubt that their effects have been profound and universal.

**The War in the Balkans**

The outbreak of war between Turkey and the Balkan states, following close upon the Turko-Italian peace, is viewed by Japan as representing an uncertain progress of civilization in central Europe, and a summons to the powers to wake up and clean house. The outcome of the struggle will be watched with the keenest of interest, as these fighting races of ancient breed surrounding Turkey on all sides, will doubtless give the "Sick man of Europe" a hard fight for existence; and if Turkey survives the ordeal, the future of that section of the continent will be settled indefinitely. There is some feeling of satisfaction in Japan that Russia and Austria have shown a disposition to interfere. The acquirement of greater autonomy among the several states involved is about the only important result anticipated from the war. That the European powers will permit the partition of Turkey is not believed by any one in Japan.

**General Nogi's Suicide**

The Japanese press for many weeks has been full of comment and speculation as to the moral import and influence of General Nogi's death on the rising generation of Japan. While the great man is praised for his illustrious career and his nobility of character there is some indication of a disposition to regard his mode of taking leave of life as out of keeping with the spirit of new Japan. Mr. M. Minami, writing in the pages of the *Taiyō*, represents the feeling of a large class of educated Japanese when he says: "We cannot regard the act as worthy of commendation. Self-destruction is never that. Much less is it so in the case of one rightly regarded as the flower of the nation, and the most trusted servant of his Majesty the late Emperor. That such an act was not to be approved is what General Nogi himself confessed and admitted in the opening words of his last will. This showed that his conscience was ill at ease in respect to the deed he was about to perform. What General Nogi's conscience openly condemned it is unnecessary for other people to try to defend. His yielding to a suicidal desire was a conscious concession to weakness; and nothing could be more absurd than to regard his last act as the noblest of his life. All right-thinking persons must remember the great man for the nobility of his life and not for the mistake of his death."

**Japan and China**

The long hesitation of the powers to recognize the results of the revolution in China, and their continued refusal to acknowledge the new republican government, has caused a good deal of speculation in Japan, the attitude on the whole meeting with full approval. The new turn of affairs with reference to the Chinese loan is, however, a matter concerning which Japan is not quite so confident There is a strong conviction that the failure of the syndicate of the powers and the triumph of a certain financial agent, have something to do with the attitude of Japan and Russia with regard to special rights in China; and some sections of the vernacular press are uncertain whether Japan should not act independently in her own interests, rather than prejudice them by adhering to the concert of the powers. Japan has her interests in China, just the same as other nations have, and she deems it her duty to safeguard them no less than other countries do theirs; and she, therefore, resents somewhat the at-

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titude of those who consider her claims mere pretensions, while their own are denominated rights. If it be the aim of the new financial syndicate to oust Japan from her legitimately acquired position in China, then no nation can countenance this attitude without breaking the concert of the powers and menacing the peace of the Far East. Even so representative an organ as the *Japan Times* says: "We think it high time for this country (Japan) to stand on its guard, and to consider seriously and at once, whether or not there is further necessity of remaining loyal to the concert of the powers in China."

**Admiral Baron Saito**

One of the most able and popular ministers of the Imperial cabinet is Admiral Baron Saito, Minister of the Navy; and his recent promotion to the rank of full Admiral will meet with the approval of the whole nation and bring him the congratulations of his numerous friends. The management of so arduous and expensive a responsibility as the navy of a great nation in a time of rapid improvement, financial stress, and public criticism, is no light task; and to Admiral Baron Saito must be given the credit of having kept the Imperial Navy up to a standard worthy of his country, both in material and personnel.

**Japan Loses a Friend**

In the death of Captain Francis Brinkley, R. A., for 31 years Editor of the *Japan Mail*, and long the Tokyo Correspondent of the *London Times*, the world of journalism loses an upright master of the pen, Japan a faithful friend and interpreter, while the English speaking people are deprived of an unerring exponent of oriental civilization and the Japanese point of view. Since Japan opened her doors to the western world she has found few foreigners so well equipped or so ready unswervingly to devote themselves to her service; for Captain Brinkley may be said to have spent his whole lifetime in the cause of Japan. Leading statesmen of the nation do not hesitate to ascribe in a large measure to his word and pen the consummation of the Anglo-Japanese Alliance. Certainly, had it not been for his able advocacy of Japanese policy making this country so well and favourably known to the English speaking world, Japan would not have gained the confidence of the Powers to the extent that she has. As a writer of lucid and forcible English, and as an authority on Japanese Art, Literature, and Language, Captain Brinkley had no equal among foreigners in the Far East, nor indeed elsewhere. The far-reaching influence of Captain Brinkley was by no means limited to people of his own race. His influence over Japanese thought and civilization was profound beyond estimation. Born of a brilliant Irish family in 1841, he was educated at Dublin University, whence he entered the Royal Military College at Woolwich; and as a young lieutenant he was sent to the garrison at Hongkong, coming from there to the British regiment at Yokohama in 1867. The young officer fell in love with Japan at once, entered upon an earnest study of the language, and finally left the Army for educational work in the Japanese Naval Artillery School, and thenceforward devoted his whole life to Japan.

**Japanese Education**

Dr. Charles W. Eliot's stringent criticisms of the Japanese educational system, coming, as they do, from no less an authority than the ex-president of Harvard, and confirming the long expressed opinions of certain leaders of public thought in Japan, have caused quite a stir in this country; but it is not at all likely that the suggestions of the great American will be immediately acted upon by the Tokyo Education Office. It is quite true, as Dr. Eliot avers, that the Japanese policy in education is to force all minds into the same mould and produce obedient citizens of a uniform type, allowing no such electicism as obtains in the *curricula* of American schools; for the Japanese authorities contend that without such absloute direction on their part, the youth of the nation would be incapable of selecting the studies best adapted to

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its own interests. The average Japanese youth, if left to himself, would doubtless make a remarkable selection of subjects for study. The main idea with many seems to be to put in the time necessary for graduation rather than to acquire efficiency in any particular branch of knowledge. The abandonment of examinations, as suggested by some, would meet with his unqualified approval. Perhaps this weakness on the part of a considerable proportion of students is encouraged by the apparent indifference of the educational authorities to the quality of teaching practiced in the average school. When a student has too many subjects to claim his attention, and these are not taught in a thoroughly modern and scientific manner, he naturally feels that the sooner the unhappy process is over the better, that he may have some chance to improve his knowledge after he gets rid of the school. The system tends to make the diploma, rather than knowledge, the chief end of education. But the evil is not in the educational system, as Dr. Eliot seem to think; it is in the training system. Until the normal schools of the nation are in every way up to date, and have at their head the very ablest educationists the nation can produce, with English, American, and German assistants to advise in method and help to turn out modern teachers, no change in the national system of education can effect improvement. The present system is a good one if properly and scientifically carried into effect. As to Dr. Eliot's advice in regard to female education, the Japanese reject it *in toto*, maintaining, and rightly so, that the Japanese woman must receive a thoroughly modern education that will fit her to become an intelligent companion and helpmate to her husband, who himself is educated on modern lines. To keep the Japanese woman under the old patriachal system, as the ex-president of Harvard suggests, would be to provide trouble for the Japanese family of the future. The Japanese do not admire the old form of woman's education, or no education, as it was, save for the admirable degree of patience and self sacrifice that characterized the mothers of old Japan; but this spirit of Yamato is not inconsistent with modern education for women, and the nation is wisely determined to promote mental development among its women equally with the male portion of the population. The trouble is Dr. Eliot spent far too short a time in Japan to obtain any adequate idea of the progress of education, or what is still more important, to gain a balanced conception of the difference between the old and new Japan. Japan's most pressing educational needs to-day are better accommodation for the thousands of students thirsting for knowledge, and great leaders and teachers in the sphere of education to create and direct ambition in the rising generation. Japan has already many great teachers, but they are not always given a voice in the education of the nation. When the people and the Educational Department of Japan realize that the teacher is the maker of the nation, the matter will receive the attention it deserves. It is not too much to say that the future of Japan depends more upon her teachers than upon any other one factor; for they are the real moulders of each rising generation.

**Dr. Nitobe on America**

Dr. Inazo Nitobe, the celebrated scholar and literateur, who recently delivered courses of lectures on Japanese civilization, as exchange professor in various American universities, gave an account of his experiences in the United States before the last meeting of the Tokyo English Language Club. It was very gratifying to all Americans present to hear from the distinguished lecturer that his trip was satisfactory and that everywhere throughout the United States he met with a most cordial reception. He confessed that his acceptance of an invitation to deliver addresses among the Japanese in California was undertaken with some trepidation, as he had been led to understand from the newspapers that these settlers were somewhat badly treated and in a complaining mood. He therefore went among them expecting to tell them some plain truths as to the duty of

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ignoring small inconveniences and insignificant instances of unfair treatment and to obey the laws of their adopted country and assimilate its customs and civilization. But to his delighted surprise he found little necessity of tendering such advice, as most of the Japanese in California took up the greater part of the visitor's time in showing off their prosperity and the good fellowship that prevailed between them and the Americans. When he referred to the matter of complaints against their treatment, the Japanese in California regretted that their compatriots at home had been led to misunderstand their condition. Dr. Nitobe visited some of the leading men of the state, and in one case he made a special point of calling upon the Mayor of a city who was noted for anti-Japanese proclivities; but when he arrived at the station at midnight the Mayor was the first to greet him with a handshake, and took him in his automobile to a hotel. The visitor naturally thought this a remarkable way of showing an anti-Japanese spirit. Next day the Mayor took Dr. Nitobe around among the Japanese of the community, and seemed to know all of them by name and to be on the most familiar terms with them. Asked whether he was not opposed to Japanese immigration, the Mayor admitted that he was opposed to unrestricted immigration of all nationalities, and that as most of the immigrants to California were Japanese, he was opposed to their unrestricted entrance to the state; but he assured Dr. Nitobe that the Japanese settlers in his district were good fellows and welcome citizens there. Dr. Nitobe got the impression that the anti-Japanese crusade, when it protrudes in California, was chiefly an election dodge, and not very serious or profound. On going east Dr. Nitobe met with the same cordial welcome from all classes. In his lectures at the various universities he had not expected much patronage, as he had been told that some of the former exchange lecturers from Europe had only from four to forty students; but he was again pleasantly surprised by having an audience of from 500 to 1,000 at some of the universities where he delivered lectures and not less than 200 at any. On the whole the lecturer was convinced of the continued sincere friendship of the American people for Japan. He was aware that restless spirits like Captain Hobson, were engaged in a campaign of anti-Japanese propaganda, which no doubt sowed some bad seed; but he felt that the American people were not the kind to let such ill weeds choke out the long honoured and appreciated friendship between America and Japan. Friendship had its enemies no less than virtue, and it was the duty of all noble minds to labour for the preservation of international good-will. Dr. Nitobe confessed that as a young man he started upon his educational career with an absorbing ambition to become a bridge between the East and the West, a means of their mutual interchange of thought and feeling, so that they might enjoy that intimacy which is essential to peace and good-will. It is a great satisfaction to his friends in America as well as to his own countrymen to know that this distinguished son of Nippon has been eminently used in promoting the interests of international enlightenment for which he was despatched abroad.

**Analysis of Japan's Foreign Trade**

Japanese papers publish the following interesting statement by Mr. Oka, the Director of the Industrial Bureau in the Department of Agriculture and Commerce:—

Investigations have been made into the condition of the industrial development which has been in progress in Japan and also into the lines of goods exported from this country, which have the closest relation with industry. The result is as mentioned below:—

*Export of Manufactures.*—A large part of the commodities exported from Japan consists of raw material for manufactures. The export of these lines of goods is still on the increase, but, compared with manufactured materials and manufactures, the rate of increase in the export of raw materials is very slow, the percentage each year gradually declining. In recent years the export o

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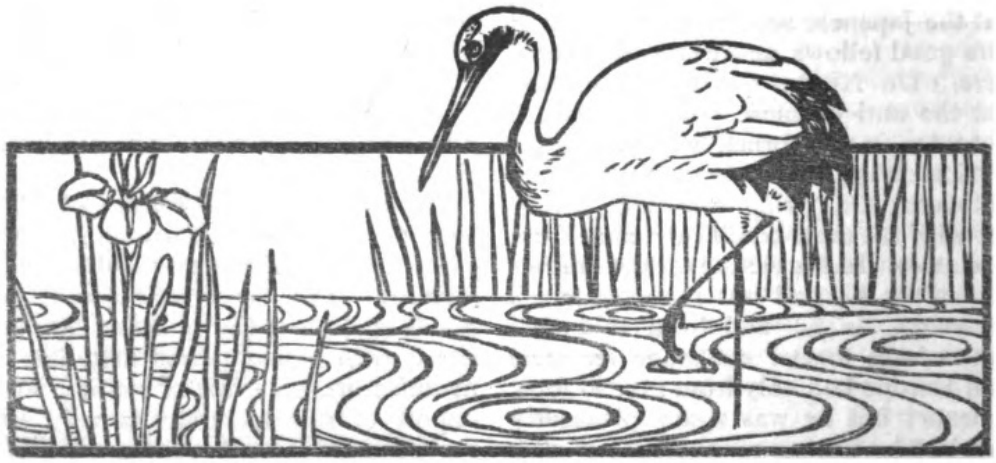
manufactures has been increasing annually. This is due to a large development in industry, consuming more raw materials. The export of manufactured materials for industrial works still continues to increase, and these goods represent about 50 per cent. of the total exports. The export of manufactured goods, which represented not more than 3½ per cent of the total exports in 1877, increased to about 25 per cent in 1894, and to over 30 per cent between 1902 and 1907. This fact will show what great strides have been made in the production of manufactured material and manufactures. In particular, manufactures have been making a healthy progress.

*Import of Raw Materials.*—Import of the raw materials of manufacture has been steadily advancing. The value of the imports of these goods, which amounted to about ¥1,100,000 in 1877, increased to ¥140,000,000 in 1905, and exceeded ¥200,000,000 in 1910. The percentage of export, which was about 4.6% in 1877, increased to 30% in 1899, and 45% in 1910. This phenomenon will show that in Japan, where the production of raw materials is insufficient, imports increase as the production of manufactures increases. Manufactured material showed a marked increase in import about 1905, and the value exceeded ¥100,000,000 in 1907, but the increase has not been so remarkable as in the import of raw materials, the annual increase in the latter case ranging between 10 and 30 per cent since 1907. The import of manufactured goods made a marked increase after each of Japan's two wars. In 1907 the value of these goods imported amounted to ¥150,000,000. The increase is due to the increase shown in the import of machinery as the result of the *post-bellum* enterprises and also an increase in the demand for articles of luxury after the war, but the value dropped to about ¥120,000,000 in 1908 or 1909. Last year the import of such goods again increased to about ¥150,000,000 in consequence of the heavy import made in anticipation of the new Customs tariff. Since 1892, a great change has taken place in the lines of exports and imports. Japan, which had been a raw-material export country, has now become a raw-material import country, showing that industry is making healthy progress. This is a phenomenon satisfactory to Japan, and as the result of the revision of the Customs tariff further advances may be anticipated.



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By Miyagawa Isshō (begining of the 19th century).

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# THE JAPAN MAGAZINE

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no-9

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PROPRIETOR
Seishin Hirayama

MANAGER
Y. Bryan Yamashita

EDITOR
Dr. J. Ingram Bryan

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# JAPANESE NATIONAL ANTHEM.

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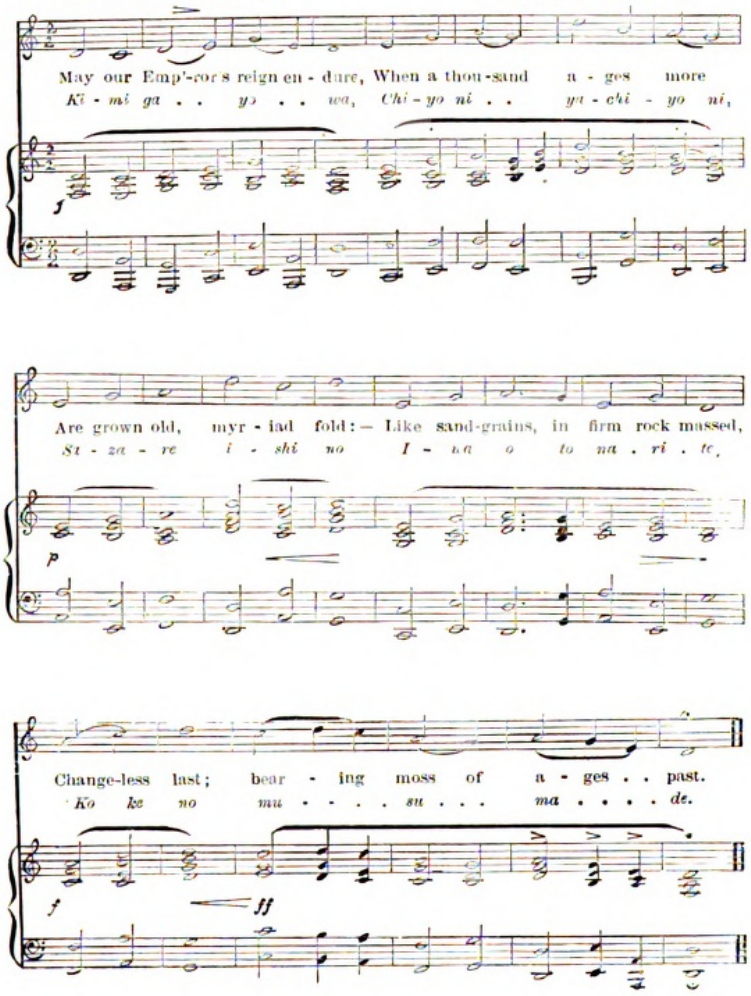


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*La chanson nationale du Japon. Die Japanische Nationalhymne.*

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COUNT OKUMA

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THE JAPAN MAGAZINE

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# THE FUTURE OF CONSTITUTIONAL GOVERNMENT IN JAPAN

By COUNT OKUMA

THE real progress of constitutional goverment in Japan has of late been questioned by some, but I doubt whether this position is taken by any one sufficiently familiar with modern conditions in Japan to be capable of arriving at a valid conclusion. Of Japan's general progress and internal development the world seems to entertain no doubt; and the same attitude may be safely assumed with regard to our political, and no less our constitutional, progress. In this respect I am convinced that our future is assured. It is especially difficult for foreigners to become sufficiently acquainted with Japanese society to be able to form an accurate estimate of our advancement; for they not only labour under the disadvantage of not knowing our language well, but the still greater one of ignorance of our national character. At any rate a good many of the opinions attributed to foreigners in regard to Japan and her institutions appear to be based on misconception.

Of course in a land of ancient traditions and time-honoured customs and convictions transformation cannot work itself to completion with such celerity as in young countries that bend like saplings. A country can change outwardly much more rapidly than it can inwardly. Taking for granted that the progress of constitutional government in a country with a past like Japan must be natural and gradual, the Japanese may feel quite satisfied as to its future development. Our social progress has certainly been remarkable; and the centralization of authority in the Imperial Throne is a fact about which none of us entertain any doubt. Though the Emperor of Japan be an all-powerful monarch, yet there is no disposition to despotism, such as we see in some European countries, and even in China. Ours is a constitutional monarchy in the best sense of the word; and one which we can regard with pride as compared with other lands. In no country could the Ruler take a more minute and personal interest in the welfare and happiness of his subjects, doing all in his power to promote the interests of the people. The chief ambition of the Imperial Throne of Japan is, and has been, to make the enjoyment of the nation that of the Throne and the people's sorrow and tribulation those of the monarch. To be one with the people is the divine mission of the



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Emperor of Japan. At the same time the Emperor is the source whence all national measures proceed. As a father, he is the head and heart of the family, caring ever for the happiness and good of the children in his care. With a government in loyal obedience to such a monarch, the people have their assurance of enlightened progress, knowing that the constitutional progress of the nation will follow lines suggested after well digesting the progress of civilization in all other lands. If the progress of constitutional government in Japan be somewhat different from what it has been in other countries, or from what foreigners expect, it is nevertheless well adapted to the conditions obtaining in Japan, being the result of careful eclecticism after duly examining the merits and demerits of other governments. Japan has aimed to adopt the virtues of all without the vices of any. How far we have succeeded time alone will tell. The present policy of the government and people alike is to enforce the constitution in accordance with the national ideal. If ideal be higher than practice, it is only what might be expected among all things human.

In estimating the political progress of Japan a good many things should be taken into consideration, which are not apt to receive due weight. The modern institutions of Japan are but the result of a few years of progress. Nor are some of these phases of civilization so very old abroad. Japan is therefore still in a transition period. We cannot be judged from exactly the same standpoint or standard as nations more advantageously situated in regard to the progress of modern institutions. Neither in our politics nor our general civilization can we be reproached with the hindrances that retard efficiency. If a nation is to be judged by its deficiencies rather than its efficiencies, then no nation would meet the approval of mankind. But those who understand the fundamental bases of Japanese civilization, will take a more hopeful view of our future. The whole spirit of our nation is after progress, and the same spirit pervades our constitutional development. We are anxious not to stand for mere insularity but for universal truth in all the forms it should take among a highly civilized and growing people. The promotion of equal rights, the weakening of oligarchical tendencies of government, the influence of public opinion, all these aspects of a living nation are showing more and more development in Japan. And the future is fraught with hope for even a more rapid rate of progress than in the past.

Naturally constitutional government in Japan still shows some feudal tendencies. We are not yet far enough removed from that age to have completely broken off our connections. But it is safe to say that few governments have shown such capacity for rapid transition in a transition period. The fact that Japan feels no serious inconvenience in enforcing her constitution in the face of her recent advent from the old age, is proof of my contention. This has not always been the case with western countries. With some of them the progress of government was very slow, and the habits of feudalism followed hard after political reformation. The power of the nobles and the influence of the Church prevailed over government long after it had attained to a constitutional position. In some European countries even to-day these influences are overpowering beyond measure. In some instances that might be named, the government is constitutional in name only, for the whole tenor of government is despotic in the extreme. Now in Japan we are happily free from this disadvantage. Neither Shinto nor Buddhism has any political power in this country. Their influence is purely moral and spiritual. So also is it with our nobility. At the time of the Restoration our 700 *daimyo* laid down their titles of rank at the feet of the Throne, and placed themselves unreservedly in the hands of their Emperor to do as seemed best. The Emperor saw fit to rank them as peers, but their clans were abolished and their feudal prestige came to an end. To-day they neither claim nor exercise any special power over the government or the state. The constitution is enforced in accordance with the

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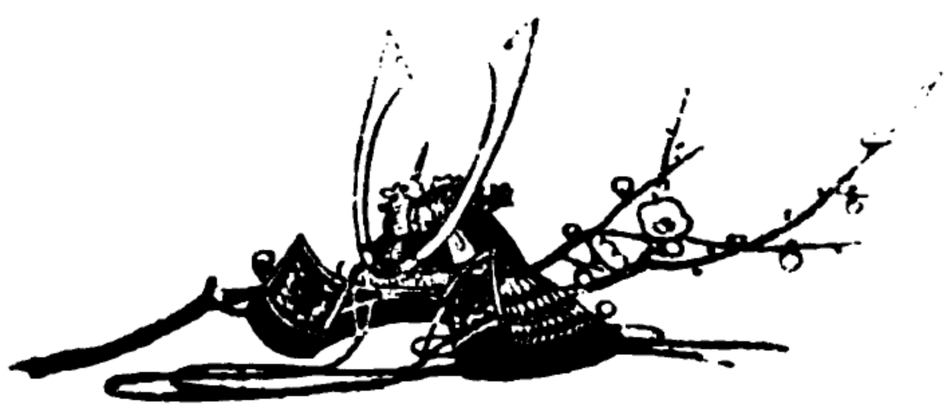
will of the people. It is not the case, as some fondly imagine, that Japan is ruled by the nobles. In fact the opportunity for the people to participate in the government is so universally open, that should we be afflicted with a suffragette propaganda, there would be some possibility of their getting the upper hand. If our authorities would but excercise themselves more actively in the reformation of vices I believe there is the brightest future before constitutional government in Japan.

The fear of some is that our militarists may get the upper hand in the government and over-ride the constitution. This apprehension of a dominant minority is for the most part entirely groundless. Neither our national polity nor our national characteristics would permit such an anachronism in the state. Japan could never endure the spectacle of a military class impairing her political progress and endangering the honour of the constitution. As time goes on, cities multiply and increase in population; and with the progress of commerce and industry prices rise and times are poor for some; so there is danger of a wide gulf forming between the rich and the poor, facing us with problems of poverty and unemployment hitherto unknown in Japan. The labour unrest that for some time has disturbed and disfigured European civilization, may also invade our shores. The future, therefore, is not without its problems for us, requiring the outmost consideration. But such questions will hardly ever cause such widespread discomfort and difficulty as in Europe; for Japanese civilization is more disposed to keep order and maintain national dignity. We detest argument and squabble, and trust to the Throne, the center of all authority. The sacred character of the Imperial person wields a purifying influence over the restless multitude, calming its irritation and calling for its best side. In the ultimate outcome, if any serious trouble should occur, the people would not trust wholly to a mere constitution, but to the Emperor of whose will *all* laws, including the constitution, are an expression. There is nothing Japan cannot do when the sovereign sees fit to intervene. This gives the people ample confidence and smooths the way over many a difficulty. This personal magnetism of the Emperor over the nation, to which all action, all activity, all opinion and enterprise is subject, places Japan in a position of advantage over all other countries as she faces the social and industrial problems of the future. To this virtue the nation trusts for the development and perfection of constitutional government in the coming years, and the trust will never prove misplaced. In Japan, therefore, the constitution cannot be regarded as a thing apart from the will of the Emperor. It is not a dead document, or a historical paper deserving the respect of things ancestral and old. It is but an outward expression of the mind of a living, divine personality, who is father, protector and master of the whole people, who serve in loving loyalty the Ruler's every wish and desire. Thus the constitution of Japan will grow more perfect and attain more efficient enforcement as people find better and more improved ways of carrying out the Imperial will, and building up the nation. A form of government expressing the will of such a monarch as ours must inevitably improve with time. Thus our sovereign, our national polity and our people are all bound together in one integral whole, absorbed by an undivided aim to perfect the Government and to assist the state.



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# JAPANESE OPERA

By MADAM T. SHIBATA

RECENT attempts at creating Japanese opera have attracted wide attention in Japan, and form an interesting episode in the progress of modern art in the Far East. The Japanese are slow to accept an innovation of this kind, and the question still hangs in the balance. Not that opera of a kind has not been familiar to the Japanese for centuries; but it has been of a nature far removed from what is understood by the term in Europe. Just as modern opera had its origin in the rhapsodizing chorus of the Greek drama, so the Japanese No-drama, which is undoubtedly a kind of operetta, had its origin in the chorus of the old religious drama. Since this ancient lyrical drama was a species of opera, one would think that there should be no difficulty in modern opera taking root in Japan. But the difficulty lies in the failure to blend occidental ideas of vocal music with those of Japan. The musical setting of the operas so far attempted in Japan has so strong a degree of western flavor that the average Japanese audience cannot relish it. Consequently all attempts at modern opera have met with more or less ridicule.

The supporters of the good cause must not, however, be discouraged by this circumstance. When opera was first introduced into Europe it did not find welcome everywhere. Down to the 16th century there had been but little advance made on the Greek chorus, and that mostly by the Italians. The most popular form of early opera was the ballet, a medley of dancing choral singing with musical dialogue. In Germany the seed of the opera fell on stony ground; and down to the beginning of the 17th century most of the opera produced in that country was Italian and performed by Italian singers. In England opera seems to have found an early home, encouraged as it was by the custom of having masks at Court, these being a kind of opera infused with recitative. The 17th century produced music-masters such as Purcell, Handel and Bach, princes in the realm of opera, and in their hands a great advance was made in the art. For some time it became a tendency of lyrical dramatic art to devote itself chiefly to comedy; but under the divine touch of Mozart it reached perfection in expressing the serious side of life.

What Japan waits for, too, is the rise of some great musical genuis who can set her thoughts to sounds acceptable to the native ear and inspiring to the native soul. Japan yearns for that genius who can write a dramatic and musical composition wherein the musical design grows naturally out of the action of the scene. After that, perhaps, Japan, like other countries will have also to create a taste for this poet-musician. Our theatre-going public is something like that of ancient Europe. Our modern audience takes its place before the stage only for purposes of distraction; yes, "it wishes to *distract*, not *collect*," itself, as Wagner said long ago; and the need of the seeker after distraction, is merely artificial details, not aesthetic



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MADAM SHIBATA, THE JAPANESE OPERA SINGER. *Cantarice d'opera Japonaise.*
*Japanischer Opernsänger.*

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SCENES FROM "YUYA", A JAPANESE OPERA: MADAM SHIBATA AND MR. K. SHIMIDZU.
*L'Opéra rjaponise : Scènes de L'opéra " Yuya", rôles principaux présentés par Mme Shibata et Mr. Shimidzu.*
*Die japanische Oper: Scenen aus der Oper " Yuya", Hauptrollen dargestellt von Madam Shibata und Herrn Shimidzu.*

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unity. Japan labors under a new theatrical audience. The old nobility of Japan cultivated a real taste for art. They were the patrons of the No-drama. They had their own actors and their own singers; and often participated in the play themselves. But to-day the public taste in art has gone over to the theater managers who employ the actors and singers. Japan awaits a master who is sufficiently independent of the public to educate it up to a taste for real opera.

If Japan finally finds this great master will she have the necessary vocal ability to produce his work in opera? European music has already made marvellous advances both instrumental and vocal in Japan; and from these achievements, though not great, we can entertain the hope that with the music will come the capacity to produce it on the stage. I have had a large experience as a teacher of vocal music among my fellow countrymen and women for many years; and I am convinced that our capacity for vocal training is great. Certainly it must be admitted that the the Japanese are in no way behind other nations in producing their native music; and the fact that they have not done so badly in learning occidental music encourages my conviction and hope in the direction of a national opera. As our attempts at opera so far have been in the way of western musical settings, in which we are as yet very imperfect, it is too soon for strangers to form a verdict against us.

The first attempt at staging modern opera in Japan was made at the Empire theater, Tokyo, in February last year. The story was from Japanese history, and the setting was in every way Japanese. The musical score was the work of Professor Junker late of the Imperial Academy of Music. The music, though of a fine order, was considered not quite in harmony with the life of old Japan. It had too much of the vivacity of western genius to be in keeping with the loung-ing, undisturbed atmosphere of a by-gone, luxurious age. Our humble attempts at vocalizing it were not very well received. We were criticised, much as the automobile was when it first appeared in Japan, but it is to-day the most popular form of locomotion among the rich; and so in time too opera will become as much the vogue with us as it is in Paris or Berlin. But this will come about only when our theater-goers have learned to come to "*hear*" as well as to see. They have so long been listening to language on the stage they did not understand that they now look only for visual effects. They cannot educate themselves, however; and we therefore look for some great musical genius, foreign or Japanese, who can compose a score in time and tune with Japanese life and history. Until then we must expect to have opera treated as an innovation and a fit object of censure and adverse criticism. It is quite true that the eye is a more ready servant of the mind than the ear; and for this reason the time we hopefully anticipate may be the longer in arriving. Still, when we remember that it was not so very long ago that western painting was subjected to the same cold treatment, we cannot be discouraged. At first western painting was regarded as the hobby of a few people of an eccentric turn of mind, a mere amusement for a limited few. To-day the representatives of western painting are among our leading artists, and our connoisseurs are making collections of pieces in the western style; while the homes of our rich are being adorned with pictures in oil and watercolor after the artists of Europe and America. This prejudice against foreign art soon wears away. It will be the same in regard to the opera. Western music is appreciated by but a small circle of Japanese at present, but I am convinced that the time will come when it will have a greater number of admirers than western painting now has.

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# IS JAPAN DETERIORATING?

By DR. YUJIRO MIYAKE

(EDITOR "THE NIPPONJIN")

STATES, like men, rise and fall, are born and die. The greatest mind cannot penetrate the dim past beyond a fancy of ten thousand years; and even this period is hardly long enough to generalize on such long-lived entities as nations, which though they survive or thrive for long centuries, have yet no guarantee of outward immortality. We are, of course, all at liberty to indulge in prophecy, but the *data* at hand are insufficient to justify confident prediction. Even of man and his life there can be no absolute and dogmatic definition. It is an accepted fact that he is born and will die, but who can say that in some distant future death itself may not be vanquished? Can we say as much in respect of nations? The nation seems different from the individual in its impermanence of form. Nations are often found to have a hydroid character capable of preserving life though passing through violent transformations and even divisions. But if even the sun itself must decline and fade, and the earth some day cease to support its inhabitants, then no nation can ultimately avert a similar fate. Immortality is out of the question: it is simply a matter of how long the life of a nation may be expected to flourish; the age of all nations is a matter of time.

We do not believe Japan is in a condition of decline; but like all vital things, in its upward flight it may have its moments of dip, in order to soar still higher. These downward sweeps some may mistake for exhaustion and decline, but we know that the life of the nation is supported by a heart stronger than ever heretofore. All nations have their times of crises; yes, and some their time of death. Babylon, Egypt, Greece, Rome, ancient Mexico and Peru have passed away, and these are only a few examples of the many furnished by history. When Scipio witnessed the fall of Carthage he remarked that some day the same fate would befall his beloved Rome. He knew that such was the lesson of history. Consequently it behooves all nations, even the greatest, to take warning and prepare for emergency.

An investigation of the causes leading to the rise and fall of states would form a most interesting subject of exploration, though most of those who have attempted it appear none too sure of their conclusions. A close survey of such research exlains little more than the previously known fact that certain nations have died. History furnishes no clue to the secret of their undoing. To ascertain the underlying causes of a nation's fall is not so simple as it seems The diseases of men may be diagnosed, but not in the same manner the diseases of nations. Some men live to be fifty; some to be an hundred; but death in time is sure; so is it with nations. One of the greatest of the Oriental empires was that of Ghengis Khan overspreading most of Asia; but to-day all that remains of it are some desolate ruins in the desert sands, a monument to the vanity of human ambition. True, most of the nations that have perished, have not suffered so utter an annihilation; for in many a case, all that was vital in the passing nation found resurrection in its successor. Modern Greece is nothing compared with Greece of old, but it boasts somewhat of the ancient spirit, if not the art and literature; and it is no mean spirit that is capable of challeng-



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ing Turkey. The Empire of the Caesars is no more; but Rome is still one of the greatest capitals of central Europe. And even the vast territory of the ancient Roman empire is broken up into living fragments, each asserting a marvellous potentiality of its own. Belgium, long the battleground of Europe, has but recently assumed a position of actual independence, yet this small country is industrially and economically above some of those claiming superior sovereignty. The Jews are an example of a people without nationality, yet their power and influence are felt in every corner of the earth. Likewise the Parsees, who may be reckoned the Jews of India, exercise a commercial ascendancy quite inconsistent with their numbers, and in India are the chief traders with Japan; but their country is gone. Thus it is seen that in many cases the country may perish and the people survive and flourish.

This persistence of race and spirit after the extinction of nationality is one of the most interesting phases of history, and leads to a variety of opinions with regard to the future. There are those who hold that commercial and industrial prosperity, not nationality and patriotism, have most to do with the progress of civilization and the promotion of human happiness. With them even war is justified on behalf of trade; and literature and art are above nationality. Carlyle said that Great Britain could afford to lose India rather than Shakespere, an affirmation possibly as eccentric as Carlyle himself, and probably not intended to be taken literally. But granting some truth to the contention, can we say that Norway for instance, need not care what becomes of her nationality, so long as she has produced Ibsen and Bjornson? Are commerce and industry, art and literature, sufficient to satisfy the spirit of a race, and enable it to do its best? This is a question each may be safely left to answer for himself.

The scientific progress of the present age does much to illuminate the discussion; for in the evolution of nations natural selection plays as important a part as it does in the rise and survival or decline of organic life. Does the law of natural selection operate on the nation or on the individual? Is it not often found that when nationality proves *ultra vires* the individual escapes from restriction by immigration, as is clearly seen in the stream of humanity constantly pouring into America from Europe. This is specially the case with the Jews. Yet on the other hand some of the rich Jews of America are buying up land in Palestine and endeavoring to persuade their compatriots to settle there and form a nation with a country. Here we have clear witness to the fact that a nation cannot be satisfied without a country; and that individual existence without nationality is insufficient. Indeed it must be the case that as soon as individuals begin to realize their solidarity and racial force, they demand nationality and country. All this points to the strengthening rather than the weakening of nationality and patriotism in the future, and indicates a degree of natural selection worth taking into consideration. Even America with all its freedom cannot satisfy the denationalized Jews.

Is it not this tendency of nature in regard to nationality that leads to the rise of armies and navies and all that goes to the organization of defence? The phenomenal development of the United States navy in recent years has been attributed to the desire of millionaires to find profitable investment in the building of warships, but the chief cause may be ascribed to a natural American ambition for naval supremacy. It is evidently a safeguard against national decline. In the same way America is taking a more than ordinary interest in the affairs of East Asia, for she is well aware that a share in the trade and industry of this older portion of the world will do much to enhance still further her national prestige and prosperity. Moreover the overweaning attitude of American labourers in excluding oriental immigrants from competition is due in great measure to a desire to convince the world of their sovereign superiority. In this way the

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blending of various races in the American population endeavors to realize its growing individuality and ultimate nationality, a selfconsciousness it cannot realize without demonstration of its sovereignty.

Thus to safegurd against decline every state is bound to protect and develop its commerce, trade and industry to the utmost ; for by the growth of its material interests the influence of the people is increased and the demand for rights more quickly and intelligently met. Even if the people themselves as communities or individuals are more or less disaffected, yet if the state itself is prosperous, their guarantee of sovereignty and independence is assured and they are content. But expansion and material development without real wealth are dangerous. A very important question then is, what is the final test of national prosperity? How may a nation know when it is developing the qualities that endure? Perhaps one of the surest tests is whether the military class is able to preserve the stamina and spirit by which the nation has attained its development. Another important test is whether the nation is able to support financially its ambitious expansion schemes. If its defensive forces represent a body without spirit, and if its ambitions are beyond its pocket, there is cause for caution and alarm. When Disraeli returned from the Berlin Conference he declared that he brought back Peace, and that it was Peace with honour ; but the great man had achieved this only because Great Britain had a navy that held the supremacy of the sea, and commanded the wealth necessary to maintain her navy. America has attained the wealth essential to the support of a great navy. It is very well to talk of peace and honour, but these cannot be assured without defences capable of protecting them, and funds sufficient to maintain such defences.

At the same time it must be admitted that the future of a nation cannot be absolutely assured simply on the basis of material capacity. To know the real conditions we must look beneath the surface, however fine the outward appearances may be. A great fleet is merely a tool which, without the men to manipulate it, is absolutely useless. A great army is so much dead wood without the inspiration and direction of great leaders. Vast armies and navies have often proved less than was long expected of them. The success of national defensive forces by land and sea depends to a great extent upon the spirit of the men that go to form them. The arms of Frederick the Great were victorious till he met men of superior mettle, and when he was defeated by Napoleon I, his men lost the little martial spirit they had. But with more disciplined troops he gave the final blow to Napoleon III. Similarly was it not the Spirit of Buonaparte that led the French armies sweeping all before them over Europe? Thus history shows a wealth of illustration proving the futility of arms without character and spirit. The nation must ultimately depend on the men behind the guns.

At the same time it is admitted that the best of men are helpless without proper instruments of defence, and the money necessary to their acquisition and maintenance. The Satsuma rebellion failed for want of war funds. The Boers finally went down before the British troops because they lacked the wealth to keep up the fight. Here then lies the danger of to-day. The nations of the world are concentrating their minds on the wealth essential to the equipment of mighty material forces by land and sea ; but the *personnel* is given secondary consideration, forgetting that the body is dead without the life. It was Ex-President Roosevelt I think, who said that it was not sufficient that a nation simply exist : it must do something to justify its existence. Here then is an opinion that if a nation cannot leave some impression on history, as did Greece and Rome, it might as well decline ; but no doubt the best safeguard against deterioration is the doing of the something worth while. After her unification Italy gave much attention to armamental and military expansion ; and when it was found that her economic condition could not support her defensive

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plans, the attention of the nation was concentrated upon the financial rehabilitation of the country with an eminent degree of success; but had Italy devoted her entire attention to commercial and industrial pursuits, she could never have driven the Turks out of Tripoli when the time of emergency came. Most of us are convinced that it was for want of spirit and discipline that Greece and Rome perished, more than for any other single cause. That Greece was absorbed by the mightier Rome does not appear so very wonderful; but that Rome, the Mistress of the world, should be conquered by a horde of barbarous tribes, seems one of the miracles of history; yet the cause was no doubt due to the national disintegration brought about by want of true spirit; and so to-day Rome's triumphal monuments rise above her ruins. This miracle of history leads some in our day to join in the "Yellow Peril" cry, which anticipates the vanquishment of growing occidental effeminacy by oriental militarism. So long as the main ambition of nations is material wealth and armamental expansion, without due attention to discipline and cultivation of enduring spirit, there is danger, no doubt; and each nation must decide for itself where the point of weakness lies. In any case one cannot judge the future of a nation from a superficial examination of its present state. History in so many cases does not repeat itself, notwithstanding the dictum to the contrary. Radical changes sometimes take place suddenly and unexpectedly. The unification of Italy was not dreamed of by the western world; nor the consolidation of the German states. The modern development and expansion of the Japanese Empire has been a perpetual surprise to the world. Things quite as amazing will no doubt happen in the Japan of the future. No nation can afford to be over-elated by its successes, nor should it suffer itself to be discouraged by its failures. The attention devoted to Japan during the Imperial mourning and the tragic end of General Count Nogi proves how large a place Japan occupies in the mind of the modern world, compared with two decades ago. Our credentials to prominence seem first accorded us as an outcome of the war with Russia; and the question now is whether Japan will attain to still higher heights of fame, or will descend to the obscurity whence she arose.

There is no doubt that Japan owes much of her present fame and prosperity to her army and navy; and yet already many Japanese are talking of the spirit of deterioration alleged to be evident in naval and military circles. They say the military code has been revised in accordance with experience gained in the late war; that new and improved guns have been provided and the latest models of warships added to the fleet; but that in the face of the recent revolution in China the naval and military authorities of Japan displayed a spirit that can only be regarded as a sad come-down compared with that which prevailed during the conflict with Russia. A temper of hesitation and uncertainty appeared to control the policy of the General Staff, which the nation as a whole is disposed to deplore. Of course at present Japan has no prospective enemies, and therefore no objective of attack. America may be regarded as a potential opponent by some, but if so, it is far in the future. The same may be said of Russia. And so the general spirit of the army and navy is one of *laissez faire;* and it is diffult to see how the modern policy of increased army divisions can remedy so vital a defect. It would seem a wiser policy to devote attention to improvement of quality and personnel than to expansion and outlay. We could, moreover, devote more attention to warship construction after modern models than we are doing. England and Germany are building new navies as the result of experience in warfare, and we should follow the policy if not the extent of the ambition. But our main needs are men more than money, and spirit more than ammunition. Our nation should become more wide awake to prospective changes and their values. Formerly we looked to rice for wealth, but many now look below the earth to our vast coal beds. Once our

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hope was in our oil wells, but now in our electric power plants. Not long ago abundance of rain was our enemy, but now we welcome it as affording more power for our electric motive houses. Thus things once useless are turned into wealth, and things formerly inimical made friendly. The future of Japan depends then on our national spirit. It should be a spirit not disposed to be over-elated by its successes and not discouraged by its failures, but determined to go on doing its duty faithfully and working out its future with modest confidence in the right of the just and good to survive and prosper. It seems to me that the death of General Nogi has some close relation to this thought, and should prove to us a warning against false national pride, and a call to simplicity of life and the Bushido ideal of stern discipline and duty.

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## INTERNATIONAL FRIENDSHIP

Yomo no Umi
Mina harakara to
Omou yo ni
Nado namikaze no
Tachi sawagu ran !

❋

Methinks the arms of all Four Seas,
As of one mother born,
Embrace in all good will and peace :
Then why should man be torn
By wind and wave
When tempests rave ?

By the late Meiji Tenno,

Tran. by J. Ingram Bryan

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# THE JAPANESE NEW YEAR

"ONZAN"

THE first week of the New Year is *par excellence* the festive season in Japan, an accurate and adequate account of which would take more time and space than are at the disposal of one article. The custom of observing the beginning of the year as a period of sacred and festive delight, is as ancient in Japan as in the countries of Europe; and strange to say, some of the symbolism adopted in its celebration suggests those of ancient Greece and Rome, which perhaps themselves originally came from the east. It was a custom of the ancient Romans, the ancestors of later Rome, to place a green tree at the street door on New Year's day. This custom, it is said, originated with the refusal of the Ruler to accept the too numerous gifts that were usually heaped upon him as a sign of loyalty and good-will at the festive season. When the Ruler made it known that presents would no longer be received at the palace on New Year's day, the people began to put up green trees at their gates to indicate their good wishes of long life for the Ruler, which hitherto had been symbolized by the New Year gifts. Now, it is interesting to notice that exactly the same custom prevails in Japan to this day, though there is now no avowed relation between the custom and national loyalty. Such, however, may have been its origin; at any rate the origin was probably religious; and Japanese loyalty is always religious. Not less interesting is it to be reminded that the habit of using evergreens for Christmas and New Year decorations has long obtained among Europeans, who in turn very likely imitated the Romans. This use of the evergreen as a festive decoration for the New Year seems as old as human civilization, and binds the east and west together to a degree that no one loyal to the spirit of universal brotherhood can afford to depreciate or ignore.

It is further significant that previous to adopting the western calendar the Japanese New Year, like the ancient Roman, began later, some time about the last of January or the early part of February, and that it was regarded as the commencement of spring, irrespective of conditions of temperature. Snow or no snow the people laid aside their wadded winter garments and turned out in gala attire to celebrate the New Year as the beginning of the returning life of nature. Nor was the custom wholly irrational, since at that time the plum blossom was at least coming out to prove a justification for the people's faith in the returning sun from the south. Thus the association of the New Year with the season of blossoms and new grass had a beauty and suggestiveness for the most part lost by the adoption of the western calendar. But Japan was willing to sacrifice her ancient custom and her old sentiment for beauty rather than be out of touch with the rest of mankind. Whether she has gained by her acquiescence is a question; but we may be safe in saying that commercially and internationally at least, she has lost nothing by the concession.

Having once accepted the western date for the New Year, which she formally did in 1873, Japan settled down to enjoying it in the same hearty and festive manner as of old. The Japanese anticipate the delights of the season with all the gusto that many occidentals experience in looking forward to Christmas. The rejoicing is more universal and profound, however, for every family appears to participate, and the festivity is not for a day but for ten. A few days before New Year the whole appearance of a Japanese town or city begins to



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change. Men are busy from morn till night carrying evergreens into the streets and setting them up before the doors of the citizens. He is a poor man indeed who fails to honour the season with one or more of the customary symbols. The greater houses have each side of the main gateway the *kadomatsu*, or gate-pine, consisting of the tops of small pines together with short shafts of bamboo, put into one in a most artistic manner, and set up by the gate posts. The poorer classes have slender bamboo trees placed before their houses. All classes try to have a piece of straw rope over the door or gateway, with a persimmon or a lobster in the center. The straw rope symbolizes religion, the fruit earth's blessings and the lobster the New Year's good wish that you may live till your back is bent up like a lobster's with old age. And thus every house of the millions that shelter the people of all Japan shows its respect for the season. Wherever one goes along the streets, they seem to be transformed into avenues of green with dark pine branches and feathery bamboos waving in the breeze. At night the entire city is a blaze of lantern colour; for before every house are also placed on posts lanterns bearing strange and esoteric devices, impressing and charming the crowds that throng the thoroughfares.

The New Year in Japan is especially a personal season, when happy greetings and presents are exchanged between acquaintances and friends. People call at the houses of their friends and are welcomed with the conventional: *O medeto gozaimasu* (Honourable congratulations,) and receive a similar greeting in return. The presents exchanged are usually in the form of eggs, fruit, or cake, if not some more costly but less practical recognition of good feeling. It not infrequently happens that a popular family will be the recipient of so many gifts that there is nothing for it but to pass them on. Hence one can see why the Ruler of ancient Rome tabooed the receiving of gifts on the happy occasion. The lobster and fruit, usually orange or persimmon, placed above the gate, are never eaten but left there till the seaon is long past:

It is a custom as unrelenting as the laws of the Medes and Persians that every Japanese must square all outstanding accounts at the New Year. Hence there is great activity in collecting debts during the last hours of the old year. Not to liquidate one's indebtedness at this period is to place oneself in a very awkward position as regards credit for the ensuing year. Consequently the money market is very active, and often tight.

The indoor festivities of the season are numerous and incessant. During the greater portion of the first ten days of the New Year no one expects to do any work of importance. Even the Government takes a national holiday for three days and then celebrates the third day as a festival commemorating the first stroke of labour in the New Year. In the old days when the nation had no regular weekly holiday the easing up of labour at the New Year was a rest indeed. Even to-day the people for the most part do not observe the weekly Sunday rest, but labour on incessantly till the arrival of some national festive occasion like the New Year, of which there are several in the course of twelve months. In a Japanese home at the New Year, the cake called *mochi* is as indispendable as plum pudding in a British house at Christmas. *Mochi* is made from a certain glutinous rice, and though greatly relished by the Japanese, among whom it is a favourite present, it is nevertheless fatal to the digestion of the European. A feature of the approaching festivities is the sight of gangs of *mochi* men going about the streets making the cake, which is done by pounding the dough in a mortar on the side of the street, till the mass resembles in consistency a huge lump of white rubber; and then it is steamed over a fire in the open to the delight of the onlooking crowds of children and even their elders, all gloating over the relishing odour. The degree of disordered digestion prevailing after the close of the season must be something appalling; but probably no more so

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THREEFOLD VISITING DRESS FOR NEW YEAR. *Le triple vêtement pour Les visites à la Nouvel An. Die dreifache Kleidung für Neujahrsbesuche.*

BATTLEDORE AND SHUTTLECOCK

A BALL GAME. *Un jeu de balle. Ein Ballspiel*

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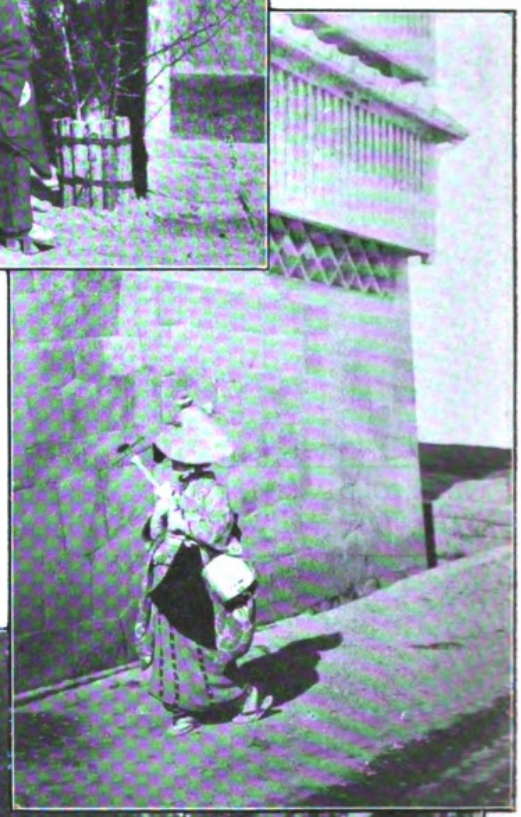
MANZAI DANCES



NEW YEAR IN JAPAN: JUGGLERS. *Mendicants à la Nouvel An. Neujahrs bettler.*

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than among some European children overfed at the Christmas season. Cakes of *mochi* are placed before the ancestral shrines of Japan during the New Year season, to honour the departed spirits with a favourite dish. On the first day of the New Year his Majesty the Emperor marks the religious aspect of the occasion by entering the Imperial shrine and worshipping toward the four winds of Heaven, or the four corners of the earth. The festival is known as *Shihōhai*, meaning that all the gods of the universe are worshipped on that day, suggesting to the European mind the scene St. Paul witnessed at Athens, where he found an altar to the Unknown God. All shops are not closed during the season, but the more important are on certain days; and at the various temples special pantomime shows are given for the crowds that frequent their courts. All schools are closed for two weeks from the 24th of December to the 10th of January, and the children, as in Europe, appear to take the best out of the season.

While most emphasis is laid on the New Year, Christianity has now assumed so interesting an influence in Japan that Christmas is to some extent openly recognized by the leading shops and cities. One notices figures and pictures of Santa Claus in a shop window here and there; while the evergreens everywhere being put up for New Year's seem to a foreigner like Christmas preparations. The Chrisitan churches in Japan usually green the sacred building for Christmas in the same manner as is done in Europe and America; and this custom has had an undoubted effect upon the Japanese, leading the shops to adopt it for commercial if for no other reasons. What one most misses, however, is the presence of any special effort after charity and care for the poor, that is so conspicuous a feature of the festive season in occidental countries. The almost universal exchange of presents, however, represents to some extent the same spirit of good-will, though not to the limit of including the poor and the outcast.

Through the gay street decorations of the festive season shine numerous, gay shops full of toys of every description, foreign and Japanese; and the children anticipate the time of their lives. The Christians and even some of no religion follow the occidental custom of filling the Christmas stocking, and net stockings already filled may be seen offered for sale in many shops. On the whole it is surprising to an outsider how deeply Christmas seems to be working its way into the national customs of Japan, in form if not in spirit, though some hold that the latter will be sure to follow. "That was not first which is spiritual but that which is natural, and afterward that which is spiritual." But no doubt all such festive customs prevailing among nations and peoples, whatever their origin, are due to some spiritual faculty in man; some desire to be nice to his fellows and to promote good feeling and friendship. The degree to which the Japanese go in for festive customs proves that at heart they are not far removed from the people of the west, among whom similar customs inspired by an identical motive have also prevailed from time immemorial. Just as many of our occidental customs are a blended inheritance from the many bygone nations that have preceded us so those of the Japanese are a blend of their inheritance from Asia, now enriched by the influx of our own customs from the west; and the result will doubtless be a phase of social life richer and deeper than the original sources. Even as man secures all the strength of vegetation by eating the ox that has turned the substance into food for him, so Japan gets all the best of the past of Europe by assimilating our modern achievements; and thus Japan acquires the double advantage of combining the best of the west with the best of the east, producing a civilization the equal of which the world will not hitherto have seen. It is from her social custom more than from her manufactures and commerce that one sees her superiority in this important respect; but what has become or is becoming a fact in the soul of a people will not be so very long in becoming a fact in their more utilitarian

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and practical affairs. Thus one contemplates the marvellous changes to-day going on in Japanese civilization with the assurance that her future will be incomparably greater than her past; and if the so-called yellow races prove a more significant factor in the world's mental and moral evolution in the future than they have in the past, it is a matter for congratulation, at the same time demanding that the so-called superior races pause and ponder.

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## TWILIGHT IN JAPAN

Behind the misty mountains sinks the sun—
A ball of glowing fire;
And in its sinking crowns with golden light
The humble, thatch-roofed houses of the town,
Changing the peasants' huts to palaces.
Upon the ear there falls with measured stroke
The far-off booming of a temple bell,
While mingled with its deeper note is heard
The clearer treble of the twittering birds.
Then suddenly a silence falls and ancient night
Folds sable wings above the land and sea.

M. E. Chapin

Prospect, Ohio

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# THE MEXICAN LEGATION IN TOKYO

By "J"

HOW early Japan and Mexico had more or less distant relations is a matter of speculation, but that such relations existed in the remote past there can be no doubt. The date when formal intercourse was opened between the two countries is a matter of history, but not the first intercourse between the two sides of the Pacific, which began in prehistoric time. It is indeed a far-reaching question, carrying the investigator back to the origin of the Aztecs and the North American aborigines generally. That the earliest inhabitants of America came from Asia is probable, and has long been the conviction of scholars. It is certainly more likely America was peopled by races from across the Pacific than that the first inhabitants were indigenous or strayed across the Atlantic. Europeans were most probably not the discoverers of America, but Columbus gets the credit because he was the first explorer able to return and tell what he saw. Those who came from the mainland and islands of Asia had no means of returning to their native shores, and their discoveries were never known to the world of their time. Immigration from Japan to the shores of America either by accident or otherwise has been going on from time immemorial. Hardly a year passes that some shipwrecked native of Nippon does not find himself cast ashore on the Pacific coast. To some it may appear improbable that women as well as men would find their way across so vast a waste of waters, but it must be remembered that the female sailors of ancient times were as hardy and adventurous as their husbands or fathers. Only last year a crew of six men drifted across the Pacific to the coast of California, and were sent back to Japan by steamer safe and sound in spite of their innumerable perils. We are assured that the number of Japanese cast ashore on the American coast has been at the rate of about one a year for centuries. Who then can deny that in the space of two or three generations a sufficient number of both sexes may have found their way there to form the beginning of a new colony never able to report its existence to the home land?

The inference is still further confirmed by the fact that the natives of Mexico to some extent resemble the Japanese in appearance and brilliancy of intellect. The ruins of the ancient cities built by the Aztecs and Incas are still the marvel of mankind. It has been objected that the architecture of these ancient ruins bears no similarity to that of Asia, but such criticism fails to take into account the immeasurable ages of isolation and the gradual evolution of a new race. The Aztec ruins show a preference for massive masonry, but the dolmens of Japan, which in many cases represent the prehistoric ancestors of the Japanese race, show the same preference for megalithic structures, and in some



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measure a similar capacity to the natives of ancient Mexico. Among the aboriginal races of America there seems to be a great divergence of type, but this is more apparent than real. Such authorities as the great Alexander von Humboldt held that the native Americans of both continents were substantially similar in race-character. There are, it is true, considerable variations according to locality, but in Mexico the unity of type is particularly close. And this human type represents the races of North and North East Asia more than any other. No one familiar with the appearance of these races but will be struck by their similarity to the Japanese. The missionaries who have lived many years among the Thlingits of Alaska hold that these tribes are undoubtedly of Asiatic origin. Consequently the tendency of anthropologists is to admit the Asiatic origin of all the aboriginal American races, however remote. As there is no affinity between the languages of America and Asia the point of racial contact must be pushed back to a period immeasurably remote, perhaps to a time when land connections existed between the continents. All castaways arriving after that time would be absorbed into the newly evolving race, leaving no trace of their language or customs upon the absorbing mass. There is no doubt that immigration to the Pacific coast of America and its islands has been going on for a long period. Moreover, Humboldt found the Mexican calendar more like that of Asia than of any other country, while the Mexican doctrine of the four primal elements and world ages, earth, air, fire, water, points to an Asiatic origin.

As fate would have it, the Spaniards attempted to open up Japan just about the same time that they were proceeding with the conquest of Mexico. But they found the mother country, Japan, quite a different people to manage, as compared with the Mexicans, though the latter were a civilized race, and very brave and efficient in war. About 20 years before Xavier landed in Japan on his religious mission, Cortes invaded Mexico, where he found a powerful ruler exercising sway over a great empire, commanding the allegiance of thirty vassals, or *daimyo*. When Cortes triumphantly entered the Mexican capital, Montezuma and his followers received the conqueror "as the descendant of the Sun," which seems very much like Japanese theology. It was the Spanish, too, who brought Japan and Mexico into contact once again after the age-long separation of the parent from the children. The Spanish traders and government officials in the Philippines often went to Spain by way of Mexico, and when the ships of Spain began to open up trade with Japan, intercourse between Japan and Mexico was but a natural result. During the Tokugawa period Ieyasu was always anxious to promote good relations with Mexico and to encourage trade with that country. In 1605 Ieyasu wrote a letter to the governor of the Philippines imploring his good offices in facilitating the progress of commerce between Japan and Mexico, and in reciprocity promised to open a port for Spanish trade in the Kwanto district. In accordance with this agreement the port of Uraga in Sagami was opened in 1612. An opportunity for more direct intercourse between Japan and Mexico came in 1614 when a Spanish ship bound for Mexico

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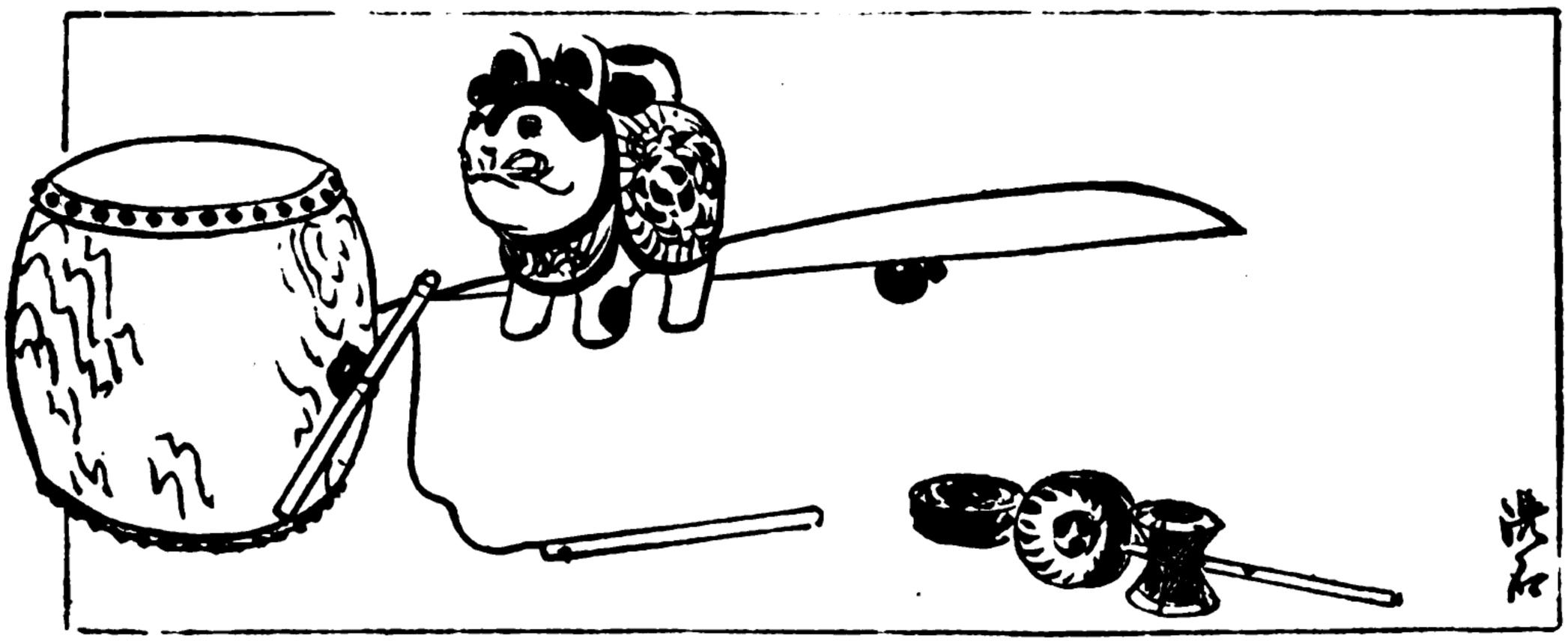
was wrecked off the coast of Katsusa. The Shogun had the crew brought up to Yedo, and among them was found a celebrated Official of Spain. The Shogun thereupon had a special ship constructed to send the great man to Mexico; and not only was this the first foreign ship constructed in Japan, but it was Japan's first attempt at direct communication with the land across the Pacific. With the departing ship two Japanese, Tanaka Katsusuke and Akeya Tachiyo were sent; and some two years later these returned from Mexico, bringing gifts from the Mexican government to Ieyasu and assurances of a cordial disposition toward Japan. Among the presents sent by Mexico to the Shogun were woolen cloth and wines, such as the Japanese had not before seen; and from that time quite a trade sprang up between the two countries. This was, however, more or less the result of private enterprise, and of it there remains no definite record. Subsequently when all Japanese ports were closed to Spain intercourse with Mexico likewise was cut off. The Japanese have much regretted this; for the relations between the two peoples had always been of the best. In after years when Japan was pleading for proper recognition by the great world Powers, Mexico, then herself an independent state, was the first to recognize Japan's position, and to grant a treaty on equal terms.

The first commercial treaty between Japan and Mexico was negotiated in January 1888, the document being concluded in Washington by the Japanese Minister Count Mutsu and the Mexican Representative M. Marius Romero; and the treaty was confirmed the following year. Since then, relations between Japan and Mexico have been most amicable in every way. Indeed in some quarters these mutual relations have been viewed with suspicion, and Japan has been accused of attempting to secure naval bases on the Mexican coast. It is not necessary to say anything here as to the baselessness of such wild rumour. There are many Japanese immigrants in Mexico, and their prosperity there has done much to draw the two peoples closer together. The Mexican Legation in Tokyo has always been popular among the Japanese, and the Mexican Minister has ever done what he could to promote the interests of his country in Japan.



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# AMERICO-JAPANESE RELATIONS

By Y. TAKEGOSHI

(MEMBER OF THE IMPERIAL DIET)

AFTER a long and interesting tour of the United States, during which I came in contact with many leading people of all classes and opinions, I wish to state my impressions as a Japanese, especially in regard to that aspect of American thought most affecting relations with Japan.

As this was my third visit to the United States I was more or less in a position to recognize and estimate the more important changes, progressive and otherwise, going on in that great country, and at the same time to observe the general drift of thought and sentiment. In the course of my recent tour I was enabled to cover a considerable extent of territory, from Mexico in the south to Vancouver in the north, and thence as far eastward as New York, returning westward by way of New Orleans, New Mexico and Arizona, finally reaching San Francisco on my way home.

My stay of four months among the American people was on the whole very delightful to me, and will forever be associated with my most pleasant recollections. I went everywhere, and was everywhere received with the utmost cordiality, and the best of American hospitality, which is saying much. It is not my purpose at this time, however, to dilate upon the numerous subjects and experiences crowding the mind as I look back upon the trip, but to deal more especially with a certain phase of my experience, which seemed so pronounced as to cause me some degree of surprise. The persons who most impressed upon me the subject of which I wish to write, were politicians and journalists, persons who to some extent at least are in all countries supposed to represent public opinion. Now the thing that astonished me was that the most frequent question put to me by these persons had reference invariably to the possibility of war between America and Japan.

Now, to a Japanese, there can be nothing more conceivably preposterous than the idea of war with America; and to be continually plied with queries in reference to so deplorable, far-fetched and visionary a possibility, was certainly an experience other than I had anticipated. How to estimate accurately and justly the phase of mind that prompted the question, has been one of the most difficult problems of my visit; but I am accustomed to facing difficulties, and I take the venture.

In the first place, in view of the above experience, I cannot help suggesting that a good many people in America think far too lightly of so awful a calamity as war. According to my conviction, those who talk lightly of war, have no conception of what war really means. I was indeed not a little



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amazed at the apparently nonchalant strain adopted by some of my interlocutors in discussing so serious a subject as international slaughter. Personally I do not hesitate to repeat that those who think or speak indifferently of war are only those wholly ignorant of it.

Americans have long been accustomed to regard themselves as a successful people. Everywhere one goes there is felt a prevailing pride in the nation as a huge success. I do not for a moment mean to say that Americans think: "We are the people, and wisdom shall die with us;" but I could not help being impressed in this way by those who so glibly talked of war. Certainly America has some reason to be proud of her achievements. In commerce, manufactures, public works, fine cities, railways and education, America is one of the most brilliant examples of success in modern times. But desirable an attainment as success is, it is not without ts dangers. An eminently successful people are apt to take life too easily, trouble too lightly, and treat grave dangers with abandon. In fact a successful people, unless very sober and highminded, are likely to suppose that all power is within their grasp and that there is nothing they cannot do. There is always this risk, that a prosperous people may take serious matters in much too light a vein. Only in this way can I explain why so many of my American friends approached me on so awful a subject as war, discussing it in as free and easy a manner as if dealing with the establishment of a commercial company. And consequently I pondered much on how easy achievement makes people lighthearted, even to the extent of treating war as a joke. If this is not the reason why so many of those who did me the honour to seek my opinions, talked so lightly of war, then I am at a loss to find an adequate explanation.

I am not naturally a man who shirks unpleasant questions if they must be faced; and although it was no easy matter for me to answer such unexpected suggestions, involving questions to which no Japanese has ever given much consideration, I did what I could to satisfy my interviewers, impressing upon them Japan's point of view. I venture to say that no sane Japanese has ever contemplated so dire an eventuality as war with America, and therefore the best reply to any suggestion of this nature is silence. But I could not treat, or be thought to treat, such a question in so light a manner as it was put to me; and so I had to say something. Invariably I tried to impress upon my questioners the universal Japanese conviction that war with any country, much more with so old a friend as America, is and would be, the most serious, the most tragic, the most inhuman and horrible event, that could possibly take place. War is the most dreadful possibility of modern civilization. It indeed destroys civilization, because it kills and mutilates the most civilized of men. War pours out a nation's wealth in blood and gold, with no return save bleaching piles of human bones, whitening the decimated land. Who that thinks of the mountains of human bones and the rivers of human blood, of the depopulated villages and the orphaned homes, can talk lightly of war? Again I reaffirm that those who do so, know nothing of war. Japan to-day fears war with a sane and wholesome dread, because she well knows just what war means. In her two fierce

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and victorious conflicts of recent years, the one with China and the other with Russia, Japan has gained priceless experience and knowledge that it will take her long to forget. Oh that she could impart this valuable experience to those who take war in so light a vein! There is perhaps no nation in the world to-day that deplores the horrors of war more than Japan, because no other nation better knows what war means. America does not possess this dreadful and dearly purchased acquirement, for her people have had no real war experience for many a year. Most of the great Americans who have known the inhumanity of war, have by this time passed away, giving place to a generation of lighthearted, successful youths and immigrant aliens who talk of what they know not of. Happy will it be for America, as it would have been for Japan, if she can teach her sons the meaning, without the experience, of war; so that the rising generation may not treat this awful subject as a mere commercial enterprise. Many young Americans to-day look back to the historic wars of the Revolution and the Civil war as trifling matters, mere hare-hunting escapades. They have never tasted the bitterness and savagery of the hour when man demands the blood of his fellow man. The war with Spain did not give America the experience that is essential to a true hatred of war. It was too much like decapitating a dying loon with a big, sharp sword, an exploit much too easy for America to accomplish. Again I beseech my numerous American friends to learn the lesson without the experience: in other words to act like men, not like children.

Recent developments and progress in the invention of engines of human destruction have made war even more dreadful than it was when we faced Russia. No nation can now undertake to attack another without the most terrible risks and consequences. We cannot afford to speak of such an eventuality in the same breath with any other undertaking on earth. Encircling the world with railways and other expensive forms of communication, piercing the mighty mountains and probing the bowels of the earth for ore, are all cheap and trifling in comparison. Famine, disease and fire are small beside the fearful contribution that war makes to unmitigated annihilation. I am, therefore, of opinion that a large section of the American public have need to give more serious attention to the criminal nature of armed conflict between nations, and the equally criminal nature of those who incite it. I am well aware, of course, that there are multitudes of good American citizens who view war as I and my country do, and who are doing what they can to make their influence felt among the lighthearted majority. The fact that one of America's greatest and most successful men has at an immense outlay established the Carnegie Peace Foundation, proves the existence of a right and powerful moral attitude toward war among the American people. Nevertheless frequent and unseemly references to the possibility of war between Japan and America continue to mar a certain type of American newspaper, representing, no doubt, the party to whom most of my criticism applies. But I beg to assure those to whom my words apply, that if war is ever forced into being between Japan and the United States, it will not have been due to any real grievance, but will be simply the appalling result of the ignorant and lying rumours circulated and fanned to blaze by that section of the American population now so fertile in jingoists. Both America and Japan have constantly to be on guard against the enemy that soweth tares. It is some relief to see that this is more often done openly than secretly. But the way to keep out the sower of strife is not to speak lightly of

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war, but to discourage and despise every such tendency, and let false and unfriendly rumour come stillborn. Then the jingoists will famish and fade away.

My countrymen have a lesson to learn from the attitude of *laisses faire* which a happy and prosperous people adopt toward so dreadful a contingency as war. On our part we have to be thankful that we are not so dangerously situated. Americans live in a vast and smiling land, covered with fertile plains, rich valleys, wealthy cities, a country where want is unknown. The nation as a whole has never had to suffer much, and has therefore not yet learned to endure hardness. In this respect Japan is morally if not materially more fortunate. With us it is very difficult for any but the fittest to survive the struggle for existence. Our people have suffered for ages and are still suffering, and have the precious fruit that comes of abysmal sacrifice. We know as a rule what is worth the battle, and what is not. America in the midst of her great wealth and prosperity looks upon her great and increasing fleet, manned by gallant officers and men, with just pride, yet hardly stops to think how really small a part is played by ships, compared with personnel, in a modern war. The tools are important, of course; but almost nothing compared with the spirit and efficiency of those who handle them. It seems to me that there are some Americans who think it would be as easy for their magnificent battleships to win a sea fight as it was for the great white fleet to make its way around the world a few years ago. Russia with her big Baltic fleet learned this fatal mistake only when it was, alas, too late. Perfection of material equipment, and the latest thing in outward personnel, are not the decisive test in assuring victory. It is something spiritual not material that, after all, makes the real soldier.

And so I tried to assure my American friends that the very last thing my country wanted was war; and that the very last country Japan would wish to clash with would be her old and sincere friend, the United States. If America has any warlike concern it can never be justly in the direction of Japan. Naturally in contemplating this subject the mind inevitably reverts to the Monroe Doctrine, so much to the fore now in the United States. As for myself, I cannot, as a Japanese, see anything particularly objectionable in the Monroe Doctrine. To say the least, it seems but reasonable that Americans should support it and expect the world to acquiesce; nor has Japan ever done or said aught to the contrary. We could easily have obtained bases on American soil, north or south, had we been disposed to ignore the Monroe Doctrine; but we have always had too much regard for the friendship of America to trespass thus upon her preserves. But if America is determined to see that no alien Power shall ever establish itself on either north or south American shores, we think it nothing unreasonable to expect her to recognize Japan's claim to a similar doctrine for East Asia. Japan recognizes and concedes the claims of the United States in the American continents; but will America recognize those of Japan in the Orient? This is the "square deal," so to speak; and on this foundation of justice and fairplay the Pacific Ocean can alone hope to remain pacific. If the two nations despise and forget war, and mutually maintain the principles of justice, than the war-monster will hide its hideous head, and peace and friendship will forever prevail between the east and the west. Japan has unbounded confidence in the new President-elect of the United States, and is expecting the Democrats to do more than has ever been done before, to establish the peace, that has from the beginning reigned between America and Japan, on the safest and surest foundations.

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# ELEGY ON A COURT LADY

Thy cheeks were tints of autumn trees ;
Thy form as the buxom bamboo :
But unknown to men are their destinies,
Though a life cable-long they pursue.

Thy life, we hoped, wast not as mists of night,
That, ere day breaketh, are no more ;
Nor yet as morning dew that in the light
Dieth, O lovely maid of yore !

When we who knewest thee but by rumour,—
Thy Beauty caught through glimpses brief,—
Are ravished with dire sorrow's humour,
What to thy spouse must be the fire of grief !

Young sharer of her couch from eve to morn,
In white arms enchanted lying,—
How desolate thy thoughts, O how forlorn,
In lone longing with no voice replying !

In truth thy love was as the morning dew,
Slaking the thirsty lips of day;
And as the evening mists that darkness slew.
Ah, that untimely fate should come our way !

*The Poet Hitomaru,*
In the Manyoshiu,
Tran. by J. Ingram, Bryan



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# AN AUTHORESS OF MODERN JAPAN

By "ARIEL"

DURING the various periods of transformation that have characterized the long course of Japanese history, female talent has not been wanting; though subsequently to the Heian era the spaces between the stars have been wide, and woman not much in evidence in the realm of art and letters. The brilliant array of literary genius represented by such women as Murasaki Shikibu of *Genji Monogatari* fame, and Seishonagon, who wrote the *Makura-no-Soshi*, has not perhaps since been quite equalled, probably for the reason that from that period onward woman became more and more hedged about by convention and custom, and was not free to develop along the lines of art and natural ability. Not indeed till the Meiji era did any female writer appear, who could at all approach the literary stars of old Japan. In Natsu-ko Higuchi, who wrote under the name of Ichiyo, Japan has a modern authoress whose novels have made a powerful appeal to the whole nation, and commanded an appreciation worthy of the genius undoubtedly revealed.

Like many a literary genius before her, Natsu-ko Higuchi lived a pathetic existence, and Keats-like, passed away before the full flower of achievement. She was born in Tokyo, March 25th, 1872; and having lost her father in early childhood, she had to labour for the support of her mother and family. The girl early revealed a love of literature, and soon became versed in the classics of the nation. She was especially fond of poetry, and had an excellent literary taste, and an artistic stroke of the native pen. Japanese writing lends itself to a degree of artistic accomplishment unknown among those who use Roman letters, and the hand-stroke of the writer has always been associated with that of the painter. Consequently the Japanese are accustomed to expect much from one who shows artistic caligraphy. At first the future authoress could find no way of making a living for her family except by opening a kitchenware shop; and here in this homely environment, while waiting for customers, the young genius spent her time in perfecting composition and drinking in the literary treasures of the nation.

Her earliest novel, which appeared in January, 1891, showed that the young aspirant to literary fame had chosen Saikaku for her model and master. Saikaku was a famous realist of the later Tokugawa days. Later Natsu-ko Higuchi departed from her first love, and began to show the influence of a modern writer, the great Rohan Koda, the Thomas Hardy of the Meiji era. But her natural genius soon soared above the period of imitation and discipleship; and having now found herself, she developed a style all her own, establishing for herself a permanent reputation among her countrymen. Her long battle with poverty and privation had given her selfconfidence; and also a sympathy



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# AN AUTHORESS OF MODERN JAPAN

By "ARIEL"

DURING the various periods of change of the nation's transformation that have characterized its long course of progress and had an excellent effect upon literature, the female sex has not been wanting; though subsequently to the latter event the spheres between the sexes have been wide, and woman not much in evidence in the realm of art and letters. Brilliant a ray of literary genius represented by such women as Murasaki Shikibu of Genji Monogatari fame, and Seishonagon, who wrote the Makura-no-Soshi, has not perhaps since been equalled, probably for the reason that from the period onward women became more and more hedged about by convention and custom, and was not free to develop along the lines of art and literature. It is indeed difficult for us to appreciate fully and to make allowance for the disadvantages under which the literary genius of old Japan labored. In Nakamura Nakazo's play, "Musume Dojoji," under the name of Ichiyo, Japan has a modern authoress whose novels have made a powerful appeal to the whole nation, and commanded an appreciation worthy of the genius manifestly revealed.

Like many a literary genius before her, Natsu-ko Higuchi lived a pathetic existence, and Keats-like passed away before the full flower of achievement. She was born in Tokyo, March 25th, 1872, and having lost her father at early childhood, she had to labour for the support of her mother and family. The girl early revealed a love of literature, and soon became versed in the



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with the hardships and sufferings of humanity that enabled her to depict the realism of life as it had never before been painted in Japan. She knew the virtues and vices of the Japanese social organism as few have known them; and she dwelt largely on the hopeful side of life, in spite of its too often environing antagonisms. Her marvellous powers of analysis and synthesis in the face of human motives, and her sane grasp of the significance of things, give her stories a value to the student of human nature and of sociology alike. The vices of surrounding society are portrayed in lurid and unerring colours, and the oppression of the humble and meek is shown to the condemnation of the new civilization. If this writer has any quest, it is to determine why right should be forever on the scaffold and wrong forever on the throne.

Natsu-ko Higuchi takes many a pathetic example of the sweet innocence of young girlhood, and shows how it preserves its divine realism in the face of all that vicious men can do to corrupt and destroy it. With her the virtue of a true heart is immortal, and nothing of devils or men can drive it to annihilation. It can only depart and die when woman herself consents. Looking around her over the land, and seeing, as she frequently did her innocent sisters sold into lives of shame by heartless and inhuman parents or guardians, she held out hope to the hopeless and soul-freedom to the slave. Through the mire and filth of unconsenting servitude and hateful ministration to lust, many a young girl has preserved her soul alive; and to this end all innocent unfortunates should strive. The body may be sunk down to the bottom of society by force of cruel circumstance, but the soul with all its virtue may still soar above the clouds of time and toil and sin. It will be seen, therefore, that her novels are tales of hope, with warnings to a pleasure-loving and corrupt society. Who can say that such literature is not needed in the Japan of to-day? How immensely difficult must it be for those who are despised as the offscouring of the earth, and forced into the bondage of lust and shame, to feel hope, or to make any attempt at salvation. Such, however, is the faith of this tender literary genius of new Japan. And the whole is pictured with a pen as facile as it is delicate, refined and pure.

Needless to say, no one can scan these pages, vibrating and palpitating with a true woman's emotions, and not feel the profound undercurrent of melancholy undermining Japanese society. Hope alone can save a nation so ultimately pessimistic; and yet where shall hope be based, and wherein lies the anchor of the soul? Natsu-ko Higuchi saw the light of hope only in the natural goodness of the innocent heart. Every one has in him a divinity to guide his destiny, if he only will. Whether this is too frail a support for the hope of the world, we now do not undertake to say. Let it be enough to see enacted before us one of the most pathetic dramas of the social world of to-day. It is not without some enlivening degree of comedy, to be sure; but, though the drama is not yet beyond the third act, there is prophecy of a tragic ending. As in Shakespeare's Play of Macbeth, one feels the haunting of a ghostly shadow, and misgiving deepens as the play proceeds.

It would be impossible in the space at our disposal to give any adequate account of the meaning and content of the twenty-five volumes standing to the credit of Natsu-ko Higuchi before she passed away. It is indeed a rich harvest for so brief a span of summer weather. But it is tragedy, tragedy, all through; a reflection of her own experience. The burden of humanity weighed her down in spite of her faith in the innocent heart; and, contracting a fatal decline, she breathed her last on the 23rd of November, 1896 at the age of 25. It seems not without reason, perhaps, that such a rare woman never married. She devoted the entire number of her virgin years to the uplifting of her downtrodden sisters of Japan. Since her countrymen already regard her name as immortal in literature, what might she not have done had she lived to produce the crowning fruit of her genius?

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Hereunder we venture a brief resume of one of her most popular novels, the *Takekurabê* (Who's the taller?,) dealing with the child life of Japan, a theme she was wont to dwell upon and which she could so exquisitely portray. This work, considered her masterpiece, was written in 1895. The story opens with a description of a queer quarter of Tokyo known as *Daionji-mae*, not far from the *Yoshiwara*, or nightless city of the capital. The place is a slum, inhabited for the most part by a low class that lives on serving the managers of the *demi monde*. As usual, a Buddhist temple is found not far away, known as the *Kyugenji*. Though having taken the vows of celibacy, in accordance with the tenets of his sect, the priest in charge has secretly affiliated with a widow, by whom he has a son, now fifteen. The priest is of an avaricious nature, plying his cult for the love of lucre; and the boy, now old enough to know his father's character, is ashamed of him. He used to say that when he became a priest like his father, he should not do as his father did. The youth attended the common school of the locality and early showed a clever mind. It was a primary school; and among the pupils of tender age was a girl named Midori, aged fourteen. The sister of this sweet child had been sold into slavery in the infamous quarters close by, and was reputed one of the famous beauties of the place. After the selling of the maiden the cruel parents were somewhat ashamed to meet their former neighbours, and moved to the vicinity of the *Yoshiwara*, where the younger sister Midori now went to school. The father himself had become a clerk or accountant in one of the brothels, and the mother made an extra penny as a seamstress to the gay ladies of the district. So Midori and the boy Shinnyo became fast friends at school, where they daily met and played together.

One day at an athletic gathering Shinnyo fell, in a race, and scratched his ankle. When Midori ran and bound it up with her handkerchief, all the others laughed, and the boys made fun of Shinnyo. "Think of Shinnyo," they cried, "the son of a monk, being fond of a girl!" And the sneer thus aroused did not die out. The boy greatly resented this, and no more was he seen to associate with Midori. The girl, however, never suspected any change of feeling, but saluted Shinnyo wherever she saw him, and treated him as before. But the boy, being afraid of exciting ridicule, avoided Midori, and soon would have nothing to do with her. Once when the boys pelted her with mud on the street Shinnyo joined in with them, and after that Midori would have nothing further to do with him, though in her heart of hearts the old love prevailed. Meanwhile Midori picked up with another friend, a kind boy named Shotaro, who protected her when the street boys used to call her names and hurl insults at her on account of the life of her elder sister. One rainy night in autumn while Shotaro and Midori were playing a game together, a noise was heard without, and on opening the door Shinnyo was seen betaking himself away. On this incident Midori pondered deeply. Soon afterwards she passed him on the street, when he was in the act of stopping to tie a broken *geta* string, and she longed as of yore to help him, but restrained herself. Time passed; the winter came and went, and Shinnyo was now to become a priest. One morning Midori found thrown in at the door of her home a *suisen* blossom (polyanthus narcissus,) and no one knew whence it came. It was a beautiful flower, such as Midori loved, and she put it in a vase to admire. Next day she learned that Shinnyo had taken the vows of the priesthood. So goes the tale; but like all Japanese art the greater part of the tragedy is left to the reader's imagination.

The above resume of this interesting story gives no idea of the marvellous manner in which child life in Japan is depicted in its true colours, revealing the varied motives that control the youthful breast, and suggesting how often youth may have little or nothing to do with the destiny of later years. There is a kind of civilization, or fanatical convention, which crushes character and all true human freedom like a monster, and

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wipes up the filthy dust of life with bleeding hearts. Yet through it all is delicately portrayed a girl's first love, growing from childhood into an unwavering passion, at last unrequited and forsaken. It is a picture of two hearts true and pure in the midst of all that is opposed to truth and purity. And in the minor characters of the tale the vicious habits of naughty youth, as brought up in the careless homes of modern Japan, are held up to the limelight of public opinion in a manner that must make the nation pause and ponder.

The book is on the whole a faithful depiction of a certain stratum of Japanese society, whose issuings tend to corrupt the mass, yet out of which arise pure and noble hearts, indicating what the whole might be if given a chance. This novel will long remain a true reflection of society among the lower classes of the Meiji era; and its language and technique represent the genius of the modern Japanese woman for literary as well as other art, a genius hardly inferior to any the past of the nation has produced.

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## SYMPATHY

**Kuni no tame**
**Taoreshi hito wo**
**Oshimu ni mo**
**Omou wa oya no**
**Kokoro nari keri!**

❋

**We grieve for those that close**
**Brave lives for home and country;**
**But more for the hearts of those**
**Left sonless through the victory!**

**By His Majesty the late Emperor**
**Tran. by J. Ingram Bryan**

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3

1. ICHIYO, THE FAMOUS WOMAN NOVELIST OF JAPAN. *Ichiyo : la feu Mademoiselle Higuchi, romancière Japonaise. Ichiyo : die verstorbene Japanische Novellendichterin, Fraeulein Higuchi.*
2 ICHIYO'S TOMB *Le tombeaux d' Ichiyo. Ichiyos Grab* 3. A SNOW SCENE BY HIROSHIGE.

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KANMAIRI DEVOTEES

WAITING TO BE DASHED WITH ICE-COLD WATER. *Des pratiquants du Kanmairi attendant le bain d'eau froide. Kanmiiri Leute, auf das kalte Sturtzbad wartend.*

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# Around the Hibachi

## KANMAIRI

ONE of the most remarkable survivals of primitive faith persisting in spite of Japan's modern intellectual progress is the *Kanmairi*, or Cold Bathing Superstition. As soon as the January days begin almost imperceptibly to lengthen into dark and misty winter evenings, little figures, thinly clad in white or nearly nude, may be seen flitting about the streets with little bells jingling at their belts. You hear the bells, and as you turn to look, you behold the white ghostly form loom up out of the dusk, and before you can think what it means, it is gone! Then the sound of bells is heard again and another pale figure flits past and disappears into the cold darkness, like a passing spirit. Then another, and another, until there seems to be hundreds of them flying here and there like livid shadows, and all the town is a jingle with numberless bells. These ghosts are really the substances of an old, old superstition. They believe that by thus running from temple to temple, and shrine to shrine, and having the priests pour icy-cold water over their naked bodies on a freezing winter night, they can in some degree propitiate the offended or heedless deities, and win the desire of their hearts. The water symbolizes purity; for the gods will not hear a petitioner who has not tried to purify himself; and the sacrifice of cold and other discomforts undergone wins merit with deity.

Certainly they pay for what they get, if suffering can beget merit. On their shivering bodies only the thinnest of white cotton is worn, just enough to cover the loins; for until the law prohibiting nudity on the streets was passed, these pilgrims went about naked. Thus they choose the coldest season and the utmost of exposure to atone for their sins. For hours they have to stand, sometimes, waiting at the temple well for their turn to have the water poured over their trembling forms, dripping still with the icy water received at the last station of sacrifice. At one well at a certain Tokyo temple last winter as many as 1,300 of these pilgrims were seen waiting their turn for the ice-water bath. Considering how the Japanese love a hot bath, and how they prefer it at a temperature too high for any European, the horror of an icy bath to them must be extreme. The degree of discomfort, if not suffering, endured might not appeal to an Englishman who loves a cold bath and is accustomed to it from childhood; but it is a much more awful thing to a Japanese, and to *any* one under the circumstances it must be the next thing to freezing to death. No wonder that to the vast majority of the population it appears like catching one's death for the good of one's soul.

As soon as the victim has been dashed sufficiently to excite the compassion of the heedless divinities he approaches the sacred image of the god he adores, and offers the petition of his



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heart, either in low mutterings, or spasmodic ejaculations. The profane bystander moves near to hear the broken utterances of the shivering pilgrims as they beseech the compassion of the still colder gods. What is the nature of the prayers? They are of an endless variety, as various as the hearts of men. The most general one is an invocation for good fortune; and we fear most of the others are hardly less selfish. Now and then, however, one hears that the chief desire of the heart is for mercy upon a sick, or poverty-stricken, parent; for a solution of some domestic difficulty or a removal of some unjust tyranny. Others brazenly cry out for coveted gold and the goods of this world. But none of them may bother the gods too long; for if they pray overmuch they will be frozen. Hence they hurry on through the piercing air to the next temple, and in their race once more warm up and defy the frost king. Down the streets they rush at top speed, the chatter of their teeth drowned by the jingle of the bells; and by the time the pilgrim has made the round of all the holy places where merit may be found, he has covered ten or fifteen miles in an evening.

The *Kanmairi* pilgrimage must be undertaken during the season of extremest cold, and should continue for a certain period. The act of devotion commences with the *kan-no-iri* and ends with the *kan-no-ake*: that is with the *setting in* and the *passing away* of the winter's vigour. The colder the weather the more effective, it is believed, the appeal will be. Of course the idea that the gods are pleased with the suffering of men voluntarily borne for heaven's sake, is a very old one; and like all superstitions, it has some truth in it. To endure suffering in order to attain some worthy achievement is as pleasing to good men as to gods. It is a perfectly natural thing for a good man to suffer for the sake of right. And suffering for the sake of others is a commonly praised virtue. Men voluntarily suffer for love of men, for love of self, for their country and for their own success; and all this we judge both right and proper. Sacrifice is a law underlying all true progress. It is the life of religion, of morals, and of all real civilization. Then why do we call the *Kanmairi*, superstition? Simply because it is *artificial suffering*. The suffering that wins success and is admired of men, is the suffering and sacrifice that cannot be helped if duty is to be well and faithfully done. Artificial or self-imposed suffering for the sake of propitiating angry gods, the modern world calls superstition: a mistaken view of religion. The victim of the *Kanmairi* might argue that the suffering imposed by the surgeon and his patient is nothing but artificial, and yet brings about a desirable end; but to the minds of most people there is a difference. The suffering of the patient under the knife of the surgeon is for himself, with the definite object of saving his life. If the suffering of the *Kanmairi* pilgrim was instituted for creating a certain physical result for the good of his body, it would cease to be superstition, and would become an intelligent act. But it is an artificial suffering imposed for the special purpose of influencing the mind of the gods; and such an attitude of mind we regard as a reflection on the intelligence of the devotee who would thus depend upon gods requiring such agents of persuasion, and also a reflection on the gods so minded. What the victim of the *Kanmairi* cult has to learn is that suffering is good for the soul if it be an endurance necessary to the efficient doing of one's daily task or one's duty in life; but it can do no good to suffer artificially for the alleged purpose of winning compassion from Heaven. The god that requires imposition of artificial suffering for the purpose of giving him an interest in the victim, is no god at all, in the true meaning of that word. Life is so constituted that the average man gets enough suffering and sacrifice in doing the hourly duties of existence without drawing upon artificial resources for an increase of discomfort and pain; and to bravely face and endure all that life brings, triumphing if possible over all, is more pleasing to Heaven than artificial penances. The victims of the *Kanmairi* have not yet heard of, or known, this kind of god; and there are many in all lands like them, including some who laugh at their superstition. It is better to believe in a supreme power that loves you the more you freeze yourself, than to believe in *no* power higher than yourself, and thus be your own god. In the one case there is hope of progress upwards; in the other there is none!

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# THE FOREIGN POLICY OF IYEYASU

By NORITAKE TSUDA

(EXPERT IN THE TOKYO IMPERIAL MUSEUM)

THE attitude of the great Shogun, Iyeyasu, toward the invasion of Europeans that threatened Japan at the beginning of the 17th century had a far reaching effect on the destiny of Japan, and therefore deserves the careful consideration of Japanese patriots for all time. It must be admitted that the Shogun's foreign policy was, to a great extent, based on a feeling of misgiving with regard to the motives of foreigners frequenting our shores; and how far the great staesman was justified in this may be gathered from a study of the political history of the time. From the series of articles on the various embassies in Tokyo, which have been appearing in the pages of the JAPAN MAGAZINE during the past few months, a fair account may be had of how the respective nations came into relations with Japan. One cannot avoid the suspicion that interest in Japan at the beginning was to a great extent predatory. This may be inferred from the reasons why Europeans were first led to turn their attention to Japan. Undoubtedly the West knew nothing of this island Empire in the Pacific until Marco Polo published his exaggerated account of *Zipangu*, which he heard in China. When he returned to Europe and informed the public that he had been told of a wonderful country called *Zipangu* to the east of China, a land of untold wealth, whose palaces were roofed with gold, and plates of the precious metal adorning the windows and doors of the mansions of the great: a land where pearls and other jewels were counted as nothing—he excited the mind of Europe as never before; and the more adventurous and commercial spirited were stirred up to attempt securing a share in the riches of a country reputed to exceed all the wealth of Ind. The people of Japan did not know anything of Marco Polo, or of the tales of wealth that had led the European adventurers into the Far East, but the authorities were not slow to suspect, and to infer from sailor yarns let out, that the foreigners were not always very particular as to how they secured their wealth, and that ships on the high seas, no matter whose or whither bound, were too often considered free booty to the strongest crew falling upon the well-laden vessel.

At first, however, the foreigners were treated on terms of equality and taken as acting upon proper motives. Anthony de Moto, the first European to set foot on Japanese shores, was a Portuguese; and he was followed the next year by Mendez Pinto, another Portuguese, who landed at Tanegashima in Kyushu. As Pinto brought foreign firearms with him, and showed our people for the first time the wonderful effects of gunpowder, he created a profound impression, and some of the people believed him enchanted. When standing in the presence of the *daimyo* he raised the gun in his hand and brought down a pigeon that that happened to be flying past, the spectators were thunderstruck; and fear fell upon them all The foreigners were thenceforth treated like princes, riding beside the *daimyo* on fine horses in princely trappings, and all the people bowed and regarded them with awe. This was in 1542; but it was in 1492, a half century before, that Christopher Columbus set out for Japan across the



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Atlantic, and was interrupted on the way by discovering a new world for exploitation, instead. Not to be defeated, the Portuguese set out in an eastern direction and succeeded in reaching the shores of Japan. It is interesting and significant to bear in mind that just at this time the Spanish were weaving their web of conquest about the Philippines. The islands had been discovered by Magellan in 1521, but not until Villalobos sailed with a powerful expedition from Mexico in 1543, did Spain take a real interest in her intended conquest of the oriental archipelago. The presence of these foreigners to the south created no little foreboding in Japan; and the visits of foreigners representing the same race to the coasts of Japan could not but give food for contemplation. As Spain seemed to be bringing about the subjugation of the islands chiefly through the instrumentality of the Jesuit missionaries, no doubt there were some in Japan who feared the same fate. Japan of course then did not know that conquest through the missionary was bloodles compared with the appalling massacres of Mexico without the aid or interference of the religious.

In the year 1611 the Spanish made their first appearance in Japan, when the Envoy, Sebastian Vinciano, came on a mission of exploration to the reputed isle of gold, the treasure island of the East. And so Portuguese, Spanish, and Dutch, and finally the English, all in turn invaded Japan, and by the latter part of the 16th century had succeeded in opening up trade with us. At this time these nations had actually formed settlements along the entire Pacific coast line from Japan to India. The work of the missionary had begun also, and thousands were converted to the foreign faith. Not only so, but the people of the East were, on the whole, favorable to the invaders, their religion, and their commerce. But on every side there were not wanting indications of a coming change of policy among the Japanese authorities: a change made inevitable by the confessions of the foreigners themselves. There is no doubt, in the minds of many, that if Iyeyasu had not put his foot down, and promoted a firm and determined policy, the same thing might have happened in Japan as happened in India and throughout the great archipelagoes of the Pacific; and today Japan might have been a mere adjunct to some European Power instead of the the free and mighty empire that she now is.

To go back a little in our history, it may be observed that the Japanese authorities were not slow to perceive the advantage that the foreigners had in the possession of firearms, and most of the *daimyo* encouraged the coming of the foreigners and their importation of these weapons of war. In fact the various *daimyo* vied with each other at first in being first to secure most of the spoil. Finally the stronger feudal lords began to play the foreigners against the weaker *daimyo*. It is a matter of history that Oda Nobunaga used the foreign missionaries as a check to the increasing usurpations of the Buddhist priests. But when Hideyoshi came into power, he quickly saw that he could bring the rebellious feudal lords into subjection more easily with the help of the national religion than by utilizig the foreign faith, and so he tried to make himself generally popular by the prohibition of the latter. This is not all that can be said, however, for Hideyoshi doubtless saw danger both internally and externally to the Empire, if the foreign religion was to have full sway. Probably he had learned how religious difficulties in Europe had often led to international complications, and he wished to avoid any such emergency in Japan. When the Jesuit missionary, Father Valignani, besought Hideyoshi to remove the ban from Christianity, the reply of the Taiko was characteristic: "As to religion, Japan is the land of the gods: that is, the country of *Sin*, the origin of all things, the Creator; and the good order of the government depends upon faithful observance of the laws ordained by the gods. These laws cannot be departed from without bringing about a state of insubordination such as cannot exist in a properly constituted state. The subordination of subjects to

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OLD PAINTING OF IEYASU. *Vieux portrait de Ieyasu. Altes Portrait von Ieyasu.*

PORTUGUESE LANDING AT NAGASAKI IN 16th CENTURY. *Débarcation des Portugais à Nagasaki au seizième Siècle. Landung der Portugiesen in Nagasaki im 16ten Jahrhundert.*

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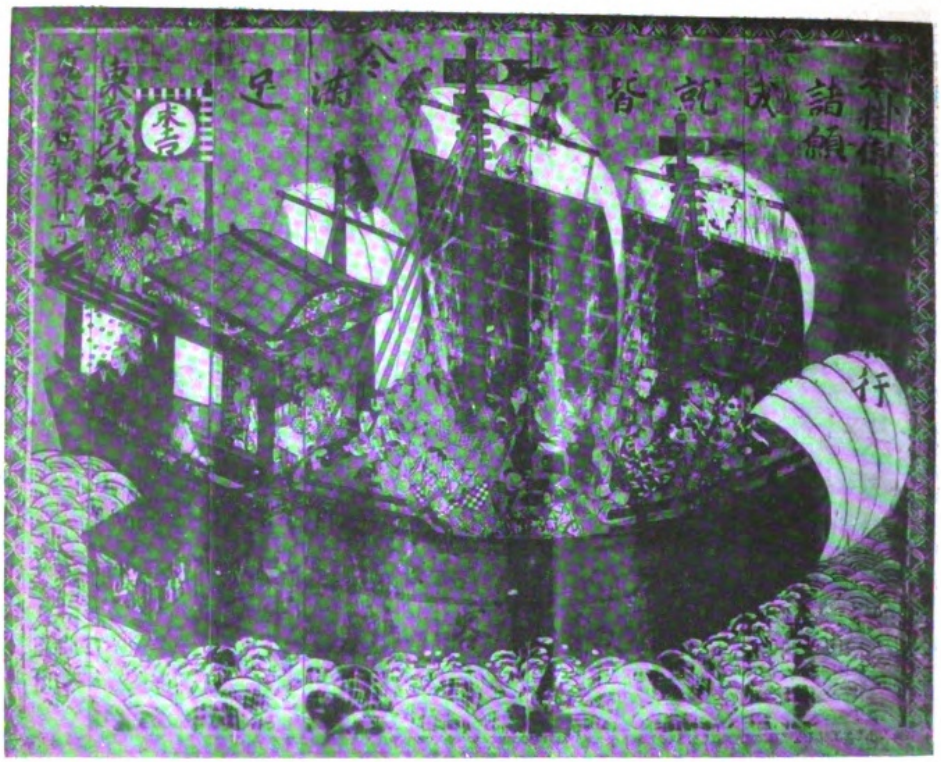
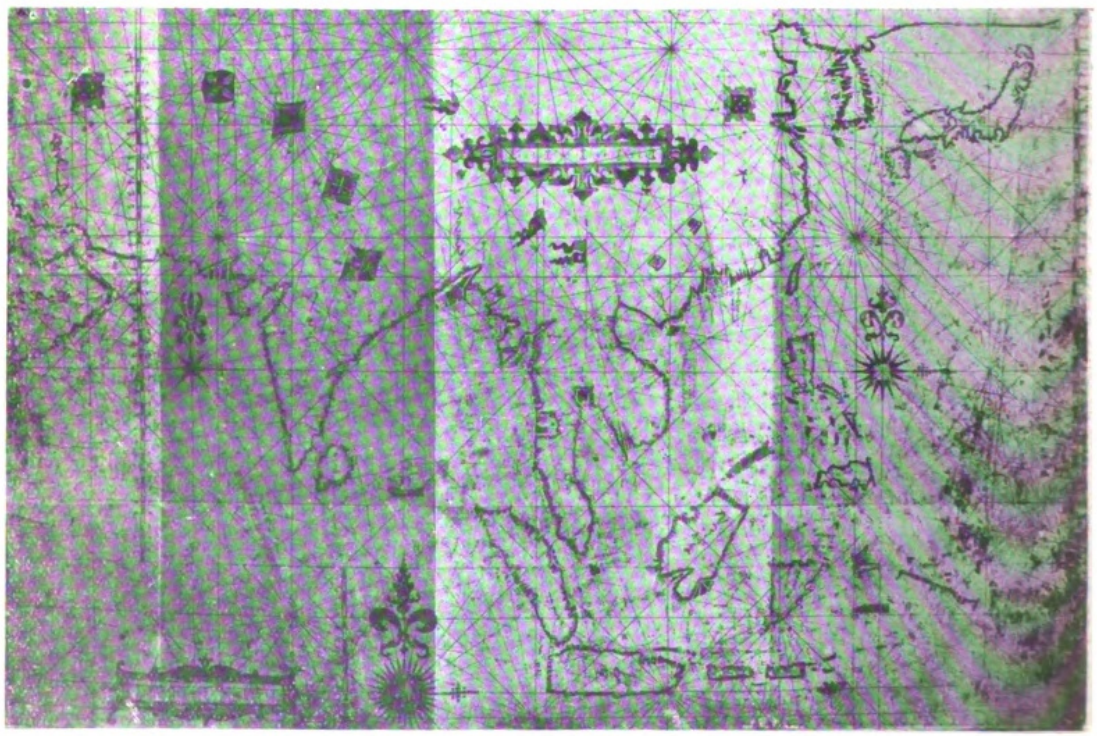


SUYEYOSHIBUNE: A SHIP OF THREE CENTURIES AGO FOR THE SOUTH SEA JAPAN TRADE *Navire employé au seizième siècle pour le commerce du Sud. Schiff, welches dem japanischen Südsee andel im 16 ten Jahrhundert diente.*



MAP WHICH THE SPANISH GAVE TO IEYASU. *Géographie enseignée à Yeyasu par les Espagnols. Die Geographie, welche Ieyasu von den Spaniern lernte.*

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their sovereign, of wives to their husbands, of children to their parents, of vassals to their lords and of servants to their masters: these laws are essential to the maintenance of good order and tranquility within and without the nation. The effect of your teaching is to root out the laws of the national gods and to subvert them by a diversity of authority and worship prejudicial to the State. For this reason an Imperial edict has been issued prohibiting the promulgation of the foreign religion, and banishing the teachers of it from the Empire. At the same time I wish to have it distinctly understood that there is no objection whatever to commercial intercourse. Such relations between us may continue as of old. The way shall be kept open to you both by sea and by land, by freeing the one from pirates and the other from robbers. The Portuguese may trade with my subjects in all security, and have no fear that any shall harm them."

The policy of the government at this time is here laid down in unmistakable terms. It was a policy exclusive of Christianity but inclusive of trade. The question now is how did Iyeyasu, the successor of Hideyoshi, treat this policy? In many respcct Iyeyasu was quite a different type of man from Hideyoshi. The latter was a man of overweening, Napoleonic ambition, who placed his own fame and reputation among posterity in the place of prime importance. Iyeyasu was more deliberative in procedure and saner in conclusions. Iyeyasu would never have embarked on the futile expedition to Korea. He would have used this strength as a reserve power to the nation, and left the country more prosperous. Upon assuming the reins of power Iyeyasu pursued a policy of conciliation with Korea and China. Nor was his attitude different toward any other foreign nation.

It is interesting to inquire what degree of knowledge Iyeyasu possessed of the outside world, and what position he was in to promote a correspondingly wise policy. Who were his councillors on foreign affairs, and what were his conceptions of responsibility toward advice, and toward other nations? We note that when the Dutch ship, Liefde, brought the Englishman, William Adams, to Japan, in the year 1600, Iyeyasu gave him welcome; and he persistently used foreigners as sources of information of all kinds about foreign countries. The foreigners were welcomed to Yedo and given comfortable residences. Will Adams spent the rest of his natural life in Japan, and most of it was devoted to the service of Iyeyasu. Adams was a man of no mean intelligence, and had a considerable degree of education for the time; so it is quite certain that the Shogun obtained from him about all that there was to be known about Europe. Later came a missionary who had been banished by Hideyoshi, one Germanio de Jesus; and Iyeyasu received him in audience, and learned from him all that there was to be known about Spain, Spanish policy, and history. He was specially interested in hearing of Spanish conquests in the islands of the Pacific. None of these things encouraged Iyeyasu to promote further intercourse with the western world. On the basis of the information received from various sources, he had a map drawn upon a folding screen, which stood always before him, and which he diligently studied. He further contemplated the charts used by Japanese seamen in navigating their ships to China, Siam, and India. Some of these charts and maps are in the Imperial Museum in Tokyo.

The great Shogun called about him the most learned men of his time, and the most trusted and wisest counsellors, with whom he conferred as to his policy, in view of the knowledge of foreign countries then at their disposal. One of the most learned of these men was a Buddhist priest named Shoyetsu, who was secretary of Foreign Affairs. He also had the advice in his cabinet of another great scholar, Hayashi Doshun, and the famous Sinologue, Honda Maszumi, not omitting the Englishman, Will Adams. A diary was kept of all letters and other intercourse with foreign countries, the documents being still extant. To distinguish trading ships from pirates he

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issued licenses bearing his seal, which protected honest trade. On the advice of Adams, Iyeyasu gave the Dutch permission to trade with Japan, a permission that continued down to the beginning of foreign intercourse with the world. From the Dutch Iyeyasu heard of plots among the Spanish and Portuguese authorities for the overthrow of Japan. He could not be expected to know how much truth there was in these rumors, but he felt that his perfect policy was to assume them not wholly groundless. At any rate he would know sooner or later, and the wisest plan was to encourage intercourse with the nearest Spanish possession, Manila. He offered to welcome ships from there, and encouraged the coming of mining engineers, pilots, and shipwrights. His overtures were not received by the Spanish authorities in the spirit intended, and the results were rather unsatisfactory. Iyeyasu also desired to open trade with Mexico; and while he was considering how to facilitate this enterprise, a Spanish ship with the governor of Manila on board was wrecked off the coast of Kazusa near Yedo in 1609. Don Rodrigo was brought up to the Shogun's capital and asked numerous questions about his country and Spanish policy. Finally the Spanish emissary proposed that the priests should be given permission to live in Japan without molestation, that amity might continue between Spain and Japan, and that the Dutch, as sea pirates, should not be allowed in Japan. To the first two propositions Iyeyasu agreed, but refused to banish the Hollanders, on the score that he could not revoke the Imperial license given them. On the other hand Iyeyasu requested that the King of Spain be asked to send to Japan fifty skilled miners, as he had heard Spanish miners were expert in extracting silver in Mexico. The next year, under the direction of Will Adams, Iyeyasu caused a semi-foreign ship to be constructed to take home the Spanish governor, Rodrigo; and the vessel, which was named the Santa Bonaventura, sailed for Mexico, bearing also an envoy from the Shogun accredited to Spain. A year or so afterwards Sebastian Vinciano returned to Japan to thank the Shogun for the kind hospitality accorded Don Rodrigo, bringing many presents, among which the most interesting was a clock, which is yet in Japan, the property of the *Toshogu* of Suruga. Vinciano arrived at Uraga; and with him several missionaries, and a request for permission to survey the Japanese coast. Strange to say the latter request was complied with by Iyeyasu, and the different feudal lords were notified accordingly. But it is significant that soon after this the propagation of Christianity was forbidden by Imperial edict, though trade was to be permitted to go on: virtually a return to the policy of Hideyoshi. Failing to promote trade with Mexico, as he had planned, he encouraged Date Masamune of Sendai to despatch an embassy to Europe in the hope of influencing Spain; for no doubt the Shogun had his eye on the wealth of Mexico in silver. He had however to consider how Spain had carried her dominions over various parts of the world, how she had taken many islands of the Pacific and even with the mightiest fleet the world had ever seen, attempted the invasion of England a few years before; and all these things troubled Iyeyasu. At the same time his anti-missionary policy gradually rendered the possibility of trade with Mexico impossible.

The policy of Iyeyasu toward England, like his attitude toward Holland, was extremly favorable; as he heard nothing to arouse suspicions in regard to the English, though he doubtless knew something of matters in India, and the triumphs of the East India Company. We are quite familiar with the correspondence that went on between Iyeyasu and King James of England, so extended reference need not be made to it here. Iyeyasu encouraged the residence of the British merchants in Japan, gave them perfect freedom of trade, and for ten years they enjoyed unrestricted liberty in this respect. But the Dutch merchants had the advantage of them in priority of residence and knowledge of tradal conditions, and finally the English found that trade with Japan did not pay.

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While at this period foreign ships came to Japan, it must be remembered that Japanese ships did not get further from home than the various factories and settlements along the Chinese or Indian coast; none of them ever got into European waters. The chief ports abroad which were visited by Japanese ships at this time were Annam, Tonking, Luzon, Cambodia, Siam, Cochin-China, Macao, Borneo, Malacca, and Patani. The most important articles brought home were fabrics in silk and wool, calico, tiger skins, musk, ivory, fine woods, cotton, and perfumes, with some agate. The chief exports were swords, knives lacquer wares, screens, fans, gold and silver ware, and metal.

Well, the foreign policy of Iyeyasu led at last to an almost complete isolation of Japan from the rest of the world; but as the exclusion policy was aimed chiefly at Spain and Portugal, no one familiar with the political history of these countries, will doubt that the Shogun's fears were not quite groundless. The ages of seclusion were ages of pent-up force, which is now finding vent in the marvellous progress of the Meiji era. Perhaps it is to this policy we owe our present independence, and the consequent great future that without doubt is to be ours.

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## SACRIFICE

Kore wa mina
Ikusa no niwa ni
Ide tachite
Okina ya hiyori
Yama-da moru ran!

All the sons are gone
Far to the field of battle;
And the old men left alone
Guard ricefields and cattle!

By His Majesty the late Emperor
Tran. by J. Ingram Bryan

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# TAKAMORI SAIGO

By F. KUSAKI

AMONG the many great names coming prominently to the fore during the Restoration period of Japan none is more conspicuous or deserving of renown than Takamori Saigo. The stirring events associated with the fall of the Shogunate and the resumption of supreme power by the Emperor gave unexampled opportunity for the revelation of genius and heroism; and the fact that at such a crucial moment the right men were not wanting to fill the right places, proves the greatness of the Japanese race and the strength of its age-long civilization. There was something in the character and personality of the young Emperor, Mutsuhito, that inspired the noble and patriotic youth of the nation with an unprecedented spirit of self-renunciation, leading to deeds of valour and achievement not easily paralleled in the world's history. In what crises of European history have there been found such a galaxy of names as those of Prince Sanjo, Prince Iwakura, Okubo, Kido, Ito, Yamagata, Okuma, and others, each with his own special gift consecrated to the nation's service, and ready at any moment to lay down life at the call of duty? Comparisons are odious; and it is as well not to range the history of the west and investigate the characters of the more prominent names appearing in the various revolutions marking the progre s of occidental civilization. Suffice it to venture the conviction that the men called forth by times of cris.s in Japan have been second to none in other lands; and among these names one of the very first will always be that of Saigo. Great as were the natural gifts of the other Elder Statesmen and heroes, it is believed by many that Saigo was the greatest personality of the period. Certainly he was by far the most popular hero of the day, and he seems to have lost none of his fame with the lapse of time. In the mind of young Japan Saigo holds as favoured a place as the hero Yoshitsune of old. If the latter is the Alfred of the Japanese schoolboy, Saigo is his Prince Charlie.

Now in the estimation of the modern Japanese the greatness of Saigo lies more in his personality than in his deeds, though these were brave and not a few. Many a famous statesman of Japan might easily be substituted for another without any marked discrepancy, but no one could take the place of Saigo. Such unique characters as he was, are rare, even in Japan. There is no hero in the past with whom the Japanese are willing to compare him, except perhaps Hideyoshi himself. One cannot wonder then that he left his ineffaceable mark upon the Japanese revolution.

Like many a great hero of Japan Saigo was a Satsuma man, born at Kagoshima December 7th, 1827. Though his family were of *samurai* origin, they belonged to a humble class, attracting no attention in society or history. What education young Saigo received, was had at a small school established by his clan, but he was early obliged to enter business to make his own living, and became a clerk. Still he was a bright youth, and reckoned among his friends names like Okubo Toshimitsu and Kaieda Nobuyoshi, Yoshi Tomozane and others who afterwards became famous. Saigo later studied religion under the Zen Sect; and as time went on he revealed much ability, and was often sent as a deputy to represent clan opinions with regard to matters affecting the progress of the Restoration. One of the first to recognize the ability of the young man was Prince Shimadzu, the lord of Satsuma. Prince Shimadzu would have given him an important place in his council, but at that time one of so lowly an origin was apt to be



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despised, and could not be permitted to wait on a great *daimyo*. However, the lord of Satsuma ventured to appoint him superintendent of gardeners; and on occasion did not scruple to summon him for discussion on politics and other important matters. Prince Shimadzu was once heard to remark that among all his retainers he had none more sane and shrewd than Saigo. Though regarded as the treasure of the clan, Saigo was looked upon as a man of most independent judgment. It was soon seen that Saigo was the coming man; and the *daimyo* of Satsuma made no secret of esteeming him above his fellows. In fact the two were regarded as close friends.

When matters in connection with the Restoration were drawing to a climax Saigo was so interested on the side of the Imperialists that he went up to Kyoto to assist in the overthrow of the *Bakufu*. In this he had the succor and sympathy of his great master, the lord of Satsuma, and was proving exceedingly useful to the cause, when the latter died; and the successor, a nephew of the late *daimyo*, acting under his father as regent, did not favour the overthrow of the Tokugawa government, as Prince Narihisa Shimadzu had done. This was a great disappointment to Saigo and a severe test to his loyalty. As a *samurai* he decided for the time to bow in submission. During this period the spies of the *Bakufu* were ever on the watch, and all who showed themselves sympathetic with the Imperial cause were harshly suppressed, and some were arrested and executed as a warning to others. One of those singled out for an example was the Buddhist priest, Gessho, belonging to the Kiyomidzu temple, who was noted for his frequenting the company of the Imperial princes in the capital and lending powerful support to the Imperial cause. Surmising a conspiracy, the officials of the *Bakufu* endeavored to arrest Gessho; and Saigo, hearing this, tried to protect the priest. When the emissaries of the Shogun traced him to Satsuma, and were hot upon his track, Saigo resolved to flee with him and stand or fall with the representative of the Imperial cause. As the way of escape lay by sea the two set sail in a small boat, since they could hope for no protection from Hisamitsu, the new lord of Satsuma. The latter had ordered them banished to Hyuga, where they were supposed to have no opportunity of making trouble. It was toward Hyuga, therefore, the boat was making, when on the night of November 16th, 1854, off the coast of Ōsumi, as the boat was gliding before the breeze under a pale bright moon, another boat was discovered in close pursuit. As the fugitives gazed upon the well-manned craft fast gaining upon them, they, of course, thought it was the soldiers of the Shogun; and they there and then resolved to die together, rather than be captured by their enemy. The decision was on the part of Gessho; but Saigo refused to see his friend and compatriot die alone, and made up his mind to follow him into the unseen. The two patriots embraced, said farewell and plunged into the deep, locked in each other's arm. By shis time the pursuers were at hand, and proved to be nothing more dangerous than ordinary fishermen. They at once sought to rescue the two struggling victims. Saigo was got on board first and quickly came to; but Gessho was so far gone that he could not be revived. History looks upon this attempted suicide of Saigo as one of the most heroic and thrilling incidents in his marvellous career. He was not only willing to die for the sake of friendship but in protest against the enemies of the Imperial House. To some extent also the act partook of the nature of *junshi*, the desire to follow his great master, who had favoured the Imperial cause, into the land of spirits, as many a brave and loyal *samurai* had done before him. Precluded thus from carrying out his determination, Saigo was now banished by the lord of Satsuma to the lonely island of Oshima, near Kagoshima, a place inhabited by only rough fishermen and subject to volcanic eruption.

In 1862 Saigo was allowed to return from exile; and when he came back to Satsuma he found his master as busy as

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ever in the interests of the Tokugawa government, thinking it could be reformed and made to serve the interests of the nation a little longer. The Prince of Satsuma had an idea that some arrangement could be made by which the Shogun might legally become a representative of the Emperor, a sort of prime minister. He failed entirely to see that the country wanted a far more radical reform, and would be satisfied with nothing less than the complete supremacy of the Imperial House. The Choshu men, with Kido as leader, were the first to perceive that the strength of the Shogunate had really vanished, while others were still imagining that it continued to wield its oldtime influence. Saigo fully agreed with the Choshu view, though he was a man of Satsuma. As the *daimyo* of Satsuma was against him on this vital question, and the Shimadzu family was breaking up into factions in connection therewith, Saigo determined that loyalty to the Emperor should supercede that to the feudal lord, and now took this stand. He henceforth sought to consult with Kido in order to bring about the fall of the Shogunate. Wonderful to relate, Saigo finally succeeded in getting the men of Choshu and Satsuma to act together in defence of the Imperial cause.

Thereupon the Tokugawa government despatched an army against Choshu, but in the battle of Fushimi and at Toba the Shogun's troops were worsted. And so, after a few minor actions, such as at Aizu, Uyeno, and in Hokkaido, the Tokugawa forces yielded; Prince Keiki Tokugawa resigned his position and handed the sceptre of Empire to the rightful authority, the Emperor. Thus the Restoration was accomplished and the Imperial régime fully established as of old. Saigo now came to Yedo, and was welcomed at the castle as an efficient army officer in the Imperial forces. The Tokugawa troops in charge of Yedo castle wanted to resist the Imperialist forces; but when their general, Katsu Awa, met Saigo he entered into peaceful negotiations for the surrender of the fortress. It was Saigo, too, who carried the Imperial arms victorious through the northern provinces, bringing all opponents into subjection to the new régime. Wherever he went all opposition failed, and his bravery and generosity to his defeated fellow-countrymen won the hearts of all. In fact he was now so universally beloved, that one cannot wonder he had so large a national following when later he felt obliged to lead the revolt in Kyushu. As soon as his work of firmly establishing the Imperial rule was complete, he retired to obscurity in his native province, seeking none of the honours of war and none of the spoils of office. In this respect he was a man not unlike the late General Count Nogi. The Japanese have been wont to compare him also to Washington, who, after delivering his country, retired to his rural home. Here Saigo lived for some time in seclusion, as a country gentleman with his men and his dogs, hunting and gardening.

So great a man as Saigo, however, could not be permitted thus to isolate himself from the center of national activity and life, and he was again summoned to take office as adviser to his clan. In 1871 when feudalism was formally abolished and the *daimyo* were asked to abandon their former position and power, Saigo was the first to hail the measure and labour for its adoption. It was just like him to affirm that he was ready in the name of the nation to lead an army against any *daimyo* who opposed the new proposal. But none dare resist, and feudalism died in an honourable old age. This being accomplished, Saigo now began to smart under insults which he felt his country was receiving from Korea. In this he was not unlike the great Taiko Hideyoshi, who also wanted to conquer Korea. But when Saigo proposed that he should be permitted to bring the haughty Koreans to their knees, as the Empress Jingo and the famous Hideyoshi had done, he met with natural opposition. Saigo maintained that it had long been a national policy to annex the peninsula, and that then was the time to bring the idea to a consummation. What the illustrious Empress and

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the renowned *Taiko* had failed to complete he would undertake. But Iwakura, Kido, and Okubo, who had now begun to be familiar with the superior advancement of European civilization, insisted that the more pressing need of Japan was not conquest but internal reform and development. Thus the consummation of the long-standing policy was left to the end of the new régime, and other hands were permitted to bring about what Saigo craved; the honour was saved for Count Terauchi. Saigo was deeply disappointed at being thus repulsed in what appeared to him a laudable and ancient ambition of the nation, and he and his sympathisers resigned office and retired again into their native places. At this time Saigo was reckoned among the more brilliant Generals of the Imperial Army: he was in fact the Nogi of the day. He now set up a private school in Kogoshima where he sought to educate great men, who would be efficient and useful servants of the state. But the Government, suspecting ulterior motives, sent spies to keep an eye on the education imparted. One of Saigo's generals, Kirino, who was greatly enraged at this insult to his leader, boldly opposed the action of the authorities, but Saigo advised mild action and no recklessness.

Thus feelings between the authorities and Saigo's men grew more and more unsatisfactory, and mistrust and misgiving continued to increase. Matters came to a climax in 1877 when a man was arrested in Satsuma and accused of being sent by the Tokyo officials to assassinate Saigo. As the suspicions appeared to be well grounded, all the friends of the great General were at once up in arms, including the officers who had served under him in his many brilliant campaigns, and the students of his school. The straw that broke the camel's back fell when the Government ordered the Kagoshima arsenal to be removed Osaka. Thereupon the friends of Saigo, without his permission, seized the arsenal and plundered it of all that belonged to the dockyard at Kagoshima. On that day Saigo had gone out hunting and knew nothing of the incident till he came back. When informed of the aggressive attitude of his friends he sighed and remarked that hope was gone. But he refused to see his followers defeated; and when they were attacked by the government troops he led them in the combat. Personally he had no desire to lead a rebellion, but as the fight had been hastened by the attitude of the government and he could not now prevent a rupture, he was ready to stand or fall with his friends, as he had once before been with his friend Gessho. More than 15,000 men flocked around his standard. The rebels laid seige to Kumamoto castle but on the arrival of reinforcements to the garrison, had to abandon the seige. They then entered Kagoshima, and the regimental standard of the troops led by the late General Nogi, was captured by the young heroes with Saigo. It was a forlorn hope, however, and Saigo's forces, retreating to Shiroyama on September 24th, were wiped out, the gallant leader himself performing *harakiri* in the usual manner. With the death of General Nogi on September 13th, thirty-five years later, we have the two great men who once fought each other, dying in the same manner by *seppuku*. The late Emperor Meiji, being moved with compassion for Saigo, pardoned him in death, and his son, Torajiro Saigo, was created a Marquis.

The more one looks closely into the private life of Saigo the more one admires his personal character. He seems to remind one of none more truly than the late General Count Nogi, especially in his modesly, frugality, and simplicity. He used to live with one servant in a small house, and spent no more than fifteen *yen* a month on his household. Like Nogi he used to wander about in lowly attire, even to bare feet. Sometimes when he was stopped by officials and informed them that he was General Saigo, they would not believe him, which often led to funny incidents, to the discomfiture of officialdom. Once he was held and not allowed to go until Prince Iwakura, happening to pass that way, saw his plight and assured the officials who the prisoner was. He was wont to find

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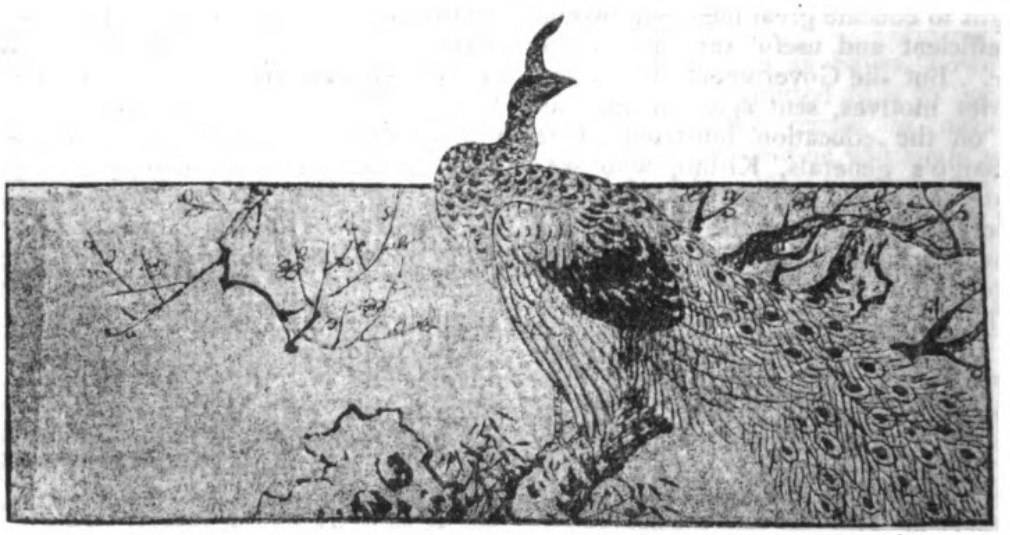
fault with the confidence which the British Minister, Sir Harry Parkes, always seemed to place in the French representative in Tokyo; and one day when Saigo was conversing with Sir Harry, he said: "As for me I was born in seclusion and know little of the outside world; but may I ask if England is a dependency of France?" The British Minister was, of course, much surprised and annoyed by the question, and demanded why it was asked. "Well," said Saigo, "whenever our government refers something to you, you usually reply that you will consult with the French Minister and let us know your decision. Consequently I supposed that you were not independent of France." At this, it is said, the British Minister was silent, the joke being a bit too practical for appreciation; but afterwards Sir Harry Parkes remarked to some friends that in his opinion Saigo was really a very great man. Saigo's unbounded hospitality and kindheartedness made him an idol of the people; and in Kagoshima even to-day the memory of him is so sacredly cherished that if you were to engage a *jinrikisha* man to take you to his tomb, and were to name the hero without his title, you would be regarded as a vulgar person and treated accordingly. The late Emperor's action in pardoning the dead hero and raising his family to the rank of nobility, indicates the attitude of the nation toward his motives and character, and explains why a great statue has been raised to his memory in the Imperial capital.



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TAKAMORI SAIGO

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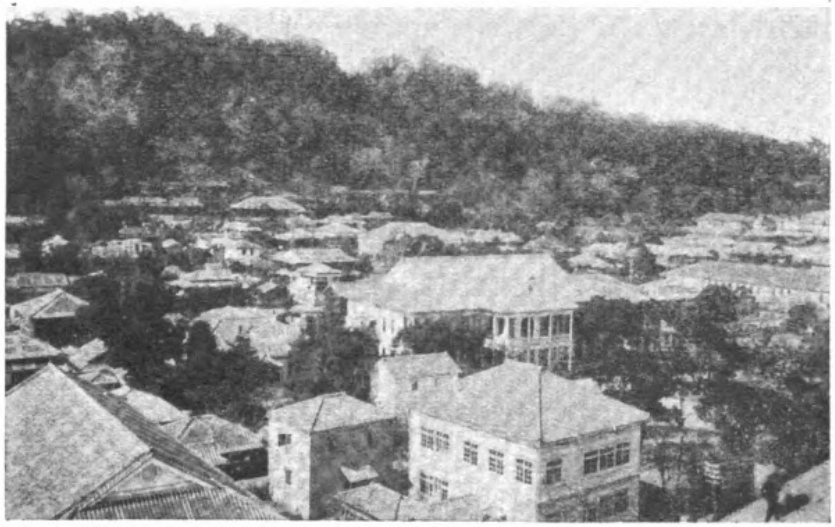
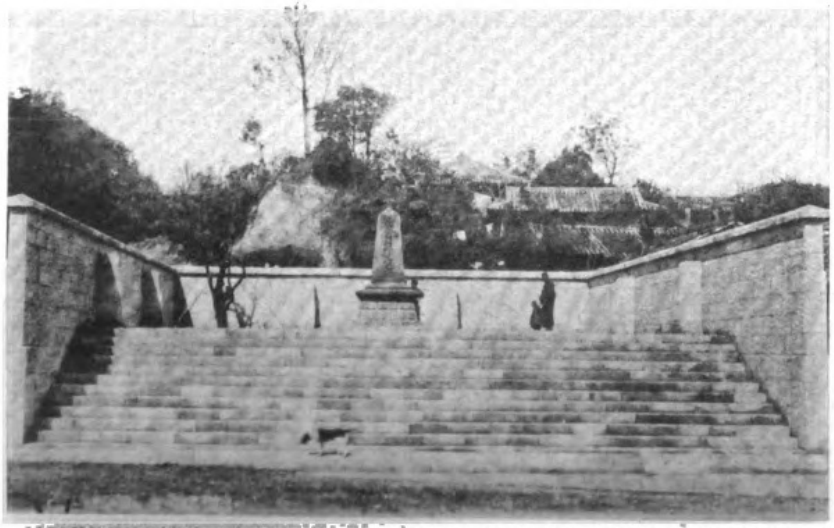
ROAD TO SITE OF SAIGO'S DEATH



SHIROYAMA ABOVE KAGOSHIMA, WHERE SAIGO DIED



MONUMENT MARKING SPOT WHERE SAIGO PERFORMED SEPPUKU.
*L'endroit où Saigo a commis harakiri.* *Die Stelle, wo Saigo Selbstmord beging.*

TOMBS OF SAMURAI WHO COMMITTED HARAKIRI WITH SAIGO.
*Tombeaux des Samurais qui sont morts avec Saigo.* *Graeber der Samurai, welche mit Saigo starben.*

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A BIT OF PRINCE SHIMADZU'S GARDEN AT KAGOSHIMA

SAIGO'S HOUSE

TOMB OF THE PRIEST GESSHO, WHO GAVE HIS LIFE FOR SAIGO.
*Tombeau du bonze Gessho, que a donné sa vie pour Saigo. Grab des Bonzen Gessho, der fuer Saigo in den Tod ging.*

SCHOOL FOUNDED BY SAIGO AT KAGOSHIMA

*Scènes de la carrière de Saigo. Scenen aus der Laufbahn Saigos.*

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FIRE-FIGHTING IN TOKYO. *Pompiers de Tokyo.* *Tokyos Feuerwehr.*

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# THE FIRE FIGHTERS OF TOKYO

FIRES are more characteristic incidents of Japan than of any other country in the world. The flimsy little wooden houses scarcely firmer than cardboard, that shelter the millions of Japan's vast population, render a city of them always an easy victim of conflagration. And when a fire breaks out beyond control half a city is swept by the flames and licked up as if made of paper before one realizes what has happened. For centuries fires were so common in Tokyo as to be called the *flowers* of Yedo, affording the frightened multitudes a scene of incomparable grandeur, withal leaving them homeless and desolate. And thus has it been throughout the whole Empire. More terrible and destructive to life and property than even earthquake, which nevertheless it often accompanied, the fire fiend of Japan has done more to discipline the nation in courage and valor than war itself. A nation of people accustomed frequently to face the ordeal of being left any moment homeless, naturally in time becomes the most resourceful of races. Consequently the Japanese are a race in little fear of circumstances. The innumerable vicissitudes of war, famine, fire, and earthquake, marking the long course of Japanese history, have disciplined the people to a solidarity and temper not found among the nations of the west. Of course other influences, notably that of feudalism, tended in the same direction; but the fact still remains that the Japanese people have all the enduring qualities of children of adversity.

Tokyo may be taken as typical of the spirit which the fire fiend has cultivated among the Japanese of every section of the country. In the days when it was known as Yedo, the capital of the Shogun, the common saying was that fires and quarrels were the specialities of the city. Situated as the city is on the wide plain of Musashi, it was exposed to winds that quickly fanned an outbreak of fire into a holocaust with a train of blackened ruin. A blank of one hundred houses in any section of the city was nothing uncommon. And in those times the streets were unlighted, affording abundant opportunity and encouragement to crime, so that fights were frequent and murder not unknown. In the hour of conflagration the whole population turned out to fight the flames. The battle was too often long and fierce and not always followed by the longed-for thrill of triumph. But the incessant conflict of man with elemental nature produced a spirit that gave rise to the proud designation of "*Edokko*," men of Yedo, a name to boast of in any part of the Empire. The Yedo firefighters were banded together like an army, and like the firemen's associates of Europe and America, they had their rules and regulations and their discipline, long before such things were in an organized condition in western countries. No Parisian or Londoner could be prouder of his birthplace than was the *Edokko*. Everywhere he was known for his prowess, his chivalry, and general manliness. He was regarded as the saver of homes, the rescuer of those in danger, the helper of the old and weak, and a man always ready to face death in the performance of duty.

And what was the reward of those brave firefighters of the olden days? Nothing save the satisfaction of knowing they had done brave deeds. They were in fact too prone to indifference in regard to the things of this world. The old motto of the Yedo man was theirs in literal reality: "'Tis a shame to have a penny over night." Such men were noted for their extreme simplicity of life; but at the same time they were un-



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fortunately afflicted with a temperament easily made angry and given to picking quarrels. But their squabbles were as quickly over as begun, and they bore no grudge toward those who offended them. How then did they make a living, if so little money came to them for their valor? Indeed it may be said that they lived on the charity of the grateful public, who employed them at odd jobs and tried to see that they never came to want. These men were of the laboring class; but they could undertake no regular occupation, as they had to be always on the alert, ready to join the fire brigade as the bell from the temple or policebox sounded the alarm.

And their firefighting apparatus was as primitive as their prowess was unequalled. They had no fire-engines, waterworks or hosepipe. The most useful machine in their time was a kind of handpump, which threw a stream so faint as to be hardly sufficient to dampen a heated wall. The only way to check the spread of those old time conflagrations was to pull down the houses and make a firebreak. For this the firemen had long poles with hooks to pull, and others with pikes for shoving. It is said that each man went to the fire, as his fellow countrymen of today go to battle, prepared to die. To be enwrapped in the flames of death was an end more glorious than to breathe one's last in bed. The *flowers* of Yedo to such men were not wholly without romance. To be able to stay the progress of the fire-fiend and defy the god of destruction was no mean task. It was an effort Herculean, and required no common or incompetent volunteer. Each section of the city was divided into these brigades, each of which was obliged to bear on the garments of its members a letter of the Japanese *katakana* syllabry. The bodies of the firemen were covered with tightfitting cotton trousers, and coats; and they wore gloves as well as socks. These were of thick canvas sown with strong thread. Each brigade had its officers, and every man had a special duty. There were the pikemen, the hookmen, the common workers, and the standard bearer who bore the *matō* or *matoi*, or standard, of the brigade into the forefront of the battle. The *matoi* is still used in the fire brigades of Japan; and to a foreigner it forms one of the most thrilling features of Japanese fire-fighting. The *matoi* stands for the character of the men who follow it, and every man is prepared to follow it to death. The curious shape and general appearance of the *matoi* adds zest to the spirit of those sworn to support it against the decimating demon. I have seen men stand in the midst of the flames, bearing up the *matoi* till their clothes were burnt off and they had to be pulled away by their comrades and have their bodies deluged with water to save them from being roasted alive. It could almost seem that when these men are determined to go through anything, they lose all physical feeling; but the same is true of the Japanese soldier wounded on the battlefield

With the coming of modern methods of firefighting some of the old customs have been abandoned, but such characteristic features of the national briga e as the *matoi* and the p.kes and hooks remain. Wages are now paid, but only from two and a half to five *yen* a month, so that the chief attraction of the brigade member is the honor still. When not engaged on brigade duty the men undertake any work open to them, such as assisting carpenters, doing chores about houses, and running messages. As religious festivals are frequent in Japan and a good deal of street decoration goes on at such times, the firemen are employed to do this. At funerals, too, men are always wanted to carry the banners and bouquets. On bargain day in certain department stores extra hands are required to take care of customers' shoes and umbrellas, which affords the firemen a chance of making an extra penny. When the frame of a new building is to be raised a number of extra hands are in demand; and firemen are very popular on such occasions as they can sing well and add zest to the occasion, which in Japan is a great ceremony. Nor do they fail to do their duty in respect to the *sake* that is

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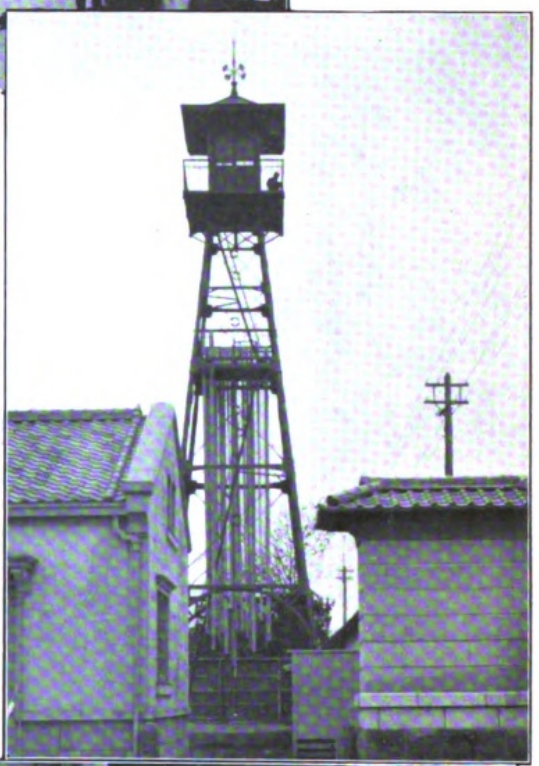

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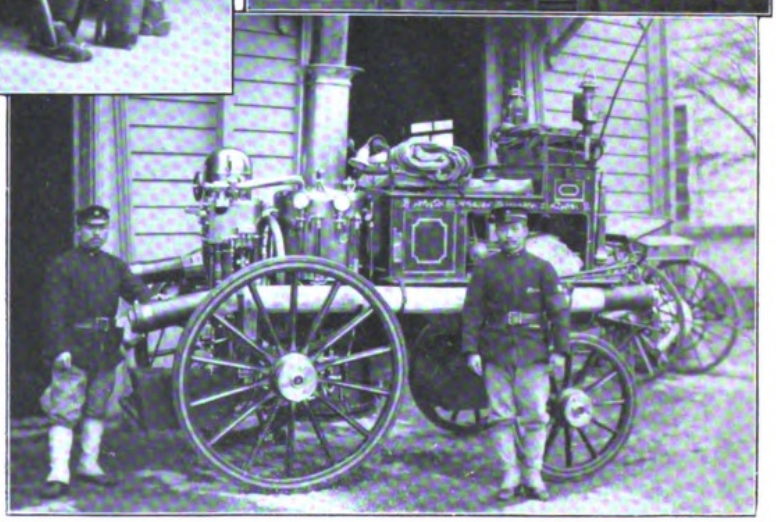

4

1. FIREMEN'S DRILL
2. MATOI AND FIREMEN
3. A FIRE SIGNAL TOWER
4. MODERN FIRE ENGINE

*Appareils des pompiers.* *Ausrüstung der Feuerwehr.*

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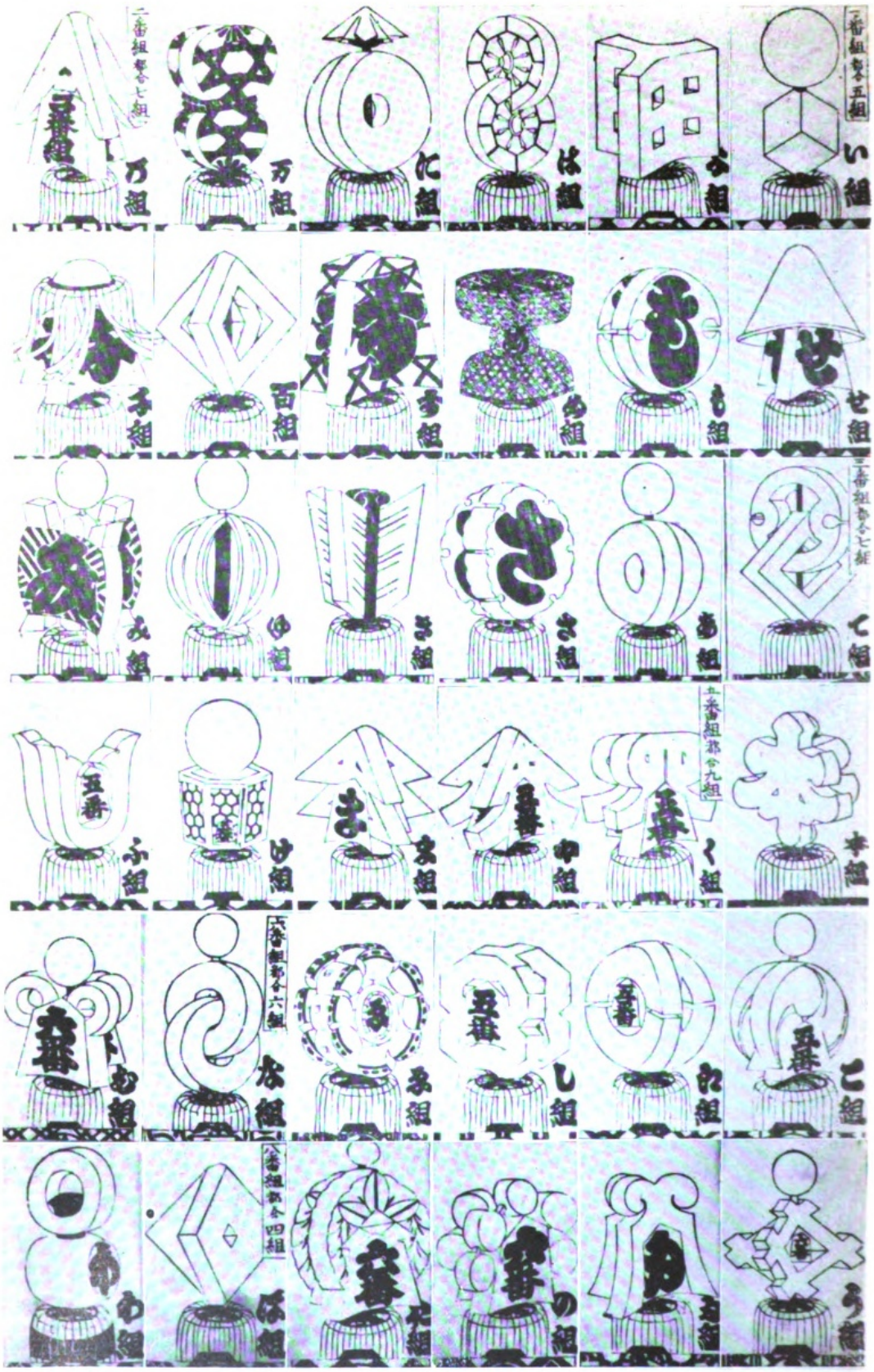

EXAMPLES OF MATOI: WITH ESOTERIC SYMBOLISM. *Echantillons de 'matoi', avec des symboles ésoteriques. Verchiedene Arten von 'Matoi', mit altertümlicher Geheimschrift.*

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always passed around without stint at the close of the frame-raising ceremony.

In many Japanese cities it is the custom for watchmen to patrol the streets all night, clapping two pieces of wood sharply together, to announce to the sleeping citizens that all is well, and to frighten away robbers. Many foreigners regard the clapping as futile, since it can only serve to acquaint the thief with the whereabouts of the watchman. But the Japanese say it frightens thieves, as the watchman may be called on to bring the police in case of attack, and moreover, he keeps an eye out for fires. In this way many members of the fire brigade find employment when not engaged in their regular calling. Once every year there is a review of fire brigades held in Tokyo, usually at Hibiya Park, near the Central Police Office. This is a gala day with the metropolitan firemen. Here they assemble and entertain the multitude with exploits in ladder drill, acrobatic performances, and other exhibitions of agile physical movement necessary to an efficient fireman. The occasion is honored by the presence of the chief officials of the city; and at the end of the performance each brigade receives five *yen*, one hundred cuttlefish, and a keg of *sake*. With these the members go in for a big banquet in the evening and have a more than lively time. It is always fortunate if no fire breaks out on that evening, when most of the members are otherwise so congenially engaged.

Japanese buildings being usually but one storey high the firefighting apparatus is correspondingly small and toy-like compared with that used in European and American cities where so many skyscrapers now tower above the streets. One is always surprised to see a full grown man drive one of the tiny Tokyo fire-engines down the street, as the thing itself appears like something made for children. Even the horses are not much more than half the size and strength of those seen abroad. Since the introduction of modern methods of fire extinguishment conflagrations are naturally not so numerous as formerly, yet they are still far more frequent than they should be. This is due chiefly to carelessness in the handling of kerosene lamps. When fires were so plentiful in the days of candles, and when fire had to be preserved over night, as there were no such conveniences as matches, accidents were naturally still more common with the coming of petroleum. Filling a lamp with kerosene, while it is still burning, is quite a common folly of Japanese servants and poor people; and the number of accidents from this very preventable cause is in itself appalling. With the arrival of electricity oil lamps are fast disappearing in Tokyo, and fires should consequently be fewer; but one lamp is, of course, sufficient to kindle a whole city, if treated with folly or neglect. The establishment and remarkable growth of Japanese fire insurance companies has done something to make householders more careful, and now they lose less by a fire than in the days before fire insurance. Japanese insurance companies are on the whole a great benefit to their fireswept country, for they secure the less wealthy members of the population against the loss, in a moment, of the savings of a lifetime.

According to statistics taken by the Fire-Brigade Bureau of the Metropolitan Police Office 6,911 houses and institutions were completely ruined and 443 others partially destroyed in the city and suburbs during last year. The loss of the houses (except the furniture) is roughly put at 5,266,986 *yen*.

There are six fire-brigade stations and 40 branch offices in the city and suburbs.

There are 19 fire-towers and 85 ladder fire look-outs. The fire-alarm bells number 172 and steam pumps 11. Altogether there are 1,703 professional firemen in the metropolitan district.

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# THE PROGRESS OF JAPAN'S FOREIGN TRADE

By M. NOMA

(EXPERT IN DEPARTMENT OF AGRICULTURE AND COMMERCE)

THE progress of Japan's foreign trade forms one of the most interesting records in the history of Commerce. When we consider the smallness of its beginnings and that it is a thing of wholly modern growth, its present enormous extension and development is nothing short of marvellous. The foreign trade of Japan may be said hardly to have existed at the beginning of the Meiji era. Considering our limited facilities of production, our backward culture and low standard of living then prevailing, a foreign trade to the value of 26,000,000 *yen* may seem to be something; yet it is as nothing compared with the nearly one thousand million mark Japan's foreign trade has attained to-day. Until the influence of foreign ideas set in seriously among us there was of course very little demand for foreign imports, and exports naturally showed a corresponding slackness. But the annual volume of both amounting to 26,000,000 *yen* at the beginning of the Meiji period began to increase gradually until in 1888 it amounted to 100,000,000 *yen*, an encouraging growth in 21 years. From this time the ratio of increase became more rapid, due in some measure to the China-Japan war; and so, by the year 1897 our foreign trade reached a total of 443,000,000 *yen*. Subsequently the disturbance in north China and then the Russo-Japanese war had a remarkably favourable influence on our foreign trade, and development was so rapid that last year the total of our exports and imports reached the unexpected sum of 961,000,000 *yen*. Thus our increase in a little over forty years has been about 37 hundred per cent; and to-day even *one* line of our exports, habutae silk, reaches a larger volume than the total of our foreign trade at the beginning of the Meiji era, namely over 30,000,000 *yen*.

A natural result of our noteworthy increase of trade has been a simultaneous development of shipping, in which progress has been extraordinarily rapid. Data on this subject is rather meagre, but taking the year 1900, when figures began to be authoritatively recorded, our annual port entries represented 6,630 foreign ships, with a total tonnage of 9,825,000; while the year 1911 shows the number of entries to have been 9,000 making a total tonnage of 20,005,000. This shows a twofold increase in about ten years. Of course this bears chiefly upon imports, but a study of our growth in exports will also show very encouraging results.

Of course, great as has been our tradal development, it is still small compared with the great commercial nations of the West. Taking the year 1910 for comparison, we have:

| | Total annual trade in Yen |
|---|---|
| Great Britain ... ... ... | 9,780,000,000 |
| Germany ... ... ... ... | 7,810,000,000 |
| United States ... ... ... | 6,780,000,000 |
| France ... ... ... ... | 4,920,000,000 |
| Netherlands ... ... ... | 4,830,000,000 |
| Belgium ... ... ... ... | 2,600,000,000 |
| Russia ... ... ... ... | 2,400,000,000 |
| Austria-Hungary ... ... | 2,140,000,000 |
| British India ... ... ... | 2,040,000,000 |
| Italy ... ... ... ... ... | 2,010,000,000 |
| Japan ... ... ... ... ... | 961,000,000 |

From the above it will be seen that Japan ranks only tenth or eleventh; but when population is considered, the rank is much lower. In the year under consideration the total foreign trade of the Netherlands exceeded 360 *yen per capita*



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in imports, and some 300 *yen per capita* for exports; while in Japan the *per capita* rate was only about 10 *yen* in the case of either exports or imports, which places us away down about 30th in the list of commercial nations. Such comparisons are not to discourage us, but simply to show how vast is the room still left for development. We are yet as nothing compared with what we should be and some day, we trust, will be.

In recent years the general trend of our foreign trade has been to show an excess of imports over exports. By most of our authorities this is regarded as an unfavourable feature, and the matter is at present seriously engaging our attention. But as the general tendency of trade both in exports and imports is toward extremely rapid increase, we are happily open to congratulation. It is only as we stop to compare our progress with the advancement of western countries that we are apt to stand in the shadow. But even in our excess of imports over exports there is a promising aspect, for while at first this excess was largely in manufactured articles, it is now for the most part of raw materials for our ever increasing factories and industries generally. This large increase of imported raw material must necessarily have a very beneficial effect upon our manufacturing interests, and in the end really have a favourable effect upon our exports, though as yet most of our manufactures go to supply the home demand. As soon as we get into a position to supply fully the domestic consumption, probably our exports will greatly increase.

A more detailed examination of the nature of our recent imports shows that the result must inevitably work out for the benefit of our national industries. One of our rapidly increasing demands at present is for wheat flour. A few years ago this was imported all ready for use. Of late the imports in this line have given way to large importations of wheat, so that the flour is now being made in our own mills. In 1901 our importation of flour amounted to 63,000,000 lbs.; in 1911 it was only 2,940,000 lbs. In 1901 our wheat imports reached the extent of 1,580,000 lbs., which in 1911 amounted to no less than 90,800,000 lbs., a tenfold increase. From this it is easy to infer to what extent our flour-milling industries have developed in the last ten years. The same thing obtains in regard to sugar. Up to 1885 the amount of raw sugar imported greatly exceeded that of refined. This was due to our inferior standard of living; for there was a greater demand for crude sugar. By 1892, however, there was a marked change; for at that time the volume of crude and refined sugar annually imported was about equal. But from thence onward the demand for the superior article greatly exceeded that for the cheaper sugar. Since 1902 the volume of raw sugar has again begun to increase enormously, not because of a reversion to lower standards of living, but on account of our increased facilities for sugar refining. Formerly we imported large quantities of refined sugar from Hongkong, Germany, and Russia; but now most of our imports are in Java raw sugar, which is refined in Japan. In 1911 out of a total importation of 131,000,000 lbs., 127,000,000 lbs. were from Java. Of course the phenomenal development of our sugar industry in Formosa has revolutionized the trade in Japan, and made us almost independent of the outside world. If this continues our sugar imports will diminish and Formosa will not only supply the home demand but engage in heavy exportation, a feature already begun. The same tendency is observable in the matter of cotton, one of our most important items of trade. In 1888 we imported 4,700,000 lbs. of cotton yarn, but by 1911 this had decreased to 550,000 lbs.; while raw cotton imports on the contrary increased from 24,000,000 lbs. in 1888 to 413,000,000 lbs. in 1911. The encouraging tendency of our trade and industry could be illustrated by many other similar instances, but the above will suffice to show that on the whole our increase of imports over exports is rather an encouraging than a discouraging feature,

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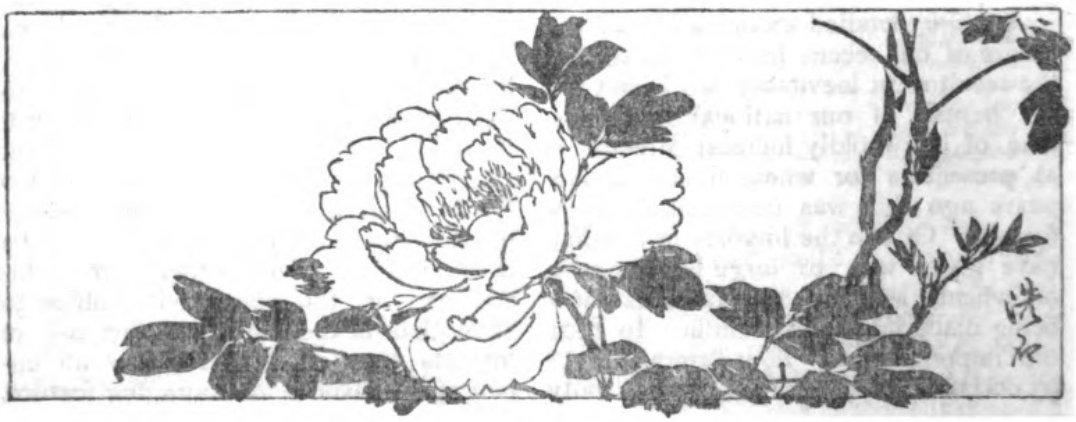
since the increase is for the most part due to an enlarged demand for raw materials to supply our factories. At present manufactured articles form by far the largest portion of our exports. The principal items in our export list are silk habutae, matches, cotton cloth, refined sugar; straw, chip and hemp braids; knitted cottons, earthenware, porcelain, handkerchiefs, mattings, buttons, toys, umbrellas, glassware, soap, beer, paper; clocks and watches; machinery and canned provisions. The destination of our imports is mostly to Asiatic countries, but the volume to Europe and America is increasing. Last year the total to Asiatic countries amounted to 177 million *yen*, while the total to America was 147 millions; so it is evident that the demand in America for Japanese goods is increasing; while the export to Europe was about 105 millions and to Australia 13 millions. The demand in Europe and America appears to be chiefly for goods specifically Japanese in kind and manufacture, such as silk, tea, mattings, handkerchiefs, porcelain, lacquer ware, fans, copper, wax, etc. Recently there has been an increasing call for braids, drawn work, and lace, due mostly to the cheapness of labour in this country and the excellent work Japanese now turn out in these lines. Our people are especially clever at handwork, and there is a big future in this department of trade, so small at present. Our exports to oriental countries consist largely of articles of every-day use; and, comparatively speaking, of a coarse or inferior material. The rapid political revolution in China is, however, creating a sudden demand for goods of superior quality, and we are trying to get ready to meet this.

There is no doubt that our new tariff schedule will have a wholesome effect upon our industry and trade generally. It works out on the principle of high duty on manufactured goods and low tariff on raw materials, for the protection of our nascent industries. The low rates on raw material will doubtless in time react favourably on the volume of our exports, which we are so anxious to increase to a point exceeding imports. Already the effect is becoming marked to a very favourable degree. For example, when the five per cent duty was taken off hides, the result was a great increase of imports in this material, and now we notice increased exports in leather goods. Manufactures and their export have also been greatly encouraged and facilitated by the new government regulation permitting raw materials to be stored in bond during manufacture, so that they may be sent out of the country after manufacture free of duty. It will be seen, therefore, that everything possible is being done by both government and manufacturer to hasten the day when the volume of our exports will exceed that of our imports to a satisfactory degree; and the vast increase recently seen in our volume of raw materials must be taken as an indication that the long looked-for day is coming.



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# CURRENT JAPANESE THOUGHT

THE EDITOR

**Our Readers**

We take this opportunity of expressing the hope that our readers in various parts of the world, by the time this number of the Magazine reaches them, will have enjoyed a Merry Christmas and a Happy New Year. During the past twelve months the circulation of the Japan Magazine has slowly but steadily grown; and the management has been much encouraged by the fact that most of the new subscribers and those sending kind letters of appreciation, are persons of intelligence and distinction, whose opinions are of special value. It is interesting to note that our circulation is more extensive than intensive, reaching from Norway in the north to Australia in the south, and from Japan in the east to furthest Canada and the United States. In China, India, and the various ports, too, the Japan Magazine enjoys increasing appreciation; and this year we welcome among our subscribers a growing number of the members of the Japan Society of London. The Magazine also has an increasing number of readers among the Japanese, both at home and abroad.

**The New Year**

The present being a time of national mourning for Meiji Tenno, it was but fitting that the festive season in Japan should have been as subdued and unostentatious as possible; and accordingly the Empire experienced a quieter New Year than usual. At first it was thought that even the customary decorations and symbols of oldtime congratulation should be dispensed with, but the authorities, keenly sensible of the hardship this would cause to the thousands who depend upon furnishing the greening for the New Year, considerately disapproved of abstention from the usual house and street observances of the season; and so they have had the city rendered cheerful by the national *kadomatsu*, bamboo, and lobster, conveying to all mutual good wishes for the Empire and people of the Rising Sun. It is satisfactory to note that on the whole the year in Japan has been one of progress. Notwithstanding the profound national mourning in connection with the passing of the great Emperor, the nation has maintained its spirit of wonted fortitude, and faith in the future. Though clouds appear on the political horizon, the commercial and industrial development of the country shows no relaxation; while statesmen and leaders of thought show unbounded confidence in the nation's capacity for financial rehabilitation. Apart from commercial, industrial, and agricultural enterprise, the most conspicuous activity has naturally been noticeable in naval and military circles, which is to be taken merely as an echo of similar activity in the naval and military circles of the west. Nor has interest been less emphatic in the educational circles of Japanese life and thought, many of the leading thinkers and publicists betraying a certain degree of misgiving as to whether this department is keeping pace with the development of the country in other important respects. Happily Japan continues to enjoy increasing confidence among the leading Powers of the world; and though matters in China have given cause for some degree of apprehension, Japan's relations with her neighbours appear assured of tranquility for some time at least. Conspicuous progress has been made during the year in the development of Japan's colonial possessions. The now famous Conspiracy



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trial in Korea has given rise to a considerable measure of adverse criticism of the administration of justice in the peninsula, but those who know Japan, are convinced that if a miscarriage of justice is proved, the authorities will be no less strict in bringing their own subordinates to account, than they would be in the case of the humblest offender amongst their subjects. As one surveys the past year it may be said that on the whole Japan rises as fully and expectantly to the standard and spirit of world-progress as any other nation of the great world-family.

**The Imperial Cabinet**

The crisis mentioned in our last issue as impending in the Imperial Cabinet over the increase of Army divisions in Korea, has, as was anticipated, reached a climax in the resignation of the Minister of War, General Baron Uyehara; and as the Prime Minister has not been able to find another representative of the Army willing to take up what the War Minister abandoned, the whole Cabinet was obliged to resign. At the time of writing it is impossible to forecast the tenor of the new ministry, but it is safe to say that the difficulty may be trusted to adjust itself for the best interests of the Empire. Needless to say the situation in China calls for a measure of military precaution which the people of Japan as a whole do not quite appreciate; and this has given rise to the deadlock between the Army on the one hand, and the Minister of Finance on the other.

**Japan and the American Election**

So important an event as the Presidential Election in the United States naturally aroused no small degree of interest in Japan; and it is not without some significance that the return of the Democrats has been welcome throughout the Empire with every mark of satisfaction. If public opinion can be accurately estimated from the vernacular press, then the people o Japan are anticipating favourable changes from the coming new régime. Nor is there any attempt to conceal the conviction that a Democratic government may be expected to strengthen friendly relations with Japan even to a greater extent than the Republicans did. In Japanese commercial circles there are hopes of amendments to the American tariff schedule sufficient to affect favourably Japanese exports to the United States. The old story of Democratic aversion to American control of the Philippines is again revived in Japan, and hopes are expressed in the direction of independence for the islands. This only indicates, however, that there are some things about the American people that are not yet fully understood in Japan. But one cannot witness the faith of Japan in the outcome of the elections without feeling satisfied that relations between the two countries will be maintained on the same basis of unbroken confidence and amity as heretofore.

**Dr. Hamilton W. Mabie**

The Committee of the Carnegie Peace Foundation having selected Dr. Hamilton Wright Mabie as exchange lecturer to Japan, the distinguished literateur arrived in Tokyo in December, and will deliver a course of lectures on American Ideals just as Dr. Nitobe did in American universities, on Japanese civilization, last year. Dr. Mabie, with Mrs. Mabie and daughter, is staying at the Imperial Hotel. Upon their arrival in Japan they were welcomed by many distinguished citizens of the country, and have been extended a very cordial reception by all classes of the Japanese. It is confidently anticipated that this further opportunity for acquiring greater knowledge of American ideals will tend to strengthen still more the old bonds of friendship that have held America and Japan in close communion during their more than half a century of unbroken intercourse. Now that the world is coming to understand that the secret of international peace and good-will is mutual acquaintance, there is hope for the progress of universal brotherhood.

**Reminiscences of Meiji Tenno**

The veteran Count Hijikata, now 79 years old, was one of the most

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intimate associates of the life and career of the late Emperor; and recently in an address before the students of the Second High School, the venerable statesman related some very interesting incidents of his experience as Minister of the Imperial Household. Many of the stories he related to the large audience that assembled to hear him on this occasion, have already appeared in one or other of the Tokyo newspapers, but two small incidents to which he referred were new. One of these had reference to the drives which the Count often took with his Majesty the Emperor Meiji. It is not etiquette in Japan for any subject, however high his rank, on such occasions as these, to open his lips except in reply to a question put to him. On no account is he at liberty to ask a question or make a casual remark of any kind. The late Emperor was not in the habit of conversing on these occasions. So the ride was usually taken in silence. But the unfortunate thing was that when driving, Count Hijikata constantly suffered from great drowsiness; and since he felt that to be found sleeping by the side of the Emperor would be a terrible disgrace, he had to resort to the practice of pinching his thighs to keep himself awake; and this was carried to such an extent that he often arrived home black and blue as a result of his use of this painful remedy for sleepiness.

Another of his anecdotes described the fearful consternation caused in the Court by the attempt on the life of the Tsarewitch in 1891. The elder statesmen were of opinion that unless some extraordinary measures were adopted, an outrage of that kind would certainly lead to war. They therefore advised his Majesty the Emperor to go on board the Russian man-of-war to which the Crown Prince had been conveyed after the unfortunate incident had occurred, and to personally apologize for the lawless act that had been committed. This his Majesty carried out; but while the Emperor was on the vessel, the Genrō and all Japan's leading statesmen were in a most terrible state of anxiety for the Emperor's safety, as it was said, with such a grievance to redress, there was no knowing whether the Russians would not carry the Emperor off to Europe as a punishment for the offence committed against a Royal Personage. It was the sacredness of the Emperor's person in this country, said Count Hijikata, that led our statesmen to come to the conclusion that the Russians might feel justified in carrying off the ruler of the country in which their Crown Prince had been so barbarously attacked. "When the boat which conveyed the Emperor back to the shore was seen leaving the Russian man-of-war, our joy at receiving back our Emperor knew no bounds," observed the aged Count.

**Buddhist Tendencies in Japan**

In a recent number of the *Shin Bukkyo*, the organ of the New Buddhists, there is a very outspoken article by the noted Japanese scholar, Dr. Enryo Inouye, on the present and future prospects of the Buddhist religion in Japan, in which he takes occasion to say that the persistent pessimistic tendency of present day Buddhism greatly retards its progress among the Japanese, and suggests that if the Mahayana instead of the Hinayana sects had charge of the field, the prospects would be much brighter. Dr. Inouye is much impressed by the fact that during the brilliant era just closed, while almost everything in Japan showed rapid and enduring progress, Buddhism, which had so powerful and beneficent an effect on old Japan, sank only into lower degeneracy, a condition that no Japanese can afford to regard with indifference. He suggest that there is room for meditation in that fact that while the nation made such marvellous progress in scientific knowledge and material advancement during the past half century, it made little or no progress in morals and religion. At present, he says, Japanese education affects only the intellectual faculties of the nation. There is a great and crying opportunity for religion, but no religion has attempted to fill the breach, least of all Buddhism, the ancient faith of the country. Dr. Inouye is ready to admit

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a strong antipathy to Buddhism among a large number of the more thinking people of Japan, especially among the *samurai* class. It is thought that the evil days upon which Buddhism has fallen, are due in some measure to its loss of patronage by the Government, as nothing succeeds well in Japan if it does not receive official recognition. The danger is admitted, however, that if a religion cannot reform and rejuvenate itself from within, without government assistance, it cannot reform at all, and is dead. In a world full of hope and altruistic anticipation a pessimistic religion must fail utterly. Dr. Inouye, however, appears to have some hope that if the more optimistic forms of Buddhism, such as the Mahayana were taught in Japan, they would have some prospect of meeting the spiritual requirements of the nation.

**The Nippon Yusen Kaisha**

At the 27th half-yearly meeting of the shareholders of the greatest of Japan's shipping companies a very favourable report was presented showing the enormous business now carried on by the 79 vessels of the Nippon Yusen Kaisha, which, during the short period, had carried 2,929,000 tons of freight and 127,000 passengers, with a profit of 2,803,967 *yen*. Special stress was laid on a marked increase of passengers on account of the good reputation enjoyed by the Company's ships, while there was some falling off in trade with Europe on account of strikes and industrial unrest in Great Britain. A considerable increase in flour imports from America, influenced by the high cost of rice in Japan, did something to supply cargo for returning ships from the United States. There is also an increase of passengers between Japan and Australia, while trade remains about the same. The Calcutta line, which has excited so much criticism among western shipping companies, has led to a considerable increase of trade between Japan and India. Owing to competition a good deal of the freight business between Japan and India had to be carried on at a loss, but the Company was determined to carry out the object for which the line was opened, in spite of all opposition and discouragement; and for this purpose the number of vessels on this line had been increased. The increasing activities of the Nippon Yusen Kaisha demand an annual addition to the number of ships, and for this purpose some 1,300,000 *yen* was for the present set apart by the directors.

**Apprehension over Japan's Industrial Advancement**

It is remarkable that the rapid industrial development marking the recent progress of Japan should appear to be exciting so great a degree of apprehension in the manufacturing circles of the West. The masters, it would seem, are now becoming suspicious of the attainments of their pupil, and fear that Japan will not only surpass but supersede them in the world of cheap and durable productions. It is reported by Japanese returning from abroad that when they are admitted to foreign factories for inspection, they are denied entrance to the most interesting and important sections of the works, thus rendering their visits to Europe and America somewhat futile. American manufacturers, and those of Europe in particular, appear afraid that the Japanese have come to learn something, which, of course, is undisguisedly true; but why should it

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be a crime to seek knowledge, and especially knowledge of the best means to meet the world's demand. Europe is willing to teach Japan war, but not peace; the arts of destruction but not the arts of construction. This selfish attitude toward method and invention does not seem quite in accord with the spirit of western civilization, to many Japanese. The great inventors of the world have freely bestowed their benefactions upon mankind, and Japan is enjoying the use of them in common with other nations; but some manufacturers doubtless lack the spirit of those whose inventions have enabled them to succeed, and fear even the nascent industrial enterprise of Japan. Is there similar apprehension of masters of industry from other countries, as there is in relation to those from Japan? If not, why not? If it be proper for western nations to imitate and copy from each other, why not for Japan also? Now that the trademark difficulty is finally adjusted there can be no fear of illegitimate imitation or stealing of secrets. In one sense the spirit of distrust among western manufacturers may lead to greater expedition in Japanese industry; for it seems to be the conviction of many Japanese manufacturers now that the best way is to engage foreign experts who will bring with them the latest methods and means of manufacture into the Japanese factories. The suggestion is one that may well be commended, not only in manufactures, but in all departments of national thought and progress.

**The Imperial Navy**

The Imperial Naval Review, and the launching of the fine battleship-cruiser, *Hiyei*, during the month of November, again draw attention to the steady strengthening of Japan's naval forces and the magnificent progress the country is making in warship construction. The imposing array of 113 well equipped modern warships assembled off Yokohama and reviewed by His Majesty the Emperor in person, leaves no doubt in the public mind that the nation for years to come is safe from outside attack; for there can be little temptation on the part of any enemy either to offend or encounter such a fleet as Japan now commands; while every year sees one or two more impregnable units added to a force already strong. The manoeuvering of the submarines, an airship and a hydro-aeroplane during the naval review indicates that Japan is leaving no detail of the most modern fighting equipment unnoticed; while the lines and tonnage of the latest addition to the fleet show an advance on anything that the world's navy yards have as yet turned out. The *Hiyei* is the largest ship yet constructed in Japan and one of the greatest warships ever launched. Her long, clean lines, running a length of more than 700 feet, tapering slowly to a narrow bow, shaped like a Japanese *sampan*, for speed, represent a model unknown to the architects of western countries. In fact it is doubtful whether a western architect could produce such a model. The lines of the Japanese *hashike*, or small boat, are subtile in the extreme, and afford the least possible resistance to water. With such lines, and a swan-necked bow, the monster, as she lay on the stocks awaiting the word to take the water, presented an imposing appearance; and when at a word she glided gently and gracefully into her native element and rested majestically on its bosom, the cheers of the

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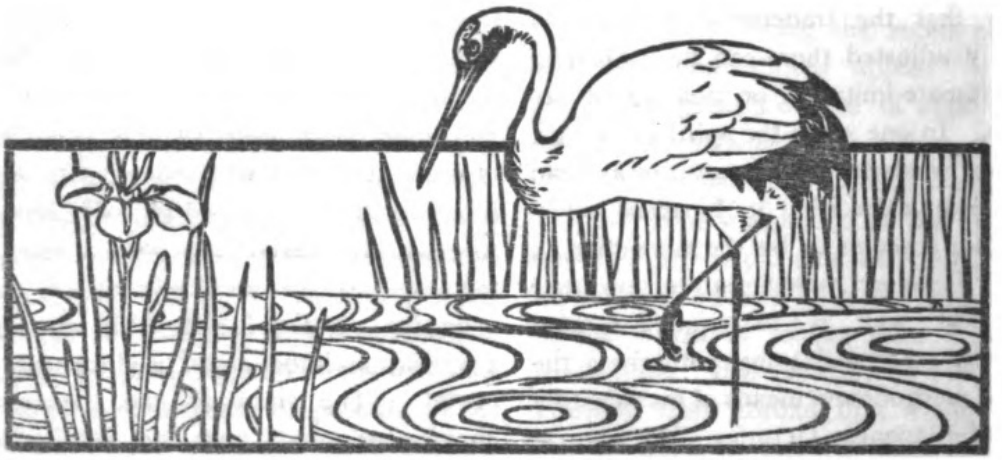
more than 60,000 spectators signified that Japan is a nation with whom the navy is extremely popular. Of course this unusual revelation of naval power has given rise to a few suggestions for disarmament and less expenditure on the navy; but the nation is almost unanimous in the conviction that so long as all the great powers of the West are bent upon naval expansion and efficient armamental protection, it would be the height of folly for Japan to remain in the rear. Japan at heart is probably the least warlike nation of the modern world; for, as Mr. Takegoshi says in his admirable article in this number of the JAPAN MAGAZINE, Japan of all nations knows best what war means, having tasted its bitterness to the full, therefore hates war more than anything save dishonor or annihilation. But so long as well armed nations surround Japan, brandishing their weapons and poking their noses constantly into oriental affairs, Japan strongly feels the advisability of being likewise armed, to retard if not prevent the dogs of war. The West has assumed the role of teacher to Japan for the last fifty years. Let the West now teach Japan that disarmament is possible and war unnecessary! We venture the prophecy that should the West assume this newer and higher rôle, Japan will prove their aptest pupil. But it is not possible for Japan, nor does she intend to venture upon anything so futile, as to try to enforce her ideas upon the well-armed nations of the West.



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# THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

no. 10

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|---|---|---|
| Seishin Hirayama | Y. Bryan Yamashita | Dr. J. Ingram Bryan |

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THE PREMIER OF JAPAN: PRINCE KATSURA AND FAMILY. *Le Premier Ministre.* *Der Minister-präsident.*

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THE JAPAN MAGAZINE

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# THE NEW IMPERIAL CABINET

THE fall of the Saionji ministry, ostensibly due to a deadlock over the question of increasing the army in Korea by two divisions, was in reality the result of a vital divergence of opinion between the *Genro*, or Elder Statesmen, and the cabinet over certain matters of national finance and principles of foreign policy, aggravated, perhaps, to some extent by clan jealousies. Since the death of Prince Ito, Prince Katsura has been regarded as the custodian of policies essential to the present status and ambition of the nation, a man in whose hands lies the destiny of modern Japan. His plans have been the only ones that have worked, and his consummate tact and almost superhuman administrative ability have delivered Japan from her enemies and placed her among the first-class powers. Such achievements are, of course, always regarded as under the auspices and by virtue of his Majesty, the Emperor, as father of the people, and the prime mover in all matters vital to the nation. Now, it is well known that two of the more important planks in the Katsura platform, namely a firm foreign policy and the support of a sinking fund for the redemption of national indebtedness, were allowed to fall into desuetude by the Saionji ministry. It was understood when Prince Katsura handed over the reins of office to his successor, that these important features of his policy were to be adhered to and faithfully enforced. As soon as the Saionji cabinet assumed toward Japan's foreign policy an attitude of *laissez faire*, and decided to abandon the idea of reducing the National debt by 50,000.000 *yen* a year, its fate was sealed. The supine attitude of the late ministry with regard to the situation in China has been the talk of the nation, and for months has made the Foreign office the butt of the press. The resolve to drop the sinking fund and devote the money to a reduction of taxation, soothed the public mind in that direction, but it aroused the opposition of those who regarded the reduction of the national debt as an essential factor in the continued progress of the nation. Matters of such vital import could not be overlooked by the Elder Statesmen, in whose hands Japan has attained unto her present achievements in war and peace. There is much complaint on the part of those who regard the action of the *Genro* as a reflection on the Constitution, which places the responsibility on the Imperial



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Diet; but even a reflection on the Constitution is a lesser evil than the abandonment of a policy vital to national interests. It is the Elder Statesmen, rather than the people or the Diet, that have made Japan what she is to-day, one of the foremost nations of the world. The Elder Statesmen are to Japan what Togo was to the naval encounter with Russia, and Nogi to the land campaign in Manchuria. They furnish the key to the position, and to ignore them or depreciate the part thay have taken and are still taking in the making of Japan, is a fatal mistake. The ruling powers within the Japanese Empire, and even those who criticise the *Genro*, are well aware of the dependence of the nation on their good offices and administrative ability; and were it not for this consciousness universally felt, the Elder Statesmen would soon be deprived of all influence in national affairs. The better element of Japanese civilization is keenly sensible of the nation's indebtedness to the *Genro*; and no one is so heedless of the country's good as wrench the nation's future from the hands of those in whom the late Emperor had such unbounded confidence as pilots of the ship of state. Modern Japan is a monument to their fifty years of faithful coöperation with the great Emperor passed away; and Japan is in need of them still. Consequently, though there is a considerable degree of prejudice against what is by some regarded as the undue influence in national politics of the Elder Statesmen, the nation is not yet so reckless as to cut loose from them, and thus despise the counsel of the old men. Opposition to their policy and their will was the rock on which the Saionji ministry was wrecked; and now with the formation of a cabinet more in accord with the policy of the Elder Statesmen, a policy, be it rememebered, that has made Japan what she is in the modern world, the surcharged political atmosphere has been left clearer, and national progress will resume the even tenor of its way.

To any one who has followed the discussion in the vernacular press during the recent cabinet crisis, it must appear evident that the *Genro* alone had full grasp of the situation. With the press and public it was for the most part a constitutional question. The Minister of War wanted to increase the forces in Korea by two divisions, and the cabinet refused to concur. The Minister of War then resigned and the Army, from which alone his successor could be chosen, boycotted the cabinet and the portfolio could not be filled; and so the Army had the nation by the throat, which is contrary to the Constitution, a document that gives the representatives of the people a voice in the national outlay. These are the facts, but they give no indication as to the underlying causes that gave rise to them. We may account for the killing of a man by saying that a tree fell on his house and the house collapsed on the man, and a beam took him in the head and he died; but this is no true account of the incident. Until we know why the tree fell, we do not get at the root of the matter. The fact that the public viewed the matter for the most part from the outside and took so superficial an attitude, indicated the importance of leaving the destiny of the Empire in the hands of the Elder Statesmen. Inability to appreciate the attitude of the *Genro* and failure to percieve the policy that moves them, are in themselves but proof that the nation is not fully ready for democratic interpretations of the Constitution. Herein is seen the profound insight displayed by the advisers of the Emperor, who would rather appear to contravene the constitution than risk the future of the Empire in unsafe hands.

The rashness of entrusting the future of Japan to the bedlam of conflicting parties now lifting up their voices in the political arena of the nation, may be inferred from a brief survey of the hopelessly divided front they now present, in the face of so many questions awaiting solution. Behold then the divided ranks of Japanese political parties, and hear the babel of contending voices the new cabinet will have to meet in the present session of the Imperial Diet. In the House of Peers alone there are six distinct parties. The *Kenkyukai*, numbering 107 in membership, may be regarded

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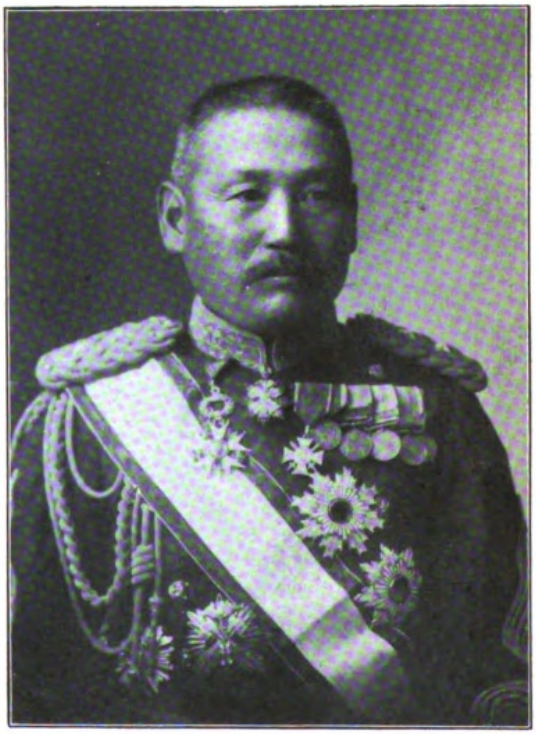
ADMIRAL BARON SAITO
MINISTER OF THE NAVY. *Le Ministre de la Mrrine. Der Marineminister.*

BARON GOTO
MINISTER OF COMMUNICATIONS. *Le Minister des Communications. Der Minister der Verkehrswesen.*

VISCOUNT OURA
MINISTER OF HOME AFFAIRS. *Le Ministre de l' Intèrieur. Der Minister des Innern.*



GENERAL BARON KIGOSHI
MINISTER OF WAR. *Le Ministre de la Guerre. Der Kriegsminister.*

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MR. WAKATSUKI.
MINISTER OF FINANCE. *Le Ministre des Finances. Der Finanzminister*

MR. NAKASHOJI
MINISTER OF AGRICULTURE AND COMMERCE
*Le Ministre d' Agriculture et du Commerce. Der Minister für Landschaft und Handel.*

JUDGE MATSUMURO
MINISTER OF JUSTICE. *Le Ministre de la Justice Der Justizminister.*

MR. K. SHIBATA
MINISTER OF EDUCATION *Le Ministre de l' Instruction Publique. Der Minister des Unterrichtswesens.*

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as the supporters of Prince Katsura. Then there is the *Koyū* Club, with a membership of 27, who are supposed to sympathize with the *Seiyukai* in the lower House. The other four parties of the upper House are divided as follows: *Chawakai*, 62 members; the *Mokukai*, 10; *Doyokai*, 28; and the *Shingai*, 12 members. Nor is there any less disparity of policy evident in the House of Representatives, where the ranks are broken up into at least five more parties, all at loggerheads. Here the *Seiyukai*, or Constitutionalist Party, command the majority, numbering 215; and next comes the *Kokuminto*, or Nationalist Party, with a membership of 88. The *Chuwō* Club, which is under the leadership of Baron Oura, the new Home Minister, has a membership of 34, and the *Doshikai* has 36; while all the rest are more or less independent. Imagine how the Imperial Constitution would be interpreted if left to the medley of divergent opinion represented by the Imperial Legislature. Surely the determination of the bureaucracy to hold on to the control of national affairs for a while yet, is the surest guarantee of the nation's future safety.

To find a way out of the complexity of opinion, and no opinion, that faced them, was no easy task for the *Genro*. The whole thing was left to the *Genro*, for the cabinet threw up the responsibility and the Emperor was left to call upon some one to form a new ministry, or leave the country without a government. Had the *Genro* not come to the rescue then who would have done so? His Majesty was loath to call Prince Katsura from his position of retirement as adviser to the Sovereign, though in the opinion of most thinking persons, there was no other man equal to filling the breach. Other names were mentioned, to be sure; General Baron Terauchi, Viscount Hirata, Admiral Baron Yamamoto; and Marquis Matsukata was even asked to undertake the formation of a new cabinet, but had to decline the task on the score of health. It was now felt that as all eyes were turned on Prince Katsura he was the only man left who could save the situation. And so for the third time in a few short years he had the honour of being entrusted by his sovereign with the formation of a new cabinet. With his brilliant triumphs in war and diplomacy, as well as in national policy generally, still fresh in the public mind, his return to power was welcomed by all the saner elements of the nation. Owing to the persistence of a critical situation in China, the growing influence of Russia in Mongolia, and the uncertainty of Japan's policy anent thereto, Prince Katsura is the right man in the right place as leader of the government. Not only so, but his masterly manner of dealing with national finance will prove a wholesome influence in the present situation, when there is a cry for naval and military expansion drowning the old cry for retrenchment and reduction of national taxation. His hand was soon seen in the announcement that he would not permit matters of national defence to become a petty clan dispute, but would appoint a council of national defence to decide the needs of the nation in matters armamental. Thus the man placed at the head of affairs in Japan, is the man most familiar with the national situation, and the man least fearless in dealing with it. Called to the side of the young Emperor so suddenly deprived of his illustrious father, Prince Katsura gave up all political ambition and retired from the world. Now he responds as readily to the call to come forth and enter the lists for further fray in the political nnd diplomatic arena, to guide Japan on her critical course toward the supremacy of the Far East. The Imperial mandate went forth to him and he hesitated not to obey.

Prince Katsura's long and distinguished career as a soldier, diplomat and statesman, gives the nation unbounded confidence in his resourcefulness and judgement. He is, in fact, a whole cabinet in himself; though, lest anyone should suppose him to wish it so, he has included in the personnel of the new ministry considerable independent elements of supreme ability. But as a master of men and a pastmaster in statesmanship, he is expected to lead the nation to triumphs in the future, no

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less glorious than those marking his past régime. There stands to his credit a list of achievements sufficient to equal if not excell even the most remarkable records of modern times. In 1886 when he was Vice-Minister of War, he reorganized the entire Japanese army; and the labour of placing it on a thoroughly modern basis was accomplished by his conspicuous ability. Later as Division Commander the nation recognized in him an organizer and administrator of unusual acumen and despatch; and as Governor-General of Formosa in 1897 he showed equal facility in the consummate management of civil affairs. No one wordered, therefore, when he succeeded Prince Ito as Prime Minister in 1901. In this new capacity Prince Katsura showed himself an able politician and leader of men. The first Katsura cabinet, which lasted four years, immortalized itself in Japanese history by conducting to a successful conclusion the Anglo-Japanese Alliance, and the great naval and military campaign against Russia. The second premiership of Prince Katsura was made memorable by the revision of foreign treaties, the complete restoration of national autonomy, the renewal of the Anglo-Japanese Alliance and the annexation of Korea, for which distinguished services, the then Count Katsura was created Prince by the Emperor.

The new cabinet acquires no small additional strength by including in its personnel so able a man as Baron Goto, the new Minister of Communications. For executive ability and successful achievement Baron Goto is scarcely less famous than his chief. The new Minister of Communications held the same portfolio in the second Katsura cabinet; so, in selecting him for the same position again, the premier chose a helper well tried and known. Baron Goto began life in the medical profession, but he early displayed so unusual a degree of administrative ability as director of the Sanitary Bureau and in other ways, that the government could not afford to do without his services higher up; and in 1897 he was appointed civil governor of Formosa under the late Count Kodama as Governor-General. The latter left most of the administrative duty to Dr. Goto; and for ten years the authorities witnessed under his management the remarkable development that has marked the progress of Japanese rule in that island. Not without reason has Baron Goto from that time been called the maker of Formosa. For these distinguished achievements he was created Baron by the Emperor, and soon afterwards was appointed President of the South Manchuria Railway Company, an institution that had to bear the brunt of taking up the wreck of the work laid down by Russia in that territory and placing it on a sound and successful basis. It was a foregone conclusion therefore, that when Prince Katsura again assumed the reins of government, Baron Goto would become one of his chief lieutenants.

That a man of such conspicuous ability and political independence as Baron Kato should have been selected by Prince Katsura as Minister of Foreign Affairs in the new cabinet, is significant proof of the representative character of the new ministry, and the best answer to those who are wont to regard the premier as determined to run the government wholly after the counsel of his own will. Baron Kato has had a long and distinguished experience in the Foreign Office in Tokyo, and as more than once Japan's ambassador to the Court of St. James. His intimate association with the wealthy Mitsu Bishi interests will tend to give financiers confidence in that aspect of the new cabinet's policy; while his great popularity as the representative of Japan in London, will bind the new ministry to the Anglo-Japanese policy; nor will his experience in London fail him in working out with Japan the mutual interests of the two countries in East Asia. There are those who foresee danger in the wonted attitude of independence with which Baron Kato has viewed political matters in the past; for it will be remembered that he resigned as Minister of Foreign Affairs from a former Saionji cabinet on account of disapproving of the nationalization of railways. The counsel of a man of this stamp cannot

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fail to prove wholesome in a cabinet generally regarded as predominately bureaucratic; and will tend to create confidence in the minds of Japanese and foreigners alike.

Another strong man in the new cabinet is Viscount Oura, Minister of Home Affairs, a man who has risen high in counsels of state through sheer force of fine character and natural ability. Though a Satsuma man, he has no clan prejudices, and early attached himself to Prince Yamagata, leader of the Choshu clan. In Viscount Oura, therefore, the two great clans meet and well harmonize. In the first Katsura cabinet he was Minister of Communications; while in the second he held the portfolio of Agriculture and Commerce. The sympathy of the new Home Minister with western ways may be inferred from the opinions expressed by him after his last visit to Europe, when he held up to his countrymen the spirit of efficiency and fairplay that characterized trade and commerce in Great Britain and the United States.

Baron General Kigoshi, the new Minister of War, holds a seat in the cabinet for the first time. In undertaking the task abandoned by his predecessor, the new Minister faces no light responsibility. But with Prince Katsura's consummate tact and generality the way will be made smooth and all interests decided in the spirit of sanity and patriotism. General Kiyoshi graduated from the military college in Tokyo and then spent some time in the study of military affairs in Germany. On his return he was made Chief of Staff in the 3rd Army Division under Prince Katsura in the China war. In 1898 he was made a Major-General, and greatly distinguished himself in the Boxer rebellion in 1900. For distinguished services in the Russo-Japanese war he was raised to the peerage; and at the time of his appointment to the cabinet General Baron Kigoshi was commander of the 1st Army Division.

As for the other members of the cabinet most of them are also new men, but of more or less ability and experience in administrative affairs. The new Minister of Finance, Mr. Reijiro Wakatsuki, was formerly Vice-Minister in the second Katsura dabinet; and as Japan's financial agent in London he won confidence as an able and far-seeing financier. Mr. Nakashoji, the new Minister of Agriculture and Commerce, is a lawyer by profession, and won some distinction later as a railway director, and finally became Vice-Minister of Communications in the second Katsura cabinet under Baron Goto as chief. He is regarded as one of the rising statesmen. The new Minister of Education, Mr. Kamon Shibata, has had experience as chief secretary of the first Katsura cabinet, and under the second Katsura ministry was President of the Colonial Bureau. Apparently he has had no experience as an educationist. Mr. Itaru Matsumuro, the new Minister of Justice, has had some experience as a judge and a procurator of the Supreme Court, and though he is not well known to the public, it is believed that he will make a capable member of the cabinet. Admiral Baron Saito, as Minister of the Navy, consented at the special request of the Emperor, to retain his portfolio; and as head of the Naval Department for three successive ministries, he is too well known to need any extended reference. Next to the premier himself, Baron Saito is one of the most capable and experienced members of the new cabinet, a fact well borne out by his successful career in the Navy and by the Imperial confidence shown in specially requesting him to retain office in the new cabinet. On the whole it may be said that the 3rd Katsura cabinet is an exceptionally strong one; and as its responsibilities are no less onerous than any of its predecessors, its policy and achievements will be looked forward to with much interest by the nation, and the world at large.

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# MODERN JAPANESE ART

By TERUO HIRAKI

JAPAN is well keeping up her reputation as a land of art and artists; for not only are masters in every department of aesthetics as numerous as ever, but exhibitions of their achievements from time to time attract unceasing interest. Apart from the various exhibitions given regularly each year by the different art societies of Tokyo and Kyoto, there is a national exhibition of fine art under the auspices of the Department of Education, held in Tokyo every autumn, when the year's masterpieces are adjudged and placed on view. The pieces are ranked in three classes; and the hanging committee are extremely strict in awarding prizes, nothing being admitted into even the lowest class without some exceptional merit. As nearly 2,000 specimens of the nation's art achievement for the year are offered for exhibition it may be regarded as the Olympic contest of the art forces of Japan.

And the intense interest of the public in the achievements of the nation's painters and sculptors is scarcely less sincere and sustained than that of the artists themselves. From the opening to the closing day of the exhibition this year, a period extending over a space of some two months, the stream of visitors paying admission was never less than 4,000 daily; and on certain days it was as high as 13,000. In the face of such abounding enthusiasm among a poor and busy people for things not purely utilitarian, no one can suppose that the Japanese taste for art is on the decline.

Now what came these crowds out to see? Were they rewarded for their trouble and perseverance? And were they capable of judging and appreciating what they came out to view? To appreciate the responsibility of undertaking an answer to these questions one must realize the tremendous amount of discussion the exhibition aroused in the press, and what a very difficult task the judges had in satisfying the public as to the justice of their verdicts. The faculty of artistic discernment may have been somewhat defective in the Committee of Selection, or it may have been a little over-nice in certain cases, but on the whole it may be taken as representing the present Japanese standard of opinion; and that standard is the crucial point in this discussion. It is somewhat significant of the committee's circumspection that out of 1,764 pieces offered for examination, only 187 were deemed worthy of a place in the galleries; and of this total, 1606 were paintings, only 109 of which the Committee allowed to be hung. Some 47 of these accepted paintings represented the art of old Japan, and 62 pictures the new schools, which are now feeling after modernism in Japanese art. Paintings in wholly western style numbered 740, but no more than 51 of these passed the scrutiny of the judges; and out of 78 examples of the sculptor's art, only 27 were admitted to the exhibition.

Taking a survey of the exhibition as a whole, one saw at once that the old coventional schools, with their dead formulae and unprogressive conceptions, were on the decline, not so much in skill as in popularity. This was seen not only in the fact that they were represented by only 285 out of the total number of pictures offered, but also in the fact that even of these, the judges found merit in no more than 113, and even these with the exception of 47, showed more or less foreign influence. Now so small a number as 47 in purely Japanese style out of a total of 1686 pictures offered, shows which way the wind blows in modern Japanese art. It is further interesting to note that out of so large a proportion indicative of western influence, the predominant feature is not mere slavish imitation, but a sincere



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development toward an individualism heretofore uncommon, and a striving after mastery of selfexpression and a more impressionistic interpretation of nature. Though a considerable number of Japanese artists are still hovering between the new schools and the old, the majority appear to have quite gone over to the western manner of execution and interpretation, much to the regret of some admirerss of the purely native manner. Yet, if art is to be real, it must be a reflection of its own time as well as of all time: it must try to express the universal in the terms of to-day; and Japanese art can be no exception to the rule. Certainly Japanese art cannot be expected to overcome the irresistable influence of modern occidental thought and expression now pouring into Japan, changing the very civilization of the country. The evident blending of east and west in modern Japanese art is not quite so incongruous as some would have us suppose. A man with a London bowler, a Japanese *kimono* and American shoes may offend the western eye as an object of art, but in Japan he is a son of to-day and has his place. Herein is seen the motive of a good deal of the new manner in Japanese art. A painting after the western manner by Koda Katsuta, entitled "A Lady's Slipper, and another entitled "A Wistaria Arbour" by Nagahara Kotaro, were not so out of keeping with those of the distinctly modern schools as they hung side by side in the galleries. There is a point always where the orient and the occident meet, and the artist finds this more readily and truly than the diplomatist or even the merchant. Of course the Japanese have too much regard for Heir native classical manner ever wholly to abandon it. Japan, no less than other nations, has her roots in the past; and some Japanese artists there always must be, who can and will portray the life and times of old Japan. Their works are of historic as well as of aesthetic value. The artists of the modern schools find little inspiration in the past. They are as purely modern in theme as in manner. Nor are our artists of the new school more free from mistaken conceptions of life and nature than those of the old conventional schools, who have either to imitate or rely on their fancy. The last exhibition reveals, moreover, a tendency in the modern schools to labour after mere incitements to curiosity, a disposition which, I am persuaded, is to be deplored. Some of the modernists have failed to realize that to deserve merit, conception and technique must be something more than merely novel. It seemed to me that drawing and composition were too often offended. In fact a good many of the new-school artists did not display a sufficient degree of sincerity. In many cases, taste and colour seemed anything but spontaneous, being adopted mostly to suite the time or convenience of the craftsman. The true artist does not play to the gallery. Another tendency quite marked was the desire to be decorative. This, in itself, is not wholly objectionable. It must not be forgotten that in its origin the motive of Japanese art was decorative; and through all time many of our best art products have been of this order. The motive may not now survive to any great extent, but for conventional reasons, the result is the same. It is a feature essentially Japanese, especially among those of the Kyoto schools, as represented by Hishitada Shunso, who always preserves a proper balance with an exquisite degree of grace What one most found lacking in all the artists was that note of individualism that gives a masterpiece its immortal character. Perhaps where all reach so high a level, it is more difficult to be distinctive; but all great art is inimitable, and must show the personal touch to have enduring charm. Though one had to complain that too often supreme merit was wanting, the quality of high craftsmanship was invariably in evidence. Of course, individualism in art may be bad or good; and vague, impersonal superiority of execution and conception are preferable to vulgar egotism in art. But even the humblest exhibitor showed a craftsmasnhip worthy of admiration. Far better the cunning craftsman than the individualistic fool.

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Coming down to detail and individual instance, one could not refrain from being impressed by so fine a piece as the "Yumedono" by Yasuda Yukiko, representing a *prayer* of the ancient national saint and hero, Prince Shotoku. To appreciate this effort in its motive one must have some grasp of the historic associations of the subject. Though the general tone of the piece is not so strong as might be expected, the motive is well brought out; and for dignity and excellence of the old school, the piece is incomparable. The disposition of the figures is admirably symmetrical, while the lines in the costume-drawing are well in accord with our cannons of art. As a decorative panel it is of great merit.

Not less satisfactory was the *Winter Moon* of Konoshima Okoku, though in some respects it received some adverse criticism from the public; for the Japanese public are unerring in interpetation of nature-pieces. The painting is, nevertheless, consistent in composition and faithful in expression. Some of the more insistent critics probably have never lived among northern snows nor heard the hard bark of the hungry fox under the cold moon; while those who have, easily noticed the mistake of painting the fur of the fox as if reflecting the sunlight instead of the pale rays of the moon. Yet such a picture is on the whole so exceptionally good that it could hardly have taken less than a first place.

Though Tsubata Michihiko's "Fire* Oxen" took only a second award, it is an effort of great excellence in many respects. Had the artist selected oxen of conventional build, rather than deformed animals, he might have produced something more effective as a historial picture. Shima Seiyen, a lady artist of Osaka, exhibited a painting of two geisha girls, that attracted a good deal of favourable comment, not for the theme, but for the manner, though the pathos of the motive could not but have influenced the public mind. The two victims stand without their prison walls, the bars gleaming behind them, and the boughs of the beautiful willow in front show no signs of weeping. In this new artist there is every promise of greater things.

In going through the galleries of the exhibition I came across an old art connoisseur, who made some apt and interesting remarks on the tendency of modern Japanese art. It was evident that he did not fully appreciate the predominance of the occidental manner, and was somewhat pessimistic as to the possibility of any proper degree of harmony between Japanese and occidental art. He held that the Japanese manner of expressing suggestion by lines and curves, which is an essential principle of our national art, to be forever a barrier to its traversing occidental fields. But he was more optimistic in regard to a new type of painting, examples of which were to be seen, called the *Bokkotsu* or *Tsuketate* style, which avoids outline, but which can hardly be called a purely Japanese style. On reminding him that originally the linear method of expression was used in occidental painting but had been abandoned, he admitted as much, and remarked that Chinese painters of the Tao period tried a similar course, but the innovation never obtained to any extent. My critic was rather inclined to believe that styles so diverse should be kept distinct, as any approach toward harmonizing them must result in confusion without merit, and bring the Japanese schools to a position like a candle just before going out. I suggested, however, that as a Japanese picture was a *drawing* and a western picture a *painting*, there was not much danger of their being confused; and yet at the same time I am convinced that in the right hands the best that both hemispheress have produced has some underlying unity, capable of aesthetic harmonization.

With this little diversion fresh in mind I continued my ramble among the galleries, and finally wandered into the foreign section to see what progress our artists were making after the western manner. The general impression one

*Fire-Oxen were used in ancient warfare to bear torches into the ranks of the enemy.

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A WINTER MOON, BY OKOKU KONOSHIMA. *La lune en hiver. Wintermon it.*

THE FIRE OXEN, BY MICHIHIKO TSUBATA. *Les Boeufs de feu. Die Feuer Ochsen.*

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A DAY IN JUNE, BY KUNZO MINAMI.
*Un jour de Juin  Ein Junitag.*

A PRAYER FOR MILK, BY
HIROMITSU NAKAZAWA
*Une prière pour le lait.*
*Gebet um Milch.*

AN AUTUMN BEAN-FIELD, BY MISEI KOSUGI. *Un champ de haricots en automne. Bohnenfeld im Herbst.*

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PRINCE SHOTOKU IN THE DREAM PALACE, BY YUKIHIKO YASUDA. *Dans le palais enchanté.* *Im Traum Palast.*

EVENING IN SOYEMON-CHO, OSAKA, BY MISS SEIYEN SHIMA. *Un soir à Soyemon-cho, Osaka.* *Abend in Soemon-cho, Osaka.*

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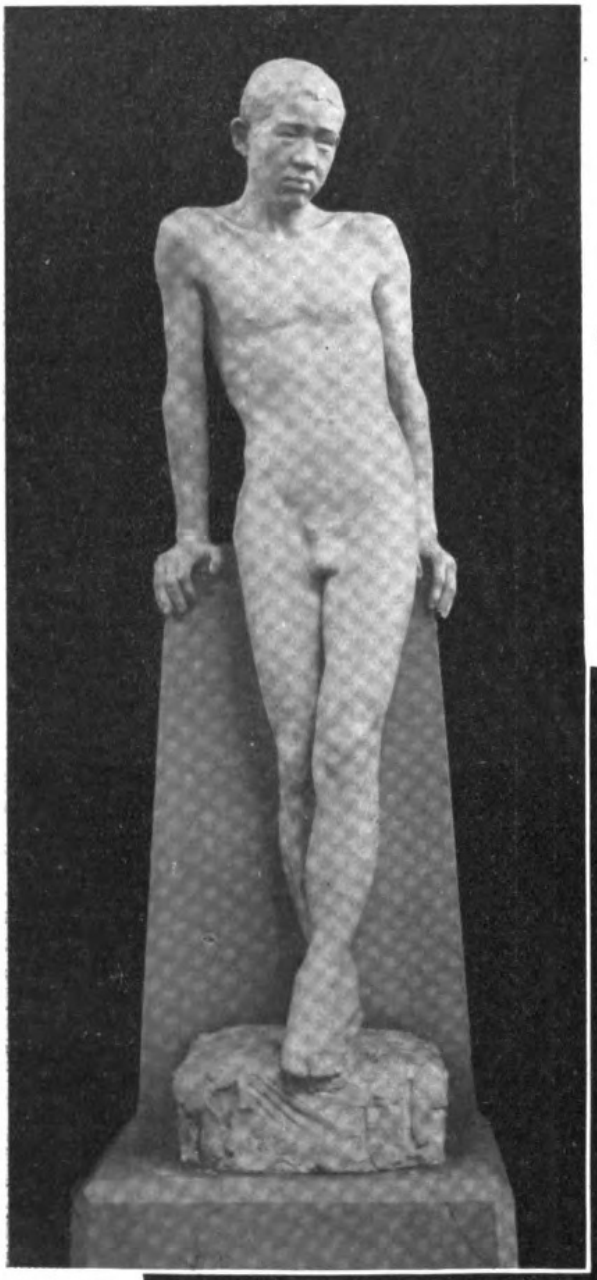

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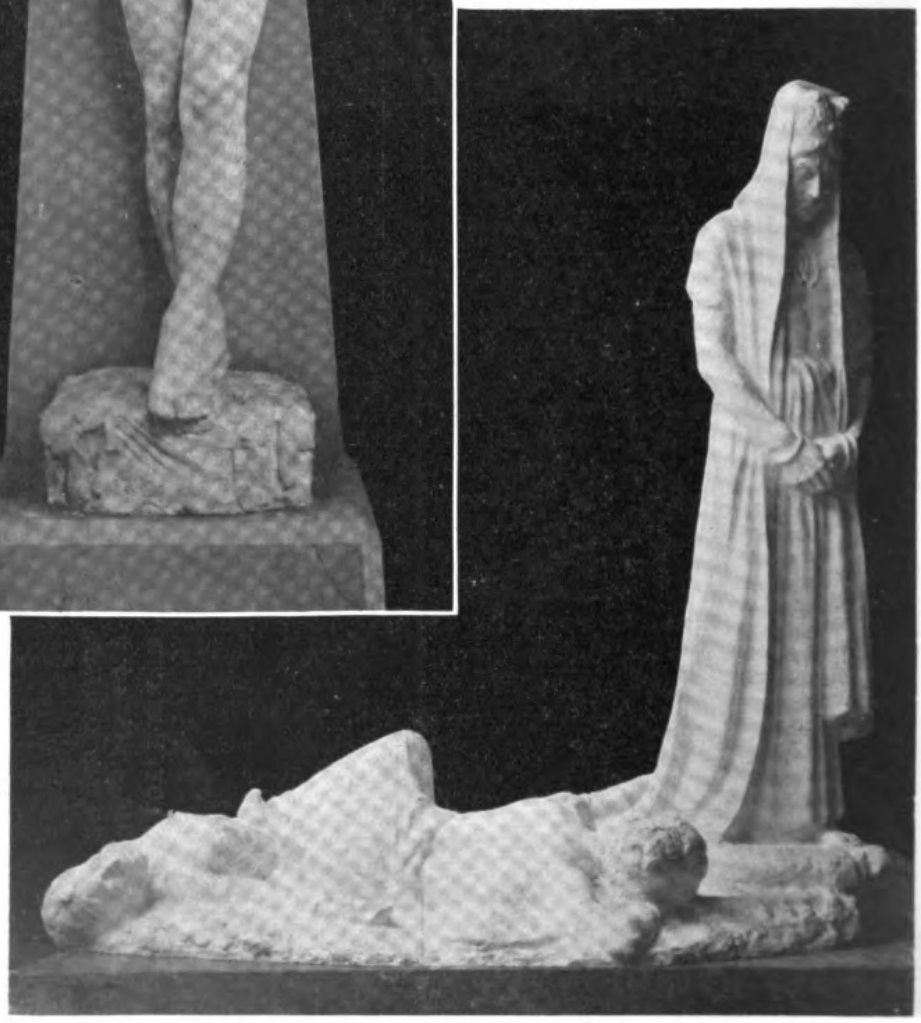

2

1. YOUTH: LA JEUNESSE: JUGEND: BY FUMIO ASAKURA. 2. THE WAITING MAIDS OF PRINCE SIDDHARTHA, BY TAKETARO SHINKAI: JAPANESE SCULPTORS

*Sculpteurs japonais. Japanische Bildhauer.*

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there got was that our distinctly western stylists are as yet in a period of transition. As to light and shade and the management of colour and form the initiatory stage is perhaps over, and the experimenters are now showing some grasp of the new method. Indeed some are venturing to strike out boldly in independent directions under their own inspiration. As yet there cannot, of course, be any very deep degree of originality. The manner has but too recently taken root in Japanese soil to be yet fully acclimatized. In many cases it is only a graft, repeating what it did at home. But for the most part the western manner is a seed not wholly in alien soil, and in time it will be a plant as fully Japanese in sentiment as in form.

Among the more striking pieces after the western style was Nakazawa's "A Prayer for Milk", representing a mother anxious for nature's nourishment for her offspring; after offering her petition to Jizosama, the god of helpless children, she turns away to test the effect of her prayer. There is some suggestion of the agnosticism that is to-day paralyzing so much of Japanese thought, side by side with the persistent faith of the humble and the lowly. The mothers still believe there must surely be a god for little children, to whom they may be suffered to come in time of need. In point of colour this picture is admirable, and the sentiment of religious mysticism is well brought out. From such a piece one learns the superiority of colour over line to express something not found in either fiction or poetry.

In Kosugi's "Autumn Beans", there is an element of humour that is somewhat refreshing in modern Japanese art of the occidental school, while its mellow tone befits the season suggested. The leaf and figure drawing as well as the colouring and shading are all well done. The bean plays a significant part in Japaness life, and the theme has a bearing distinctly national, that might be lost on a foreign critic. The picture cannot, however, compare with Minami Kunzo's masterpiece entitled "Under the June Sun". This artist is evidently a lover of country scenes among which he is at home, and which to him have a pathetic human interest. Kunzo portrays labour unerringly and in his own inimitable manner. The note of sympathy is well brought out in the central figure slaking his thirst under the boiling sun of a Japanese June. Here we have the Japanese "Man with the Hoe". In such a painting there is every prophecy of the day when wastern art in Japan will display as high an excellence as it has attained on its native soil, albeit instinct with Japanese life and sentiment. In this piece there is no slavish or superficial imitation of the west; the artist is true to the laws of light and atmosphere to a degree that might well satisfy the most fastidious of French impressionists, and even pays some attention to the abreviations demanded by the post-impressionists. Still, there is room for fuller development, in the direction of avoiding the looseness that comes of overdrawing, a weakness Millet would never have fallen into.

Of the numerous other examples of western painting adorning the galleries of the Tokyo fine art Exhibition this year, space forbids even the mention; but in any article dealing with this subject, some mention, however brief, must be accorded the department of sculpture, though here, we regret to admit, there was nothing of the first rank as an artistic achievement. Still there was in every direction abundant promise. Generally speaking our young sculptors betray a disposition to indulgence in soft studies, a fondness for still life, that fails to command attention. In short, the *cry of flesh and blood* was wholly absent. The pieces appeared to be ornamental rather than suggestive of life, vigor or character. In this, as also in the department of painting, too many of the artists were moved more as competitors than as creators, and tried simply to produce something suitable for the exhibition, not something of universal or eternal value. Thus one looked at their work, went out, and straightway forgot what manner of persons they were. It was not in them

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to impress their personalities on their works, and so they failed to impress those who came to see that work. In a few cases, however, there were certain indications of a soul capable of grasping the point of universal significance and expressing something of the eternal in man. With these it could be seen that the relation between the artist and his creation was not and never is, one of expediency, but a relation essentially and permanently symbolical and revealing. In the hands of these few, lies the hope of modern Japanese art.

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## ASAKUSA

Here are nights of strange delights

To the pipe of the Geisha's song,

Where 'rickshaw men with flickering lights

Thread through the drifting throng!

Here is good cheer that brightens life

Where the Samisen player thrums:

Tossed aside are toil and strife

To the roll of the showman's drums!

Don C. Seitz

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# JAPANESE PROVERBS

By DR. J. INGRAM BRYAN

NOTHING can give a clearer and deeper insight into the character and genius of a people than their household words, those current maxims and sayings that influence their everyday life and conduct. Popular proverbs passing daily from mouth to mouth are unfailing indications of a nations inner consciousness, and betray the stronger and weaker points of its civilization. Of course the existence of proverbs cannot in itself be taken as indicating a high state of civilization, but as hints of its moral fibre these condensations of its history and philosophy may in a large measure be trusted.

The Japanese, like the people of the west, have always evinced an admiration for what has shown a special capacity to resist the ravages of time, and consequently wise sayings and adages come in for their regard equally with other imperishables. The people of Nippon have literally hundreds of these ancient pithy specimens of wisdom, which, like well-made furniture of the good old days, have come down to them unbesmirched and unfrayed by time. Indeed the habit of making proverbs seems to have originated in the east; for it is well known that the Greeks, who were the first occidentals to show a predilection for proverbs, acquired the custom from association with the oriental races on their frontiers, the east being then, as often before and after, a a primary and fertile source of wisdom. The great thoughts of the ancients were not infrequently summed up in these diminutive aphorisms, the framers of them taking their fame therefrom, as when the seven wise men of Greece were chiefly noted for having originated the proverbs connected with their names. Solon of Athens had for his motto: "Know thyself!" And Chilon of Sparta: "Consider the end!" Thales of Miletos: "Who hateth suretyship is sure"; Bias of Priene: "Most men are bad"; Cliobulus of Lindos: "Avoid extremes"; Pattacos of Mityline: "Seize time by the forelock"; and Periander of Corinth: "Nothing is impossible to industry." Civilization has considerably improved on itself since the far off time of those great ones of Greece, but not upon the wisdom of their maxims as applied to the practical affairs of life. A man cannot become famous as a maker of pointed adages to-day, but he can for having the wisdom to observe them.

It was Lord Chesterfield, I think, who contended that a man of fashion should not have recourse to proverbs or vulgar aphorisms, seeing that they might usually be defined as *bon mots* which wise men made and fools used. Yet the use of proverbs has not died out, certainly not in Japan where reference to old sayings is common enough to show proof against anathema. By all classes of the people one hears proverbs aptly called in to improve conversation or to point a practical moral, without any feeling of vulgarity or commonplaceness. Even with statesmen and scholars a ready proverb seems too witty and too wise a mode of carrying home conviction to be negected, and everyone appears pleased by the poignancy and aptitude of such repartee. Even in Europe, though proverbs can no longer be regarded as the chief ornaments of converstation, they have not ceased to be looked upon as treasures of thought. Likewise among the Japanese they continue to be esteemed as precious bits of wreckage from the riches of a philosophy which has been broken up and lost to mankind through the revolutions of time, their pithy elegance saving them from submersion in the general ruin. Like shells on the mountain tops they tell of the deeps that were. In this sense they



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have always been and always will be regarded as the wisdom of many and the wit of one; seeds from which, no doubt, time has produced great harvests. Recognized as a parsimony of words with a prodigality of sense they are especially appropriate to a silent and reticent people like the Japanese who always regard a multitude words as an indication of want of wit. Often in discussion we see the ban put on verbosity, a proverb being used as a brilliant shaft to pierce opposing argument and bring conviction to an opponent.

A study of these radium-like fragments of Japanese wisdom, many of which have an exact counterpart among ourselves, goes to shows how akin after all are the minds of east and west, especially in matters of practical philosophy and commonsense. These proverbs bring the classes all down to one level, as all can understand them, and they prove that human distinctions are mainly moral. In just the same manner as ourselves the Japanese resort to those homespun adages, so well adapted to the capacity and the humour of the masses, to turn deftly a balking sentence or clench a halting argument, where a more refined or redundant logic would undoubtedly fail. The people believe them, knowing full well that they persist only because they are true. Untouched by filth or falsehood they have come down through the changing centuries with a message to man. There is no doubt that a greater mutual familiarity with the proverbs of Japan and those of the English speaking races would do much to bring about a deeper degree of understanding and good-will. These proverbs show that at bottom the human race is a solidarity; that reason at least is one and universal. Mentally penetrated by these pithy sayings we realize that the men of Athens and Rome were not so far removed from those Paris or London; nor the latter from the men of Tokyo and Pekin.

Thus do the proverbs of east and west bring us face to face with the fact that wisdom was not born with us, and that every nation is enjoying the fruits of a civilization older than it knows. The proverbs of Japan, as well as those of the west, are older than any national literature. Before the days of priest and oracle these were the ministers of morality and the promoters of useful arts. They arose naturally as the best results of human experience, and reflect the deeper currents of human civilization. Think, for example, of the antiquity, universality and power of this proverb so familiar to everyone, of whatever race: "A poor workman quarrels with his tools". The Japanese equivalent, though of a more artistic turn of thought, is practically the result of the same universal experience: *Meijin fude wo yeranadzu* (A good writer never chooses his pen). Nor have the French an experience very different: Un bon ouvrier se sert de toutes sortes d'outils. These international sayings, as old as the hills, could not have originated in any but a highly civilized society, a society that not only had tools but a moral ideal in the use of them. It is the artist in the heart of man, always striving for a perfection he does not attain. The men who have tried to do the best they can; that is, the men upon whom each generation has to depend for its progress and health, have tried to encourage their less wise fellows by repeating this warning, till from age to age it has floated down on the lips of generations, teaching delinquents to work nobly, to think accurately and to speak appositely, all of which are essential to a well balanced mind. Emerging from an antiquity when authority counted for more than mere opinion, the aphorism proved to be a precept that none could gainsay. It was the flower of human experience; and it was recognized as such. Men of every class and craft, in proportion as they were able to think and therefore to act, condensed the secrets of their success into the small compass of proverbial expression, so as to be easy of access to the less fortunate. Proverbs have their origin in the natural kindness of human nature; and they teach the rising generation that he who gives good counsel gives wealth.

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Though good proverbs reveal some general aspect of human nature, they are not all of general application, originating, as many of them do, with partiular crafts; but most of even them point in some degree a universal moral. Take one of the oldest proverbs affecting craft, and therefore representing an advanced degree of civilization at a very remote period: *Shonin ada gataki;* (Traders are often enemies), the English version of which is: Two of a trade seldom agree. The French have one practically the same: Deux moineaux sur le même épi ne sort pas longtemps unis. And so we may go back through history as far as we please, even to the oldest of the Greeks, and read in Hesiod that the envy of rival tradesmen on craftsmen has been proverbial from the dawn of civilization: *Καὶ Κεραμεὺς Κεραμεῖ Κοτέει.* (The potter is hostile to the potter). Here again is seen the essential unity of human nature. probably none of these nations learned this proverb from the other. They had only to express their hearts to find themselves alike. So that very same shaft that suited the Greek or Roman quiver was found to fit with equal sureness the bow of the Frenchman, the Anglo-Saxon and the Japanese.

It was the erudite Erasumus who said Festina lente (make haste slowly); but the English had always had a similar aphorism: The more haste the less speed. Nor are we surprised to find the same proverb in Japanese: *Isogeba mawarê* (If in haste go around), which sounds like an English colateral: The longest way round is the shortest way home. But it is the same as the French: Il faut s'habiller lentement quant on est pressé. When the Japanese exclaims: *Yudan daiteki* (Negligence is a great enemy), he is repeating the same experience as the Englishman who says: Procrastination is the thief of time, an echo of the old Greek adage: "Business to-morrow," which originated in the case of one of the Theban *polemarchs*, who, flushed with wine, shoved a despatch handed him under his elbow cushion; and when besought to read it as it was very important, said "Business to-morrow"; but tomorrow was too late, for the missive warned him of a cospiracy against him, and so he fell a victim to the few hours he had lost. Whether similar experiences have been the origin of the proverb in other lands we know not, but so basal an experience of the human race must needs have found expression in any country where men think sanely.

We subjoin a short list of Japanese proverbs with their translations and corresponding proverbs in English, to show what a striking similarity there is between the oriental and occidental points of view, in experience:

(1)

San nin yoreba monju no chie.
(If three consult there is wisdom)

(1)

Two heads are better than one.

(2)

Nama-byohō wa okizu no moto.
(Crude tactics cause grave wounds)

(2)

A little learning is a dangerous thing.

(3)

Mitsu-go no tamashii hyaku made.
(The soul of a three year old child remains the same till he is a hundred.)

(3)

The child is father to the man.

(4)

Ushi wa ushi-zure, uma wa uma-zure.
(Cows consort with cows and horses with horses.)

(4)

Birds of a feather flock together.

(5)

Neko ni koban.
(Gold coins to a cat)

(5)

Casting pearls before swine.

(6)

Hari hodo no koto wo bō hodo ni iu.
(Talking of a needle as if it were a bludgeon)

(6)

Making mountains of molehills.

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(7)
Gō ni itte wa gō ni shitagae.
(Entering a district conform to its customs)

(8)
Waga mi wo tsumete hito no itasa wo shire.
(Pinch yourself before trying it on others)

(9)
Korobanu saki no tsue.
(Take a stick before you fall)

(10)
Kairu no tsura ni mizu.
(Water on a frōg's face)

(11)
Oni no inu uchi sentaku.
(When the devil is out wash your clothes)

(12)
Rainen no koto wo iu to oni ga warau.
(Speak of next year and the devil will laugh.)

(13)
Kōkwai saki ni tatadzu.
(A repentance too late)

(14)
Tabi wa michi-dzure, yo wa nasakê.
(A companion by the way is a comfort, and charity in distress is a boon)

(15)
Todai moto kurashi.
(The darkest place use under the lantern.)

(16)
Chiri tsumotte yama to naru.
(Dust accumulating makes a mountain.)

(17)
Jako no toto majiri.
(Small fish flock where big ones are)

(18)
Hito no uwasa wo suru to kagê wo miru.
(Speak of one and you see his shadow.

(19)
Nakidzura ni hachi.
(Though you are weeping the bee will sting.)

(20)
Jiman kōman baka no uchi.
(A fool praises himself.)

(21)
Dorobō wo mite, nawa wo nau.
(When the thief has got in, the rope begins to be made)

(22)
Oku no sendo fune wo yama ye nori ageru.
(Too many sailors run the ship ashore)

(23)
Jigoku no sata mo kane shidai.
(comfort depends on money, even in hell)

(7)
When in Rome do as Rome does.

(8)
"Do unto others as you would that they should do unto you."

(9)
A stitch in time saves nine.

(10)
Pouring water on a duck's back.

(11)
When the cat's way.
The mice will play.

(12)
Counting your chickens before they are hatched.

(13)
Sorry too late is bad repentance.

(14)
Companions in distress.
Make the misery less.
or
Misery likes company.

(15)
The nearer the church the further from grace.

(16)
Little strokes.
Fell great oaks.
or Every little mades a muckle.

(17)
When the old cock crows the young one learns.

(18)
Talk of the devil and he is sure to appear.

(19)
One misfortune seldom comes alone.

(20)
Self-praise is no recommendation.

(21)
Lock the stable door when the horse has been stolen.

(22)
Too many cooks spoil the broth.

(23)
Money makes the mare go.

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(24)

Kahō wa nete maté.
(Luck comes even when waiting in bed)

(25)

Shiranu ga Hotokê.
(Happy the idol, which knows nothing.)

(26)

Ichi kobu sen kin.
(Even a quarter of an hour is worth a thousand, gold)

(27)

Oni no nembutsu.
(The devil's prayers.)

(28)

Kami wa shojiki no atama ni yadoru.
(God resides in the honest man's head.)

(24)

Everything comes to those who wait.

(25)

Ignorance is bliss.

(26)

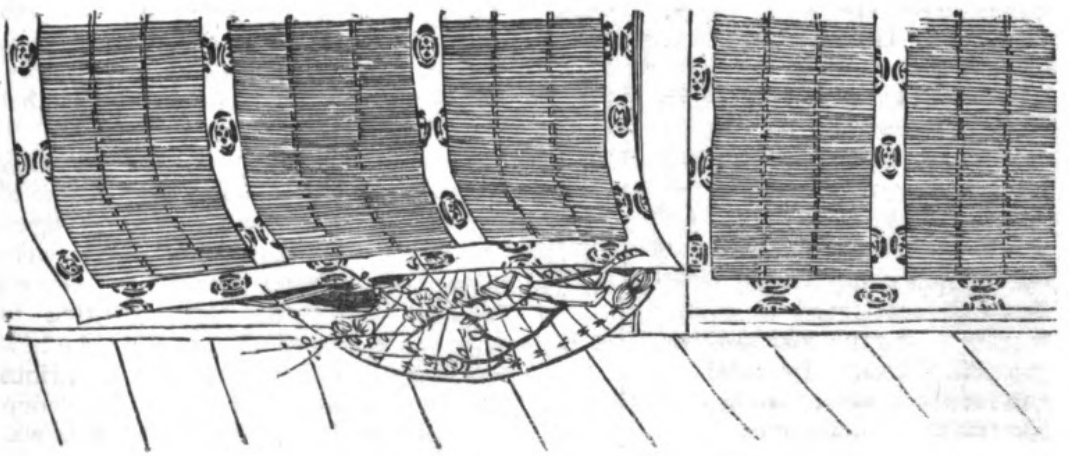
Time is money.

(27)

The devil can quote Scripture.

(28)

Blessed are the pure in heart, for they shall see God."



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# THE KOKINSHU

By ARIEL

## I

THE Kokinshu, as the name implies, is a collection of poems ancient and modern. The anthology was compiled under the auspices of the Emperor Daigo in the tenth century, who appointed a commission consisting of the leading poets of his time, and commanded them to collect the poetic masterpieces old and new, after the manner of the *Manyoshu*, or Collection of Myriad Leaves, a still older anthology. The names comprising the Imperial commission are themselves among the more brilliant stars of Japanese poetical literature: Kino Tsurayuki, Tomonori, Ochikochi-no-Mitsune and Mibu Tadamine. The commissioners completed their task in due time, and on the 18th of April, 905 A.D. presented it for Imperial inspection. The title page inscribed thereon was *Kokin-waka-shu*, which, for the sake of brevity, history has recorded as the *Kokinshu*. The poems in his anthology are classified much after the manner of European collections: as for example, Spring, Summer, Autumn and Winter, with such other headings as Congratulations, Farewells, Travelling, Amatory verses and Elegies, making in all some twelve subjects and twenty books. The number of *Waka*, or Japanese poems, in the compilation is about one thousand; and the reason why the anthology was divided into twenty books was because the *Manyoshu* had that number; and all anthologies compiled by Imperial order have since adhered to such numerical division. As the *Kokinshu* was the first collection under Imperial auspices it naturally became a model for all succeeding compilations, and commanded a respect superior to all others, not only for the manner of its arrangement, but for the quality of its verse.

The *Kokinshu* appeared at an interesting period in Japanese literature, the time when native script was beginningto supplant Chinese writing. It consists chiefly of *tanka* verse, that is, short poems of 31 syllables set in a stanza of five lines arranged in the order of 5, 7, 5, 7, 7, syllables each. These diminutive gems, struck from the diamond foundations of poetry, may be said to represent the highest possible excellence attainable under the narrow limitations. Indeed it would be difficult under such hedged circumstances to include defter workmanship of phrase, more pleasing sentiment, prettier conceits or finer gems of poetry. It has often been said that the Japanese above all other nations have evinced a marvellous capacity for producing admirable effects by slender means and under the narrowest restrictions. A scientific determination of quality does not depend upon quantity; and from these tiny specimens of the Japanese muse it is inevitable that any lover of the genuine thing, should arrive at a favourable judgment. These poems, so small in compass, so brief in suggestion and imagery, are yet little openings through which the eye of the soul can catch great glimpses of beauty. True poetry requires no more. We find the tiny nuggets and have no doubt that there is gold in the place.

Most of the poets of the *Kokinshu* were among the courtiers of the time of the compilation, and preceding ages. Nor did the compilers, who were themselves among the more famous versemakers of the day, hesitate to include the best of their own in the new anthology. Among the more illustrious names included in the Imperial commission was that of Tsurayuki, who was the chief editor and wrote the celebrated preface, a thoughtful and elegantly phrased essay on the nature of poetry, which has served as a model for many imitations. It is to Japanese poetry



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what the prefaces of Sir Philip Sidney, Shelley and Wordsworth are to English verse. The views of Tsurayuki approach more nearly those of Wordsworth than any other. They may be taken as a development of the theory that in its essence poetry is an expression of the emotions, and therefore by nature fitted to express similar emotions in others. Poetry makes us feel the *ah-ness* of things, as Tsurayuki says: the true poet has not only a sympathetic, susceptible heart, capable of love and sentiment, but open to the manifold influences of nature in all her moods.

A comparison of the contents of the *Kokinshu* with the *Manyoshu* reveals the literary advance made by the Japanese mind in the space that separates the two compilations. The imagery of the *Manyoshu* is literal, and the expression straightforward and simple, with an annoying redundancy of thought and sentiment. The *Kokinshu* is refined, abstract and artistic, with none of that rough passionate vigor and wild untutored imagination, that might be expected at so early a period. Tenderness and refined sentiment are its prevailing characteristics. It is a feminine literature in more than the mere circumstance that many of the principal authors were women, being permeated througout with the eternal feminine. In these Japanese anthologies we perceive as clearly as in any other literature how true it is that literature is a reflection of life. In the Nara period when the *Manyoshu* appeared, the stern *samurai* spirit predominated, and severe simplicity distinguished the great poets of the time. Otomo-no-tabito, Yakamochi, senior and junior, the leading authors of the *Manyoshu*, were brilliant members of the *samurai* class. But most of the poets of the *Kokinshu* were of the courtier class, and were the literary ornaments of the Heian age. On the whole the *Manyoshu* poets were from the common people, while the *Kokinshu* poets were strictly of the upper classes. Nevertheless the *Kokinshu* from the first became more popular with all classes. This was not only by reason of its intrinsic literary merit, but because of its easier style and language. The poems of the *Manyoshu* are for the most part in writing that even the greatest of modern scholars find difficult to read.

Of the great poets represented by the *Kokinshu*, certain are known as the *Rokkasen*, or six most illustrious poets of Japan. Their names are: Narihira, Sojo-Henjo, Yasuhide, Otomo-no-Kuronushi, Ono-no-Komachi and Kisen. An account of Narihira was given in the article on the Ise Monogatari, recently published in the JAPAN MAGAZINE; and an appreciation of the *Rokkasen*, under the title, "Poets of Japan," in a previous number. We shall therefore at this time confine our attention to the remaining contemporary poets whose work appears in the *Kokinshu*. Of these by far the most noted was Tsurayuki, who was junior to the other poets in the *Kokinshu*. Tsurayuki was an official of the Imperial Court in the year 930, and was appointed governor of Tosa. Ten years later he returned to the Court as president of the Genba Bureau in the Imperial Household. But down through the ages of Japanese history he shines more as a poet than as an official. Though regarded by some as deficient in favour and virile passion, his direct and lucid style has always commanded the attention of lovers of poetry and artistic writing. He is the Keats of Japan. That he appeared at a time when it would been impossible for a Keats to have appeared in Europe is a significant fact in the history of Japanese literature and civilization. In the tenth century what had Europe to show by way of any literature that could be appreciated by modern minds? Chaucer had not yet arisen above the horizon of British history, though can be seen in the volcanic vigor of Beowulf, Caedmon and the Anglo-Saxon writers promise of that genius which later eclipsed anything in Oriental literature,—the Elizabethan period. To return to our theme, it may be said that Tsurayuki was far too cultured and intellectual a poet to indulge in mere sentiment or passion for its own sake. His refined and polished syllables betray the untiring artist, and reveal him, like Keats or Matthew

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Arnold, the poet's poet. And yet, alas, all this disappears when the attempt is made to show what we mean, through translation into another language. Be it remembered then that only in his own language does the Japanese poet reveal his gems, polished and shining, true and clear. But he who has an ear for the music of sweet sounds can catch some notes of Tsurayuki's harmonious phraseology from the Roman syllables we here transcribe:

Sakura chiru
  Sono shita kaze wa
Samukara de
  Sora ni shirarenu
  Yuki zo furikeru.

The white flakes fall:
  Yet 'neath the trees;
  Unchilled the breeze;
For over all,
A snow that never knew the sky,—
Fair cherry petals—fall and die!

The exquisite imagery of this verse, so perfectly worded, will appear true to all who have sat under the cherry trees in the Japanese spring, at that period when the petals fall like snow flakes; but because they are flakes that never knew the cold clouds, the children of the sun, the air remains unchilled, and sweet with a faint and indescribable fragrance.

Another by Tsurayuki must suffice; but it, too, is inimitable in delicacy of touch, in truth to nature and to art. The poet retires and tries to sleep; but it is the humid summer season, and before the moment of sound repose comes, the short night is gone, and the poet realizes it only when the voice of the night-ingale breaks the silence and announces that the day is breaking. Could anything be more poetically suggestive of the shortness of the summer night?

Natsu no yo no
  Fusuka to sureba
Hototogisu
  Naku hitokoe ni
  Akuru shinonome.

Brief summer night!
  No sooner I
To bed do hie,
  Than that fair wight,
The nightingale,
  Brings morning pale!

Less a master of phrase and consummate imagery than Tsurayuki, the poet Ochikochi-no-Mitsune was none the less a master of amatory verse, and could portray the bitter-sweet of love with a delicacy and realism that appealed to all. To him love hath no bounds, no human measure. Refuge from its omnipotence and omnipresence there is none. If we go up into the supreme heights it is there; or into the abysmal depths, it is there also. Flee to the uttermost parts of space, and there too will love find one! This conception of love's illimitableness is well brought out in the following example of his verse:

Waga koi wa
  Yukuyomo shirazu,
Hate mo nashi
  Au wo kagirito
  Omou bakari zo!

The bounds of Love,
  Who can know?
All heights above
  It doth o'erflow:
The end of Love
Is meeting Love!

One of the most striking qualities of Mitsune's verse is its spontaneity. He picks up his poetic gem wherever he happens to find it and places it in a setting of nature, befitting its worth and beauty. Withal he had an eye for nature unexcelled by the poets of greater polish and intellectuality. Who has not been charmed by the solemn music of the wind in the tops of the pines? How like the wash of seas it seems, even though we hear it miles away from the ocean!

Suminoe no
  Matsu wo akikaze
Fukukara ni
  Koe uchisouru
  Okitsu shiranami!

O pines of Suminoe.
  In the autumn breeze,
  Like the wash of seas
Sound you solemnly!

This exquisite depiction in verse of what the Japanese call *matsukaze*, the pine-wind, is an excellect example of the universal appeal revealed in some Japanese poetry. No mind capable of appreciating poetry, of whatever race or clime, can fail to feel the touch here that makes all poetic art and conception akin. The music of the pines, when the wash of seas is in their tops, is a universal inheritance, for which all nations seek a voice in art.

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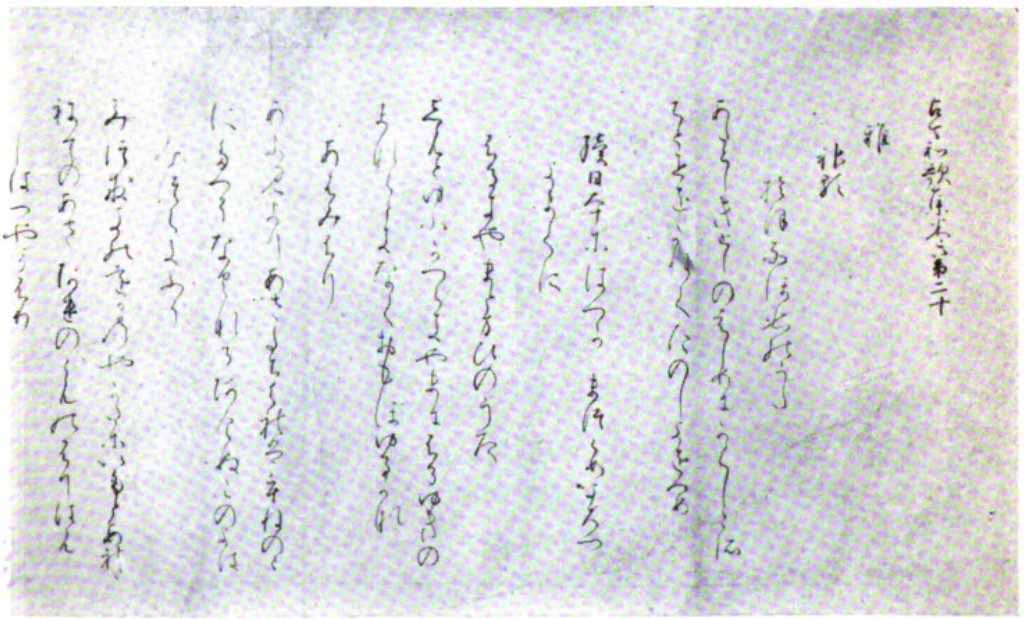
TSURAYUKI, GREATEST OF THE ANCIENT POETS



A PAGE FROM THE KOKINSHU IN HANDWRITING OF TSURAYUKI. *Une page du Kokinshiu la main de Tsurayuki. Eine Seite aus dem Kokinshiu: Tsurayukis Handschrift.*

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H. E. BARON SAKATANI, MAYOR OF TOKYO. *Maire de Tokyo. Der Buergermeister von Tokio.*

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# WILL JAPAN ADOPT OCCIDENTAL WRITING?

By BARON SAKATANI

(MAYOR OF TOKYO)

THE advisibility of Japan adopting Roman letters in printing and writing hardly admits of doubt to any one versed in practical affairs. The superior merit of the occidental alphabet in simplicity and facility is everywhere recognized; and personally I have no hesitation in believing that some day it will be adopted as the Japanese mode of writing. The quicker that day comes the better for Japan, but of course it will take time. Like all great reforms it may come slowly. The use of Roman letters worked its way slowly into the languages of Europe, and it may find its way in the same manner into Japanese. Even now the convenience and general advantages of *Romaji* are recognized by all. Japan is to-day labouring under her burden of Chinese ideographs, which are hindering her progress and stulitfying her intellect. The number of years spent in memorizing thousands of Chinese characters is an immense and unnecessary weight upon the Japanese youth, when he might find far more complete equipment for expressing the sounds of his language by learning the 26 letters of the English alphabet in a week or so. Yet the adoption of Romaji meets with strong opposition in Japan still, chiefly on the part of sticklers for conservative ideas, people who are in reality opposed to progress. From these restrictive and retarding notions our people will suffer until education becomes more widely diffused, and people become more familiar with the advantages of occidental letters. Once it comes into very general use the advantages and convenience will become so apparent that no one will venture to oppose it.

The important question at present is how best to promote a more general use of *Romaji* among the people of Japan. It is a problem so vitally important to our progress that it deserves serious consideration. We cannot of course adopt any method so impractical and unreasonable as to force the nation to abandon its ideographs in a day. Were we to promulgate an oder obliging all newspapers, letter writers, and books to adopt Romaji the confusion would be unimaginably great, and all communication would come to a standstill. The greater portion of our people at present do not even know the difference between one Roman letter and another; they have yet to learn their A, B, Cs, so to speak. In my opinion the time when adoption of western letters arrives, will depend largely on the progress of common education whereby the rising generation will become familiar with the use and superiority of Romaji. Let a fair amount of time be given to it in the public schools. By this method it may take thirty or even fifty years to accomplish the result, but it will be accomplished, no doubt. If people are rational they always come to adopt what they regard as most for their benefit. If Romaji is really a superior way of writing language, as all western nations now claim, it will come into use in Japan by force of sheer merit, as it has done abroad. The old Chinese characters will gradually disappear before the light of progress, as the ghosts of superstition have done.

The fact that far greater changes than the one suggested, have taken place in our language, shows that it is not too much to expect a reform so important



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as the adoption of western modes of writing. Chinese writing was adopted by us centuries ago, because it was the best way of writing that we knew; and in the same way and for the same reason will occidental letters come into use for writing Japanese. These Chinese ideographs made our written language stiff and stilted, quite different from our spoken speech. But in the last twenty years or so we have been breaking away from this unnatural classical style and resorting more to the coloquial in speech and writing. The coloquial, which once seemed so absurd to us in writing, is now fast coming to be the chief style of language in newspapers, stories and business, in fact in all the more practical affairs of life. Now, if the spoken language was once considered absurd in written forms, but is now regarded as pure Japanese speech, why may not other reforms as redical and necessary take place without prejudice to the dignity and utility of our language? The Imperial government has adopted the use of the Japanese coloquial in the school text books, a very radical departure from our old ideas. In the same way Romaji, which to many now seems absurd, will come to be the proper mode of writing Japanese. The Japanese are instinctively a progressive and enlightened people, and cannot long be held in the bonds of ignorant and narrow conservatism.

A movement ought now to be made to introduce Romaji into the school text books. In this way the children of the nation will become familiar with it, and will come unconsciously to see its superiority and use it permanently. To most of us now the absordity of continuing the employment of Chinese ideographs is painfully apparent. An instance came prominently before the nation at the time of our lamented late Emperor's funeral. By some newspapers the funeral car for carrying the Imperial casket was called one thing and by some another, all meaning the same thing, but all pronouncing it differently. Moreover when we listen to the speeches of statesmen and orators, or read their writings, we are painfully conscious of how ignorant they are of the Chinese ideographs. Official letters which I see daily tell me that if many of our prominent men were to have to pass an examination in these ideographs they would undoubtedly and miserably fail. Yet this does not indicate any lack of learning or education on the part of those to whom I refer. It is simply the result of being obliged to use an antiquated and clumsy method of writing and speaking: it is an attempt to carry the methods of antiquity into the practical affairs of modern life, an attempt sure to fail. Those who hold out for Chinese ideographs against Romaji are as irrational and behind the times as those who contended for the jinrickisha against the introduction of the electric tramcar. To continue the use of Chinese writing in modern Japanese speech is as out of date as to urge the utility of the packhorse and *niguruma* against the railway train and the steamship. Strong and extreme as the above comparison may seem to many, it is wholly inadequite to express fully the vast difference between the convenience of Romaji and the inconvenience of Chinese writing. There is, therefore, in my opinion, no room at all for discussion is to the comparative merits of the two modes of writing. Our main duty is to take what steps we can to introduce the use of the Romaji as soon as possible, so as to preclude our civilization from getting behind the times.

Man must learn from man; and the Japanese have shown themselves as ready and capable of learning from others as any nation under the sun. It is our duty to learn in this respect as much as in any other. We have learned how to telegraph according to western modes, and we can now learn how to write. As all the nations of the west have learned Romaji, as a necessary means of communication, so Japan must inevitably learn it too. There is no doubt that the use of it tends greatly to the facilitation of international intercourse and mutual civilization. The nation that uses Romaji is in a position to transfer its thought into the language of the world. To-day the world knows

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little or nothing of Japanese language and literature, which is a tremendous hindrance to promotion of international intercourse. We learn foreign languages and thereby we get to know foreigners; but they do not know us, and will continue so until they begin to study our language and literature. That day will not come till Japanese language and literature is expressed in Romaji writing. As one of the most civilized nations of the world, we must ultimately use the same mode of writing as the other great nations. It is a matter in which we cannot afford to be behind them. This international aspect of *Romaji* is something Japan can never afford to ignore. Romoji being now part and parcel of the world's civilization, Japan is obliged to adopt it. This we should labour to do in spite of all opposition. Its adoption will not only assist our progress internationally but also internally as a people. Our escape from the wasted years of memorizing the Chinese ideographs will give us time for mental development. The use of Romaji tends to develop the reason more than the use of Chinese ideographs does. Words pronounced alike but with different meanings we can spell differently, as is done in English and other languages; and in a hundred other ways the adoption of Romaji will go to the promotion of all we hold important in the growth of our civilization and prosperity of our Empire. Japan should, therefore, not hesitate to urge the use of *Romaji*, even though a few publicists and old fashioned persons contend against it. Like all great and valuable reforms it must be promoted with unceasing steadfastness until the goal is reached and the desired result achieved.

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## BESIDE THE INLAND SEA

The distant islands rise in purple haze
From out the shining water's glimmering blue;
And seem like sentinels set to guard the ways,
That lead to that fair Empire of the East.
Embraced between these islands great and small,
As if 'twere held in tender arms of love,
Lies the fair water sparkling in the sun,
And dotted with the white-sailed fishing-boats;
While o'er all bends the cloudless summer sky—
A mother whispering secrets to the sea.

M. E. Chapin

Prospect, Ohio

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# RELATIONS BETWEEN JAPAN AND CHINA

By S. INAGAKI

(CONTRIBUTING EDITOR TO "JAPAN AND THE JAPANESE")

ALTHOUGH Japan is bound to all the treaty Powers by the same bonds of international intercourse, her degree of intimacy is not necessarily the same with all, nor are her diplomatic relations equally assured with each. It is scarcely necessary to say that at the present time Japan is much more concerned as to the permanency of her relations with China and Russia than as regards any other two of the treaty Powers. If her relations with these countries are not unfriendly, they at least can hardly be regarded as satisfactory. The situation is such as to cause regret in Japan, and among all who are interested in the peace and prosperity of the Far East.

Our anxiety in relation to Russia began with her interference in connection with our position in the Liaotung peninsula, when she united with France and Germany in ousting Japan from reaping the fruits of her victory over China. After that it was but natural that a conflict between Russia and Japan should be inevitable. Yet in reality the Russo-Japanese war was forced and unnatural; for it was not a rupture between the two peoples, but simply a bloody fray between the militarists of both countries. By an arbitrary fabrication of complications the militarist class of any country can at any time bring about trouble and therefore prove a menace to peace. After the war, however, the old enmity was allowed to die, and as the proverb says. "After the rain the ground grows harder." Every year has seen greater efforts after a clearer understanding between Japan and Russia, and not only have agreements of peace and amity been formulated by them more than once, but there have been movements in the direction of an Alliance. Yet, as a matter of fact, the two governments are no nearer a mutual understanding now than they were at first. Outwardly all is smooth and fair, but behind the veil there is mistrust and misgiving. Neither side can ever be at rest; and consequently both countries are busily engaged in armamental expansion and preparation of measures offensive and defensive. Every Japanese sojourning in northern China is regarded by Russian officialdom as a spy, and treated much in the same manner as our nationals were treated before the late war. The situation, then, is that the two peoples are peacefully disposed toward one another, as they always have been; but the capricious wills of the officialdom of the two countries, are mutually suspicious.

In the face of this situation relations between Japan and China are of the utmost importance. Fortunately the feeling of Japan for China has never been as uneasy as in relation to Russian ambition. In spite of all talk to the contrary, a comparatively friendly intercourse has always prevailed between Japan and China, especially in official circles. This is clearly proved by the spirit of willingness to compromise, that has ever marked the progress of negotiations between the two countries. Notwithstanding long pending questions yet unsolved, and complicated negotiation as yet approaching no conclusion, our government has never feared China. During the stormy period of the recent Chinese revolution there always remained a strong party in the Japanese government, ready to afford



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assistance and encouragement to the Chinese monarchy; wherein is seen the regret of Japan to part with her old friend and one-time teacher. Now despite this intimacy that has for the most part prevailed bwteen the governments of Japan and China, the popular feeling in China seems usually to run counter to Japan. The Chinese have not only appeared rather cool towards us but they show a disposition to regard us as their foes. This, it will be seen, is the reverse of our real relations with Russia.

The main ambition of Japan is, of course, to regard both China and Russia as her two good neighbours; but the doubtful attitude assumed by the Chinese people on the one hand, and Russian officialdom on the other, renders the duty of gratifying our legitimate ambition very difficult. This is, to say the least, rather unpleasant; for conditions are never normal, and the future anything but reassuring. China is so intimately related to us, and our future is to so great an extent bound up with hers, that we cannot afford to ignore the situation. The future of China and Japan must go "cheek by jowl," so to speak, if the two nations are to reach their natural destiny. China and Japan are accustomed to refer to each other as "the same-lettered race;" and so they are, at the same time being the two oldest nations in the orient. For over a thousand years China and Japan lived together in unbroken peace, till the late war, which was hardly more than a family quarrel. And since that episode relations have grown somewhat intimate, a policy which every year makes still more peremptory, especially as western powers are now beginning to bid for a preponderating influence in the Far East. Hosts and guests are reversing positions, as we say; and no part of Asia is now exempt from western interference. So far, the east has suffered little from the change; it has rather enjoyed the privileges of western civilization and the benefits of western trade; but this amicable condition does not promise any very great degree of permanence, if western nations maintain an aggressive attitude. With occidental persistency will come a determination of the oriental races to unite and stand together in selfdefence. We have already perceived very clearly that the strength of the white races is to a large extent in their union; and we believe that union of the yellow races is essential to the maintenance of their national integrity.

The unsolved question is how best to arrive at this union. It must not only be planned, but realized. A kindred race with kindred aims and interests should have no great difficulity in conceiving and practically adopting a common policy, assuring safety for centuries to come. If we are "cheek by jowl" in letters, religion and colour, why should we not become so in politics and international defence and mutual devlopment? Nothing is more binding and indestructible than racial solidarity. We see this in the Anglo-Saxon race. Yet, somehow or other, feelings between the people of Japan and China are not what they should be. This unsatisfactory condition must be due chiefly to a misunderstanding of Japan's policy. China has misgivings as to our intentions in Manchuria. She fails to see that we are there as much to save China as to save ourselves. China, led by some western publicists, suspects us of an ambition to absorb part of her territory. She assumes that we to-day occupy the same position in Manchuria as Russia did before the war; whereas, Russia was there for conquest, while Japan is there only for purposes of selfdefence. Japan must insist on the distance between her borders and those of Russia being as far as possible. It is not an ideal situation, to be sure; but it was not created by Japan. Having been once created, and Japan having taken advantage of it to protect herself and China, all that can be now done is to make the best of it, until the policy of western powers assumes a more altruistic character.

We do not deny that we may have made some mistakes in Manchuria, tending to excite unduly the suspicions of our host. We have too often dealt

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with the Chinese government and ignored the Chinese people. In our anxiety to establish efficient government within the leased territory we have too frequently acted somewhat aggressively, and created suspicion among the Chinese The annexation policy which the trend of events forced upon us in Korea, led some of the Chinese to fear that we might not stop with acquiring that peninsula; in fact Japan might have an insatiable appetite for peninsulas. Certain nations, too, in their desire to curry favour with China, have instigated the latter to mistrust our attitude. The rights-recovery movement in China has been too much ignored by us. The tendency of events in China has been such as to render the people suspicious of all foreigners, Japanese included. This disposition has been furthered by the attitude of Russia in Mongolia, and Japan has been unjustly suspected of a tacit understanding with Russia in regard to the question. All these causes have combined to leave an unpleasant impression on the mind of the Chinese and to promote anti-Japanese feeling. If we blame them or regard them as unreasonable, let us honestly try to place ourselves in their position, and then see if we should have been more discriminating. Indeed, under the circumstances, the Chinese can hardly be expected to feel otherwise than as they do. Japan must, therefore, be prepared to assume her proper share of responsibility for the situation. Of one thing Japan must ever rest assured, and that is that it can never be to her interest to lack the confidence of China and the Chinese. It is no use to cry aloud and make complaint, as some are doing; steps must be taken to familiarize the Chinese with the real policy of Japan in the Far East, a policy that must ever remain friendly to China.

Among the leading men of China today are to be found those who begin to see our aim and to feel some sympathy with our attitude. Many Chinese who formerly encouraged anti-Japanese propaganda, are now taking a opposite attitude. With the fall of the monarchy and the rise of powerful democratic elements, the leaders are beginning to see that the republic can gain nothing by cherishing ill-will toward Japan. Even as a republic the destinies of China and Japan must stand or fall together. Among the more significant changes in this respect is the more friendly attitude of Yuan Shikai toward Japan; he has even declared that it must be the aim of Japan and China to act in concert. To this new and more reasonable appeal the people will no doubt respond. Last year when a party of business men from Japan visited China they met with but a cold reception; but recently a Japanese party was everywhere welcomed with every mark of cordiality. This is indeed a remarkable change in so short a time. Some are inclined to regard this reversal of popular attitude to a desire to have Japan recognize the new republic; but it is unfair to give way to unfair suspicion of this kind. Nations must be taken for their face value, until they prove otherwise. Japan must be ready, and no doubt is ready, to welcome every assurance and every indication of sympathy from China. It is the duty of Japan to free the minds of the Chinese from any ground of suspicion in regard to the territorial integrity of China; and everything possible should be done to bring about a greater degree of mutual understanding between the two countries.

A further difficulty lies in the fact that the governments of the two countries are differently constituted. Japan is under the control of an old and conservative officialdom; while China is now in the hands of new and progressive elements; but this difficulty will be overcome by a change of representatives in China; at least that is the probability. The trip through China recently made by so astute an official as Mr. Yenjiro Yamaza, will doubtless do something to assist our government in finding out the necessities of the situation in China. An improvement of relations with China can be brought about only in the same way as in relation to other countries, namely by more mutual acquaintance. There must in future be less standing on dignity, and less aloofness, and a greater evidence of desire to come together and let aims and policies be known. Visitors from one

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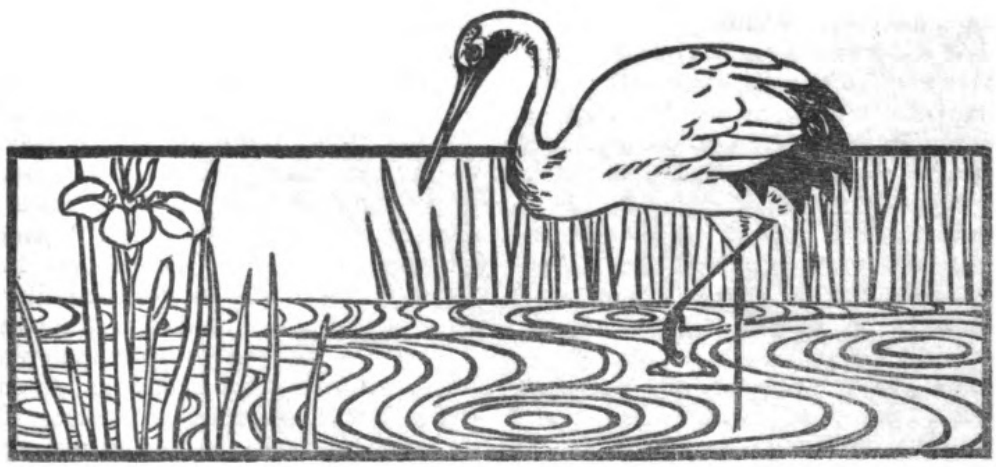
country to the other should be cordially and sincerely welcomed, and enabled to fulfill the object of their mission. The more thoughtful and influential citizens of both countries should cultivate a better acquaintance; and these in turn should do what they can to educate the mass of the people in international good-will. The constant uneasiness of the situation in the Far East should excite stronger sympathy among the peoples affected, and bind them closer together in bonds of mutual aim and interest. The newspapers of both countries have, in this respect, an immense responsibility; and the nations will expect them to rise to it. As the press usually represents certain influential persons rather than masses of people, these individuals have it in their hands to make or unmake their respective countries. Indeed, a press bureau for the special purpose of promoting international good fellowship between Japan and China would not be out of place; for what nobler or holier mission could the press undertake? It is a great mistake for those interested in this important question, to undervalue the importance of the press in relation to the situation. In accordance with this laudable policy of reconciliation, the Japanese government should avoid every semblance of aggression on the continent of East Asia, and give China no cause for territorial misgiving. The abandonment of the proposal to increase our forces in Korea would also assist greatly in lessening China's attitude of suspicion. China and Japan must realize once and for all that as a united phalanx they can preserve East Asia in tact for the yellow races; but divided, they will expose themselves to disasterous dissentions and foreign absorption. Neither of them want this. Then they must allow nothing to destroy their friendship and mutual good-will. An alliance between Japan and China would be more satisfactory and permanent than with any other nation; for neither of these nations is safe without the sympathy and support of the other. Japan might continue to survive without China, but it is not probable that China could maintain her territorial integrity without active support from Japan. Certainly there is far more hope for peace in the orient, from an alliance with China than an alliance with Russia. A mutual understanding between Japan and China would be no more temporary expedient to put off the evil day, but a permanent union in mutual selfdefence. Though at present there is no diplomatic connection between Japan and China, the feeling between the two countries is fast improving; and there is every hope that the policy outlined above will be adopted and welcomed by the people of the two nations.



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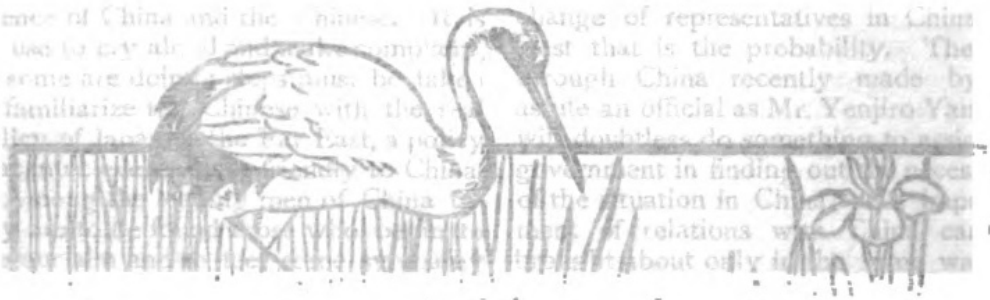

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# THE JAPANESE ROOF-CURVE

By ONZAN

WESTERN architects and connoisseurs of things Japanese have expended much energy and displayed considerable insight and ingenuity in endeavoring to suggest the origin of Japanese roof curves, seeing in them simulations of almost every diverging line in nature. The Japanese roof-curve, in all the fascination of its mysterious outline, can best be seen in some of the finer old temples and shrines found here and there throughout the country. So delicately subtile are some of these roof-curves that artists in painting them find no point of the curve yielding to demonstration by a compass, and are obliged to indulge purely in free hand efforts to arrive at any accurate depiction of the wondrous lines, a task that to a great extent baffles even the most expert foreign master of the pencil and line. It is freely admitted then that the curve of the Japanese temple roof is about as difficult a line to draw as man in his ingenuity has contrived. How the Japanese artists themselves succeed so well in producing it; and, more marvellous still, how the native capenters can so accurately construct what their architects design, are questions that almost pass understanding.

It is an interesting endeavor to traverse somewhat the various explanations that have been offered as to the origin of these unique and beautiful curves. The majority of western artists and writers see in them the sagging outline of the primitive tent which milleniums ago sheltered the progenitors of the Yamato race on the burning plains of the south; somewhere in China, Malay or India. Just who were the ancestors of the Japanese race is a mute point, not likely to be soon settled; and in any case it would be straining the imagination a little too far if we should attempt a descision of the question by inferences from the curve of a temple roof. There is no doubt, however, that the curve is what is called a catenary, the most beautiful, perhaps, of all natural curves, such as happens by force of gravitation in a chain or cord suspended between two points, the one end higher than the other. A similar curve, it is true, must occur in a canvass hanging between the upper and lower poles of a tent, when the apex of the gable will be at a sharper angle than the lower ends of the gable. As the more stationary forms of architecture began to appear with advancing civilization and less nomadic habits, it is supposed that the roofs would most likely be made of grass, a material that could easily be made to assume the beautiful catenary to which the eye of the race had been so long accustomed. As the migrating Yamato found themselves pressing still further north, and meanwhile advancing still more in degree of civilization, it is presumed that they began to build in wood, when the grass roof gave way to the lines of wood and tiles in which many now imagine they detect the lines of the original tent. Why the Japanese never got beyond the use of wood in architecture is another interesting question, which we cannot now take time to explore; but it might be said by way of suggestion that perhaps wood better than stone or brick adapted itself to the curve in question. The Japanese averson to stone structures has been ascribed to the greater destructibility of such buildings in a land of earthquakes; but other races seismically as inconveniently situated have entertained no such scruples in reference to stone. The menace of periodically recurring earth-



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1. KONGOBUJI, KOYASAN 2. NISHI HONGWANJI, KYOTO
3. HIGASHI HONGWANJI, KYOTO

SOME GRACEFUL ROOF-CURVES OF JAPAN. *Quelques gracieuses courbes de toits Japonais. Schoene Dachkurven.*

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2

3

1. GATE OF NIJO CASTTE, KYOTO, SHOWING FISH AT APEX OF CURVES
2. GATE OF OBAKUSAN, WITH FISH CROWNING GABLE. 3. NYOTAI SHRINE, MT. TSUKUBA

SOME ROOF-CURVES, SHOWING FISH AS ON CREST OF WAVES. *Courbes de toits montrant un poisson au sommet, comme sur la crête d'une vague.* *Fisch auf Dachfirst wie auf einer Welle.*

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quakes did not prevent the Greeks and Romans from creating massive lithic structures, some of which have become the models of classic architecture for all time. All kinds of stone have for centuries been quarried in Japan, but the use of such material has been confined to forts, walls, engineering works and tombs. It may, therefore, to some estent have been due to the difficulty of transferring the beautiful lines of the wooden buildings to brick or stone that the latter were not used in constructing temples and habitations. Hence the Japanese carpenter has always maintained undisputed sway over the stone mason. But would a people otherwise so practical as the Japanese be influenced to so great a measure by the mere sentiment of preference for an ancestoral curve? There are reasons why such an inference might not appear either impossible or irrational from a Japanese point of view.

Japanese conceptions of beauty have in some degree a moral bearing, especially in the matter of architectures. An interesting feature of ancient Japanese buildings was the central pillar, a post planted deeply in the soil, and around which the structure was framed to give it stability and stiffness against violent winds. This pillar was termed the ame-no-bashira, or Heavenly Pillar, a name strongly suggestive of religious significance. It was looked upon as the center about which domestic rejoicings took place; and when the frame of the building was set up, *gohei*, or paper prayers, were attached to the top, and a ceremony was performed. This pillar is still to be seen in all dwellings of the better class in the shape of a solid post much thicker than the rest, and of a different kind of wood. It is usually built into some wall or else isolated, and is called the pillar of good luck. Though constructively adding no special support to the building it is supposed to give moral support to the household, and to augur success in domestic undertakings. May not the desire to retain the graceful curve of the temple roof be ascribed possibly to some reason religious as well as aesthetic? None of these speculations, however, explain the origin of the curve which the Japanese have done so much to perpetuate and improve.

For the origin of the curve as found in Japan we must, of course, go beyond the Japanese race back to China, from which all the higher forms of Japanese architecture came. Those heavy curved tiled roofs with deep salient eaves and complicated cushion bracketing, as seen in Buddhist temples, and in high class civil and domestic structures, are undoubtedly an inheritance from China. But the important point about this curve, as we must now say, is not its origin, but its significance to the Japanese mind, and the extent to which the Japanese have modified it to harmonize with their conception of its import. Whatever the curve may have represented to those with whom it originated, it had no such significance to the Japanese to whom it came as an inheritance. The European habit of affixing gorgons, griffins and other fabled monsters to the eaves of sacred buildings had its origin in superstitious notions that have no appeal to the people of to-day. Likewise, even though the beautiful roof curve of Japan may have had its origin in the tent catenary of the ancient tribes of Asia, it had no such significance to the people of Japan; but the fact that it has some significance of an important and far-reaching nature, cannot be doubted, or it would not have been retained at so much trouble and expense. There is no doubt also that the Japanese have greatly modified and improved the idea since receiving it from China. The extent of these adaptations it is unnecessary now to examine. But it may be noticed that one important modification was to give the curve the sweep of a sword. In this feature of it on Japanese soil some might fancy a military import or suggestion; the idea being one of defence, spiritual or material or both. Most of all perhaps has the Japanese artist seen in it the outline of a leaping wave, just before it breaks and cracks all its green length like shivering glass, tinkling in white sheets along the shore. The striking similarity of the

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roof curve to wave motion is further suggested by the favourite wave attitudes depicted by some of the greatest Japanese artists, like Hokusai. The suggestion is further confirmed by the habit of Japanese architects in placing a fish at the upper peak of the gables, as in the attitude of being exposed by the towering billow and about to plunge again into its green depths. A conspicuous example of this practice will occur to all in the case of the golden dolphins on the roof of Nagoya castle, whose sweeping tails undoubtedly suggest activity in their native element. In such a case it would be absurd to associate the curve with a tent origin in the Japanese mind. It is in fact unaccountable how any person with an aesthetic sense could have conceived the notion of regarding a fish as an appropriate ornament for a roof, did not the roof suggest some idea of the sea. Still more absurd would the idea become if we maintain as some do, that the roof curve had its origin in the graceful outlines of Fujiyama. Not so remote is the additional suggestion that the idea of the roof curve is taken from the nets of the fishermen hanging up to dry on poles, the catenary of which is exactly similar to that of the temple roof. The fact that certain artists of Japan have bestowed their genius on depicting the drying nets may add further confirmation to the convictions of those who favour this theory. But one feels strongly inclined to the conviction that from the first, to a race of seamen like the Japanese, the aesthetic appeal was not only because the curve was in itself a thing of beauty and a joy forever, but because it was vividly suggestive of the element surrounding their native shores, out of which the rising sun itself arose. No one can stand on an eminence above a Japanese city and gaze across the miles of purple-gray roofs without thinking of the sea, the sweeping temple roofs suggesting the towering breakers on the point of dissolution into space.

While then one is free to admit that the tent line of the primitive tribes of Asia may have been the origin of the curve we admire, we cannot but feel that the Japanese in receiving it from the continent, treated it as they do all other things passed on to them, *adapted* it as well as *adopted* it, adding still further to its beauty. In passing through China one is not impressed by these roof curves as in Japan. The Japanese curve has a spirit and a significance all its own. The real spirit and its origin may now be quite forgotten; but the undercurrent of the capacity for aesthetic appreciation so well developed among the Japanese is the same as that which we experience in beholding the waters of the mighty deep in their magnificent and resistless rush and swell. This would be especially suitable in the case of castles which were representative of law and sovereignty. These massive structures erected on cyclopean walls, resisting the curving, leaping superstructure, were like Nippon immovable on her ancient shores. And the fish on the gable terminals with their flying tails tumbling over the wave crest, symbolized the life of the great deep, and the whole formed, as it still does, one of the most picturesque and striking features of the Japanese landscape. Thus under the inspiration of the sea these children of the great waters have taken the line of the Chinese temple-roof and given it a curve that is a thing of permanence and beauty.

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# THE IMPERIAL THEATRE: A NEW FORCE IN JAPANESE SOCIETY

By K. YAMAMOTO
(MANAGER)

THOUGH in Japan the theatre is one of the oldest institutions catering to the human taste for public amusement, it never from the time of its inception met the national ideal in this respect; and consequently for centuries it was looked down upon as a resort of the lower classes. That the more intelligent circles of the people believed in the theatre as a potentiality capable of great good, was proved by the fact that the higher classes always maintained a theatre of their own, not a building, but a species of play known as the *No-drama*, acted in the great rooms of their stately mansions, or out of doors. Contact with the western world gave Japan renewed faith in the possibilities of the theatre as a force in human society; but the native stage and its actors conservatively clung to the old modes and ideas, and it seemed a hopeless task to bring about a reformation. Not only so, but visitors of distinction from abroad were coming to Japan from time to time, and the inconvenience of having no first-class place to entertain them was keenly felt by the more important hosts of the capital. There was felt a need of something more than the old style theatre, or a *geisha* dance, if foreign visitors were to carry away from Japan an impression consistent with the national ideal. It was this feeling that induced a number of public-spirited citizens of Tokyo to put their heads together and form a company for the erection of a thoroughly modern theatre, both in architecture and art.

This ambition led to erection of the new Imperial Theatre, which was opened in February, 1911. The movement for the new theatre was led by such men as Marquis Saionji, Count Hayashi, the late Prince Ito, Baron Shibusawa and others. Their motive in forming a corporation and seeing about the construction of the new building, was not purely speculative; they had a moral end in view. With many other leading Japanese, they were convinced that in manners, literature, music and art, the theatre might be utilized to exert an enobling influence upon the whole nation; and they wanted to have the Imperial theatre a model in appointment, talent and tone, all that a first-class place of entertainment should be. A force hitherto regarded as immoral in tendency, was to be rescued and henceforth made to minister to the nobler ideals of those who desired to pass their leisure time in a worthy manner. It was believed that a properly conducted theatre would exercise an unconscious influence on the mind, and assist in bringing into modern Japanese society a greater degree of elegance and refine-



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ment. Japan did not wish to be isolated from the rest of mankind in matters histrionic and theatrical, any more than in any other of the more important features of progressive civilization. It became the aim of the promoters to provide a means of entertainment that the *samurai* could neither laugh at nor despise, and where any gentleman could go, and take his wife and family or his friends, and feel he had ministered to their pleasure in an intelligent and worthy manner. The motive of the management was to rescue the Japanese theatre from the crudeness and vulgarity with which it had been only too long associated. The actors and actresses of the new Japan were to be artists and not panderers; and the presentation of national drama was to become a fine art, such it was in Europe. This worthy ambition on the part of the promoters must be borne in mind, if one is to appreciate all that the Imperial Theatre means to modern Japan.

When it was decided that a new theatre on modern lines should be constructed, representatives of the corporation went abroad, and under the guidance of an architect, consulted with the leading architects and stage experts in Europe and America, returning with plans aiming to combine the virtues of the best foreign theatres without the inconveniences and objectionable features of any. Baron Shibusawa, one of the leading men of the nation, was appointed chairman of the corporation, and the company was organized with a capital of 1,200,000 *yen*, the whole being subscribed without the assistance of the public. The magnificent new structure was opened just about a year ago; and one may now glance back across these twelve months of experience and ask what progress has been made?

From the very outset it was realized that if the talent for the stage of the new theatre was to be up to date, some attention would have to be devoted to the promotion of histrionic education, especially in the way of producing actresses, of whom there was a great scarcity in Japan. Japanese drama in its origin had the female parts of a play taken by women, but with the progress of time the theatre degenerated, and women were not permitted by law to appear on the stage. Naturally under this régime the actress quite disappeared from Japanese society. But with the incoming of western civilization, the old ideas of the *kabuki* drama began to revive, and the actress was again in demand. But she was not ready to answer the call; how could she, seeing that she was wanted for a mode of entertainment not usually associated with worthier ideals. But Japan was tired of the foolery and mimicry of having female parts taken by boys, without either grace or talent, and the actress was called for with a unanimous and unhesitating voice. The management of the new Imperial Theatre knew that the Japanese actress must return to her proper place on the national stage; and they knew further that she could not do this without an education she herself would be unable to command; so they established a school for the education and training of female specialists for the stage.

This school for actresses is a unique feature of the Imperial Theatre. To start under the best auspices, Madam Sada Yakko, the most noted actress in Japan, was placed at the head of the new school. In order to have some

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1. TAMAMO-NO-MAE 2. HORIBE MYOKAI-NI 3. SHIMPAN UTASAIMON
SCENES FROM RECENT PLAYS AT THE IMPERIAL THEATRE. *Scènes des pièces récentes au théâtre impérial. Aus den letzen Sceauspielen des 'Imperial Theatre.'*

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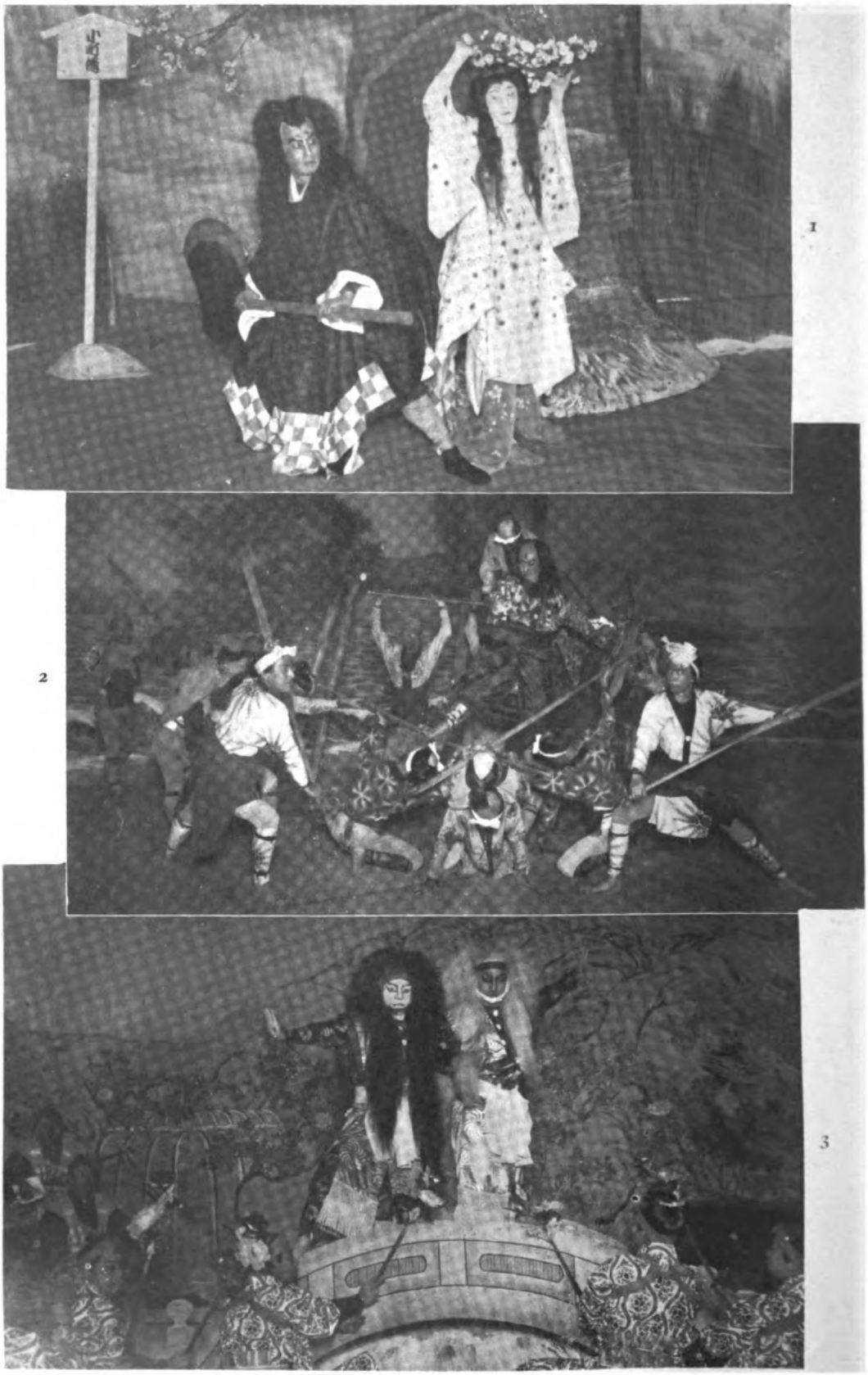

1. SUM ZOME 2 HIRAGANA SEISUIKI 3. SHAKKYO

SCENES FROM RECENT PLAYS AT THE IMPERIAL THEATRE. *Scenes des pièces récentes au théâtre impérial. Aus den letzen Schauspielen des 'Imperial Theatre.'*

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thing to go and come upon in the way of talent, the school for actresses was begun three years before the date for the opening of the new theatre; and after the theatre was opened, the *Gigei Gakko*, or School of Histrionic Art, was attached to it. Baron Shibusawa, the president of the corporation, is also president of the school, and takes an unceasing interest in its progress. Already the actresses turned out from the young institution have made a name for themselves. The first graduating class numbered ten, among whom was the rising star, Ritsu-ko Mori. The next class iucluded thirteen, the most brilliant member of which was Kane-ko Otowa. The undergraduates of the third class are still in training. It is interesting to observe that the students of the actresses' school are not from the less important circles of Japanese society. Most of them are the daughters of people of position; and are not only well educated women, but ladies in the best sense of the word, and therefore worthy of a place as artists and teachers of modern society. These students are given every opportunity to practice and develop their histrionic talent, being allowed to appear on the stage of the theatre in its regular performances, as their assistance may be desired.

It is scarcely necessary to say that as regards actors, the Imperial Theatre commands the best in the Empire. Such names as Onoye Baikō, Matsumoto Kōshiro, Sawamura Sōjuro, Onoe Matsusuke, and many others, are to be seen and heard on the stage of the new Imperial. To the ablest of these, modern Japanese drama looks hopefully; and the Imperial Theatre has at present the exclusive right to their talent. With the progress manifested in providing the public with the best of modern Japanese drama, rendered by the highest art the nation can produce, the Imperial Theatre has advanced to an attempt at opera; and some time ago under the auspices of Madam Tamaki, a genius in this art, some success was scored. When it is considered that but two years have elapsed since the theatre opened its doors to the public, the progress made in the presentation of modern Japanese plays, and developing dramatic art, has been truly wonderful.

We do not confine our efforts merely to modern plays. At our opening we began with an old drama, and had the famous Osaka actor, Nakamura Ganjiro, come to Tokyo to produce it. Our second play was altogether of the new schoo of drama; and actors like Ii and Takata put it on the boards. The third play was one known as a Japanese female drama, a specialty of the Imperial Theatre; and this proved so popular that henceforth every month this sort of drama was produced alternately with plays of the old school. The new theatre has proved a very popular place for special evenings, and special performances. One of the most successful of these was given in aid of the Literary Art Association presided over by one of our new school dramatists, Dr. Tsubouchi; and another evening was devoted to the interests of what is known as the *Jiyu-gekijo*, or Liberal Theatre, both associations devoted to the promotion of new movements in the theatrical world of modern Japan. These new movements are doing much toward modernizing the Japanese stage. Nor has the new theatre been ignored by foreigners. Not many foreigners are in

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a position to appreciate Japanese drama, and the attendance of foreigners has not been large, but there have always been some. And from time to time foreign plays have been produced on the stage of the new theatre, sometimes by Japanese talent and at other times by foreign actors and actresses. The Bandmann Opera Company has given the public much satisfaction by its production of foreign opera on our stage, and recently even Shakespere's plays have been made to honour and adorn our Japanese stage.

As the taste of the times calls for opera more than any other form of theatrical entertainment, we are devoting much attention to developing a capacity for the supply of this demand. But opera, as understood abroad, is such a new thing in this country that our first attempts must appear crude; yet were are not going to abandon hope. Last year the Imperial Theatre established a department of opera, and we have installed experts to train candidates for this department of histrionic art. We have now eight men and seven women in training as opera singers. Already we can boast of being the first Japanese theatre to attempt opera; and as time goes on, and our talent still further develops and gets experience, I have no doubt Japan will be able to produce tolerable opera. The Imperial, too, was the first to introduce the Matinée performance, such as is given abroad. In the art of Japanese dancing too, for intermediate scenes, we have all that the best talent can produce; and Japanese dancing, as is well known, is an accomplishment so highly artistic as to be beyond even the best talent abroad.

Like the great theatre-managers of Europe and America we are always deeply conscious of a lamentable paucity of good plays, and are ever trying to encourage promising dramatic talent. From time to time we suggest subjects and themes to playwrights, and subject the manuscripts received to examination and rejection, revision or acceptance at once. We also made a collection of new plays by offering prizes; but we find it best to depend on the masters in dramatic art, and order specially from them as plays are needed. Among our literary and histrionic advisers are such men as Viscount Suyematsu, Dr. Hozumi and Dr. Sakata, as well as other names of authority in this direction.

On the whole it may be said without doubt that the Imperial Theatre is efficiently meeting the social and aesthetic wants it was designed to supply. From the first its stage has met with the approval of the public, and its performances have been patronized by an increasing number of the most intelligent citizens of Japan. It must be remembered, however, that we are only beginning; and as time goes on, many additions and improvements will mark our appointments and our repertoire. New designs in the way of scenery and stage properties are always under contemplation, and are installed as occasion demands. It is important to bear in mind that histrionic art in Japan, like all other departments of our art, is in a transition stage; and whether we shall succeed in harmonizing eastern and western ideas of the drama as successfully as some of our artists are doing in painting and sculpture, it is yet too soon to say. In one play produced last year, Anjin, an attempt was made to bring both east and west together. It was but a crude beginning of what some day may be a common reality. One may feel assured that the east and the west will yet come together in drama, as closely they are doing in everything else. In this great cause the Imperial Theatre is a pioneer; and as such, is entitled to the patronage and respect of the whole nation.

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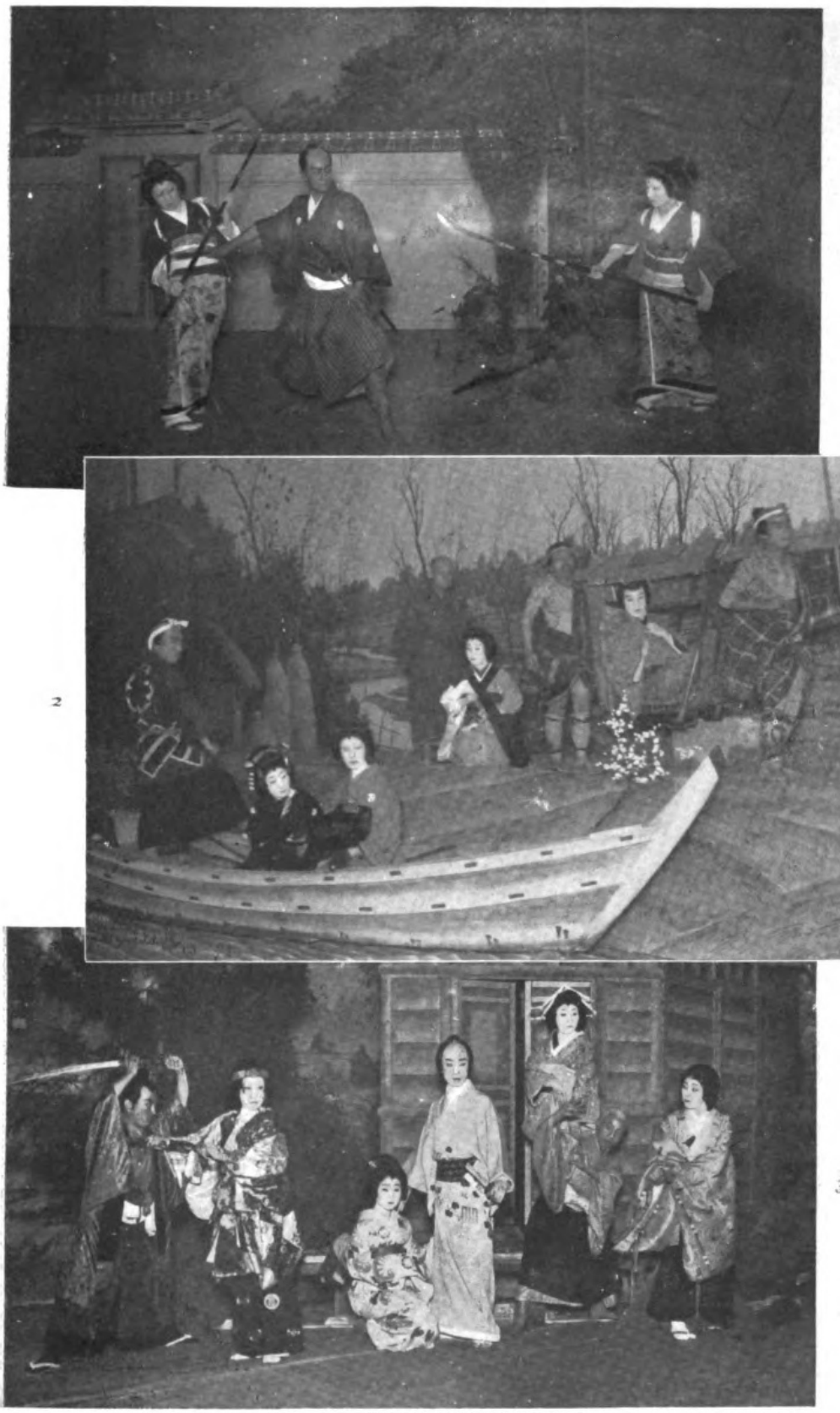

1. SHICHIKYOOCHI 2. SHINPAN UTASAIMON 3. INAKA GENJI

SCENES FROM RECENT PLAYS AT THE IMPERIAL THEATRE. *Scènes des pièces récentes au théâtre impérial. Aus den letzen Schauspielen des 'Imperial Theatre.'*

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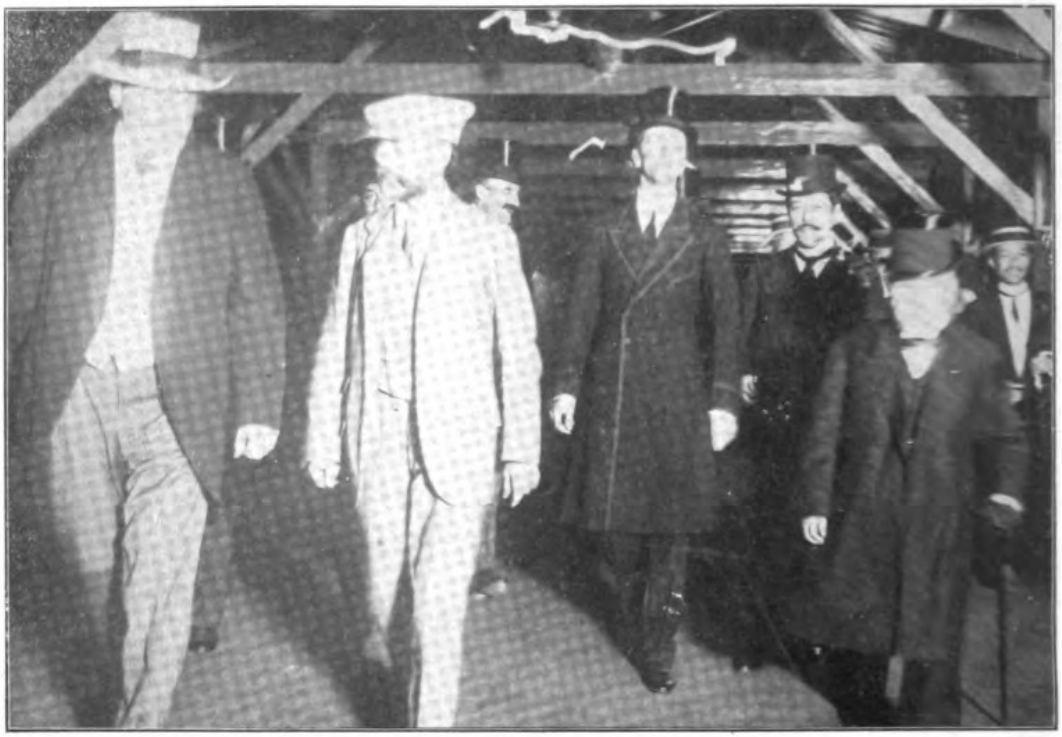

BARON MULLER, AUSTRO-HUNGARIAN AMBASSADOR, ARRIVING AT SHIMBASHI STATION. *L' Ambassadeur d' Austriche-Hongrie arrivant à Shimbashi. Der Oesterreich-Ungarische Gesandte trifft ni Shimbashi ein.*

FRONT GATE OF AUSTRO-HUNGARIAN EMBASSY. *Entrée de l' ambassade d' Autriche-Hongrie. Haupteingangsthor der Oes err-Ungarischen Gesandtschaft.*

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# THE AUSTRO-HUNGARIAN EMBASSY IN TOKYO

By "J"

THOUGH the Empire of Austro-Hungary forms one of the great Powers of Europe, relations with Japan have been of such recent date that there is not a great deal to be said in the way of history. Austria for many years both before and after its union with the Crown of Hungary was engaged in such constant warfare that there was little time or opportunity for the opening of intercourse with regions more remote. Surrounded as Austria is by alien peoples, and herself composed of various heterogeneous tribes, her present greatness and prosperity are the result of the most triumphant bravery and patriotism. The world offers few examples of a people so confronted for hundreds of years by warlike enemies, that has yet come out of the conflict so unscathed and victorious. After the removal of Napoleon from the bloody battlefields of Europe Austria forged her way fast to the front, and soon became a well organized and prosperous country. As soon as Japan opened her ports to foreign commerce and began to make treaties with the nations of Europe Austria-Hungary came in for similar favours.

The first negotiations for treaty relations between Japan and Austria began in 1869, when Sawa Noriyoshi, Minister of Foreign Affairs, conducted the proceedings. The treaty was signed on the 12th of September of the same year, and the Austrian Minister Count Petz presented his credentials and was accorded an audience by the Emperor of Japan. On the 28th of November, 1871, the Vice-Minister of Foreign Affairs, at the instance of Count Soyejima, opened further negotiations for improvement of treaty relations with Austria-Hungary. The document granting Count Terashima powers plenipotentiary on this occasion bore for the first time the Imperial seal, and became a precedent for all successive state papers of the same nature. The new treaty was formally signed on the 3rd of December, 1871, binding the two countries closer together in relations of peace and commercial intercourse. The new Austrian Minister at that time was Henrich Freiberr von Calice who was the Austrian representative in Tokyo till March, 1874. During the year 1873 relations between Japan and Austria were further cemented by an invitation from Vienna asking Japan to take part in the great international exhibition held in that city. Japan heartily accepted the invitation, and Count Sano was despatched as chief commissioner to carry out the necessary arrangements. The Japanese exhibits were for the most part porcelain, lacquer and art works, with a sprinkling of handicraft and general industry, which commanded a remarkable degree of attention and were awarded some prizes and medals. The Japanese commissioners also brought home some valuable hints in regard to



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manufactures and industry, which have had important effects upon Japan's development. It was the first time that Japan had participated in an exhibition, and the opportunity as well as the beneficial results received, have always been appreciated by the nation.

In March 1874 Pgnaz Freiherr von Schaeffer came as Austrian Minister to Japan, remaining three years, when he was succeeded by Carl Ritter von Boleslawski. No event of importance marked this period of Austro-Japanese relations. Maximilian Ritter Hoffer von Hoffenfels was the Austrian Minister in Tokyo from 1879 to 1882, when Carl Graf Zalushi became Austrian Minister to Japan. It was during his tenure of office that conferences were held at the Japanese Foreign Office with a view to revising treaties with foreign countries. From 1888 to 1893 the Austrian Minister to the Court of the Mikado was Rüdiger Freiherr von Biegeleben, his successor being Christoph Graf von Wydenbruch who continued to represent his country till October, 1899. In 1897 a revised treaty navigation and commerce was negotiated with Austria which still further improved relations between the two countries. Adalbert Ambro von Adamôcz, who came as Minister in October, 1899, was promoted to the status of Ambassador in 1907, and was succeeded by Baron Guido de Call in March 1909. The present Austrian Ambassador in Tokyo is Baron Müller, who has only just taken up his residence at the Embassy.

The new treaty of navigation and commerce between Japan and Austro-Hungary has been signed, but has not yet been published. It is however regarded as bringing the two countries commercially into still closer and more reciprocal relations. It is interesting to note as already suggested, that it was through the great International Exhibition held at Vienna in 1873 that Japanese manufactures were first introduced to a European public. Trade with Austria has not reached the volume that it has with some other countries of Europe, but it is steadily on the increase, the exports from Japan to Austro-Hungary in 1911 amounting to 882,077 *yen*, while imports reached the amount of 3,082,989 *yen*. Steamship communication between the two countries is maintained monthly by seven ships of the Austrian-Lloyds company. The principal items of export from Japan to Austria are dried ginger, camphor fish oils, vegetable wax, silk waste, copper, straw braid, hats, and umbrellas; while the chief imports to Japan are wines, hops, glue, pencils, wool, woolen yarn, cloth, linoleums, lead, paper, steel rods, electrical fittings, steamers, horses, wire, iron plate and piping. The items of export showing most marked increase are vegetable oils, ginger and camphor; and in imports the items showing most increase are glue, wines, steel and woolen yarn. The apparent decrease in imports during the last five years is due for the most part to the rapid development of industry in Japan, meeting the domestic demand. It is to be regretted that in such great business centers a Vienna there are no shops dealing specially in Japanese goods, save a few curio stores which have no appreciable effect upon international trade. At present most of the Japanese goods going to Austria are brought in through German merchants. The Japanese are very anxious to

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improve facilities for increasing trade between Yokohama and Trieste, as the Hungarians have always shown a decided preference for things Japanese and have always tried to promote good-will toward this country. A merchant in Trieste some time ago bought a supply of a certain drug from Germany; but on learning later that the drug had been imported to Germany from Japan, this merchant opened up communication directly with Japan and now is engaged in a large importation of this drug. This is but an example of what might go on to a much greater extent. With regard to postal communication between Japan and Autro-Hungary the latter stands sixth among the countries despatching and receiving mail to and rom Japan, sending annually about 40,000 and receiving some 58,000 postal articles. The attitude of Austro-Hungary towards Russia and the present critical situation between the Balkans and Turkey, are attracting much attention in Japan. As Japan's future relations with Russia must for years form a subject of profound significance, the relations of Austro-Hungary and Russia must continue equally interesting to Japan; while the policy of Austria toward the belligerent states naturally reacts on Far Eastern questions as regards territorial expansion. Austria is as closely associated with the pending problems of the Near East as Japan is with those of the Far East; and the two countries have much to learn from each other, not only from history but in the future.

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## THE PATRIOT

Kuni omou
Michi ni futatsu wa
Nakarikeri
Ikusa no niwa ni
Tatsu mo tatanu mo.

In thinking of one's country
No two ways there are;
**The patriot knows one duty,**
**Whether in peace of war!**

The meaning of the above lines is that whether a man remain at home as a husbandman laboring for his country or whether he go to the front to fight for it, the duty is the same; and the one is as truly a patriot as the other, a sentiment worthy of the broadmindedness and magnamity characteristic of the late Emperor of Japan.

**By His Majesty the late Emperor,**
**Tran. by J. Ingram Bryan**

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# THE FLAG OF THE RISING SUN

'Tis thy flag and my flag; the best of flags on earth;
Oh, cherish it my brothers, for 'tis yours by right of birth.
Your fathers fought; your fathers died, to raise it to the sky;
And we, like them will never yield, but keep it flying high.

'Tis thy flag and my flag: there's not a wind that blows,
To stir Formosa's waters or to sweep Karafuto's snows,
But spares a breath to move anew the flag that's never least,
The Rising Sun, my brothers, 'tis the envy of the East!

'Tis thy flag and my flag; across the ocean wide,
Our kinsmen look upon it with a thrill of love and pride.
It speaks to them of distant lands, wherever they may roam,
Of honour, faith and freedom bright; of Emperor and Home!

'Tis thy flag and my flag; our millions own its sway,
And know that 'neath its ample folds their night is turned to day.
With us they join in heartfelt prayer, ascending to the sky,
That Heaven will bless our dear old flag, and keep it flying high!

—*Adapted from F. Shirley,*
**By J. Ingram Bryan**



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## PAINTING FROM LIFE

ONE of the most noted wielders of the brush in old Japan was Maruyama Okyo, founder of the Maruyama shool of painting, whose masterpieces ever indicate an artist with his eye upon the object.

Once when Okyo had occasion to paint a wild boar sleeping, he was much at a loss how to get an opportunity of observing the animal in the attitude desired, as he had never seen a wild boar sleeping, and knew of no one who had. After pondering a while he bethought him to ask an old peasant woman with whom he chanced to be acquainted at the village of Yase; and next time the woman came to sell faggots at his door, the artist inquired whether she had ever beheld a wild boar asleep. She replied that such had been her luck more than once; and then Okyo requested of her that next time she happened to come across a sleeping boar, to leave the animal undisturbed and hasten to him with the information. The artist promised the old woman ample reward, and she consented to comply with his request.

Almost a month had passed when the old woman came hurrying one day to the home of the artist to tell him that she had espied a wild boar sleeping in a bamboo grove not far from her hut. Okyo was delighted; and after sending the woman back with a warning not to disturb the beast, he hurriedly collected his sketching materials and a bit of lunch, and repaired with one or two pupils to the spot where the animal lay. Sure enough the boar still rested quietly in the grass, and they had no trouble sketching it to their hearts' content. Completely satisfied and grateful to the old woman for so much good luck, they returned to the studio to complete the painting.

As soon as the piece was finished Okyo studied it well, and wondered whether it was wholly satisfactory, for he had little experience in painting wild boars, and none at all in painting one asleep. Just about that time an old man from Kurama happened by, and Okyo called him in and showed him the picture. The old man had seen many a wild boar in his time, and the artist know his impression of the painting would be worth having. The old man viewed the picture for some moments and then said: "I have often seen wild boars asleep in the hills, but I have



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never seen one sleep just like that represented in the painting; it does not look like a sleeping boar but like a sick one."

Astonished at the expression of such a view, the artist asked the peasant his reasons for it. "Well," said the old man, "perfectly as the picture seems to be done, it is a *sick* boar, not a sleeping one; for when a wild boar sleeps in the forest its hair always bristles; it keeps its feet firmly set, and it seems instinct with energy; but a sick boar is usually inert, just as in the picture there." All the more impressed by the insight displayed by the man, Okyo begged him to describe more minutely the appearance of a sleeping boar; after which the artist set aside the picture and painted another.

Some days later the old woman came again to the house of the great artist with her bundle of faggots; and Okyo inquired more about the boar. She replied that strange to relate, the boar was still there, and must have been sick, as it had died the followed day. Okyo was now all the more impressed with the accuracy of judgment and observation displayed by the peasant from Kurama; and when the old man again came that way a few day after, Okyo showed him the now picture, and the old man expressed this time much admiration for it as a faithful depiction of a sleeping boar. Delighted with having the praise of so good an authority, Okyo profusely thanked the old man and felt permamently grateful to him.

In this is seen the devotion with which Okyo studied his art; and how he endeavoured therein to be true to life; and it is not to be wondered at that he was regarded as the first painter of his time, and one of the greatest that Japan has produced.

On another occasion when Okyo had painted the picture of a grazing horse he showed it to a farmer, who admitted that it was a grazing horse, but insisted that the animal was blind. Okyo pressed the farmer for the ground of his opinion, and the man explained that he thought so because the horse was painted with its eyes open. "The animal is represented as eating long grass and shrubs," said the man, and "a horse eating long grass always keeps his eyes shut while the head is among the grass, so as to protect its eyes; no horse would bury its nose in long grass with its eyes open, except indeed it were a blind horse."

By thus conversing with the peasantry the great artist learned how best to observe the ways of nature and life, and to perfect his art in perspicacity as well as in technique. Okyo tried to interpret nature rather than to imitate her, as all real artists must do. He could never be satisfied with mere conventional depictions of life, such as prevailed in his day. In thus striking out for himself and developing the divine impulse within him, Okyo brought a new method into the sterile art of his nation, and founded school of painters that has done much to save Japanese art from senile decay. Okyo based his art on nature, or as Landseer did, on memories of nature, and marked Japanese art off distinctly from that of China. By his laborious and accurate study of the facts of nature Okyo laid the foundation of that mastery which afterwards characterized his work, so that he could give his fellow-countrymen those great conceptions that will remain a source of aesthetic inspiration to Japan for all time.

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# A LORD OF BATTLES LONG AGO

By F. OGAWADO

THE subject of this sketch, possibly the greatest strategist of Japanese military history, and the most noted warlord of his day, remains through all the changes and chances of time the ideal representative of the nation's loyalty and patriotism. The noble and imposing bronze statue of him, guarding the main entrance to the Imperial palace near *Nijubashi*, bears witness to the honoured place he holds in the public mind. The name of Kusunoki Masashige is familiar from the days of infancy to every true Japanese; and all properly brought up citizens are taught to revere his memory and imitate his character.

This unchanging devotion to the hero is readily understood when it is remmbered that Kusunoki Masashige lived a life characterized by wholehearted self-sacrifice and devotion to the Emperor of the time. Not only has this fine monument been erected to his memory, but a shrine marks the place where he yielded up his brave spirit, and thousands flock thither in season to seek his benediction and be reminded of a patriot's duty. And the people of Japan point with pride to this unchanging and unstinted reverence for Kusunoki Masashige, as proving that the heart of the nation has never wavered in loving loyalty to the Imperial Throne.

Kusonoki Masashige was a man of Kawachi, born at the beginning of the 14th century, of parents long associated with official life, and who had for generations borne a name noted for loyal devotion, the family estate being situated near Mount Kongo. It is said that the couple for the first few years of married life were childness, to their mutual grief, and that the wife frequented the temple of Bishamon, to whom she prayed constantly for male issue, which petition the god in time granted. Like Samuel of the Hebrews, Kusunoki was a child from the Lord, and his mother brought him up to devote himself to his country. His opportunity for self-effacement and courage soon came, and we may now see what he proved himself to be.

In the year 1331 the Emperor Godaigo was much troubled by certain rebellious subjects who appropriated to themselves supreme political power, even to the verge of disloyalty. This powerful clique was led by the celebrated Hojo family, who established a kind of shogunate at Kamakura. Hojo Takatoki even went to the extreme of opposing the Imperial forces sent to demand submission of him, and the army of the Emperor, met by this unwonted opposition, was worsted. The Emperor withdrew to the temple of Kasagi, where his Majesty was favoured by a heavenly dream in which he saw omens of a way to deal with the unprecedented situation. In the vision there was a tree (木) and its leaves were denser towards the south (南); which brought to the Imperial mind the fact that the ideographs for "tree" and for "south" placed together,



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must be pronounced Kusunoki (楠), and for a person of this name the Emperor determined to seek. Upon relating the incident of the dream to the priest of the temple, the good man informed the Emperor of a man named Kusunoki far-famed in the province of Kawachi; and the man was immediately summoned. Responding to the Imperial behest Kusunoki Masashige at once appeared before the Emperor, and was instructed in the circumstances and asked his opinion as to the situation. He replied that in time, he was convinced, the rebel Hojo would suffer adversity; but to bring this about the rebel must first be punished by Heaven, whereupon the victory would be to the Imperial cause. "Hojo's forces are superior to mine in discipline and valour, as well as numbers," intimated Kusunoki, "but they are greatly lacking in leadership and knowledge of strategy, and must ultimately fail before one skilled in such tactics."

Kusunoki Masashige now returned to his estates and set about constructing a fortress capable of withstanding the rebel assault, wherein he could establish the headquarters of the Imperial cause. Here he hoped to receive the Emperor, in case the palace at Kasagi was endangered, and then to defeat the enemy by stratagem. When the regent Hojo at Kamakura heard of these doings of Kusunoki, he at once despatched forces to destroy the new fortress and bring the aggressor to terms. Soon Kusunoki's castle of Akasaka was invested by some 30,000 troops. As the enemy proceeded to draw a cordon about the environs of the castle, Kusunoki hid 300 men in ambush among the hills, with his brother Masasuye in charge. The rebel forces viewed the tiny fortress with contempt and thought the taking of it would be but a brief amusement. But as they approached the walls, so thickly did the arrows shower upon them, that a thousand men lay low in no time, and the body of the army became panic-stricken and attempted to retreat. Weary and disheartened they disarmed and took off their armour to rest by the way, when from the ambush Masasuye's 300 veterans fell upon them from all sides and put them utterly to rout; and at the same time reinforcements from the castle poured out and the annihilation of the rebels was complete.

The forces of Hojo were not finally yet vanquished, however; and after recovering himself somewhat, Hojo again attacked Kusunoki. The latter, never at a loss for new ideas on tactics, this time contrived a new form of strategy, and took his reinvigorated foe by surprise. Knowing that the rebels were going through a lengthy preparation to renew the assault, Kusunoki had double walls built around his castle, the outer one not embedded in solid foundation, as usual, but only held upright by ropes. During their assault upon the castle, the rebels easily scaled the outer wall; and as they stood thick as ants upon it, with their remaining comrades lined all along the base outside, Kusunoki's men cut the ropes, and the stone wall, coming down with a great crash, destroyed all in its vicinity. To complete the ruin, the defenders from the inner wall threw down stones and stumps till the very few of the enemy escaped whole.

On another occasion of attack, when the rebels were pulling down the stones from the castle walls with hooked spears, under cover of shields, Kusunoki stopped

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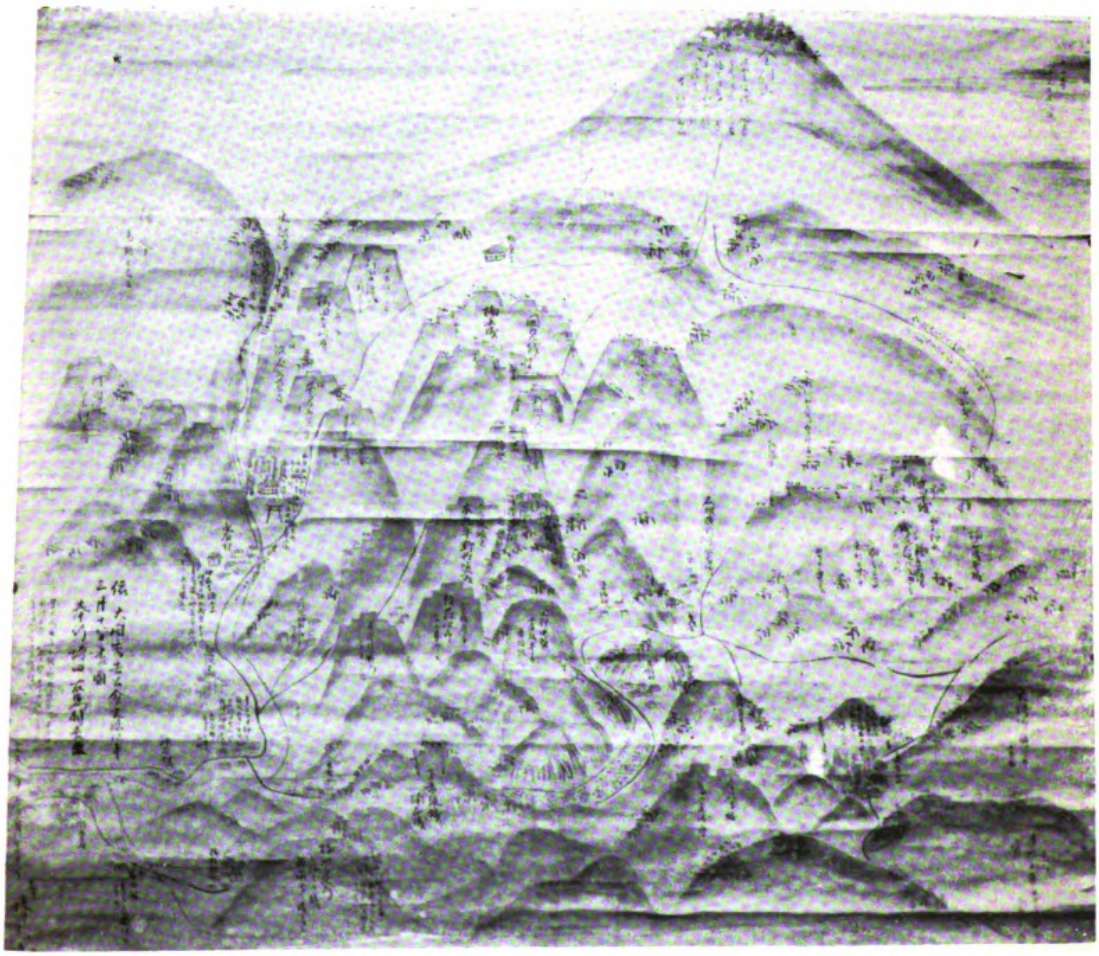
KUSUNOKI MASASHIGE



ANCIENT MAP OF AKASAKA AND CHIHAYA CASTLE, KUSUNOKI MASASHIGE'S STRONGHOLD, DRAWN BY ORDER OF HIDEYOSHI. *Ancienne carte du château de Chihaya : c'était la forteresse de Kusunoki, qui fut tracée par ordre de Hideyoshi. Alte Karte des Chihaya-Schlosses, der Festung Kusunokis, auf Befehl Hideyoshis gezeichnet.*

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1. SHRINE TO KUSUNOKI MASASHIGE, HYOGO 2. TOMB OF KUSUNOKI MASASHIGE 3. BRONZE EQUESTRIAN STATUTE IN FRONT OF IMPERIAL PALACE, TOKYO

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them by having boiling water poured down upon them, so that this phase of the attack had to be abandoned. The enemy thereupon withdrew a distance and erected stockades from which they directed arrows; and knowing that Kusunoki was not well provisioned, they intended to starve out the garrison. But, as before, the great strategist was equal to the emergency, and resolved upon a ruse. Kusunoki knew that if the rebels thought he was dead or had done away with himself, they would probably retire carelessly before renewing the seige, so he had a grave dug and the bodies of the dead defenders cast into it, with a funeral pyre buring over them, while at the same time he set fire to a portion of the castle. The enemy, as expected, seeing the funeral pyre and the castle in flames, supposed the chieftain was no more and began a retreat. Then Masashige and his men fled to Mount Kongo, and what was left of his castle fell into the hands of Yuasa Jobutsu, a lieutenant of the Kamakura regent.

On account of these reverses the Emperor Godaigo had now to retire to the island of Oki. In the meantime Kusunoki was not idle, and finally laid a plan to retake his castle of Akasaka. Learning that Jobutsu was laying in a large stock of provisions in anticipation of seige, Masashige plotted with the surrounding farmers who were engaged in carrying sacks of rice into the castle by night, and had his men join them in the dress of rustics, each with a straw sack on his shoulder, not containing rice, but arms and other necessaries of war. Thus the procession passed into the castle enclosure through the hours of darkness till more than 300 of Kusunoki's men were within. Then Kusunoki had another detachment make a pretended attack on the coolies outside, who were engaged in carrying in rice-sacks; when the garrison, thinking their transport men were being attacked outside, rushed to the gates to let them inside; whereupon Kusunoki's men inside attacked from behind, while their comrades without attacked from their position, the gates were forced and Jobutsu was forced to surrender.

Kusunoki Masashige was now master of the provinces of Kawachi and Idzumi; and he pressed into Kyoto to crush Hojo Takatoki who was in usurpation of authority there. Masashige divided his little force of 2,000 men into three detachments, to face the 5,000 veterans awaiting him at the capital. In the forefront of the battle he placed 300 weaklings, aged and dilapidated, with instructions to retreat and run on the first stroke of attack; and then when the enemy, thus encouraged, pursued a certain distance, the famous warrior had his reserve forces break forth from ambush to attack the enemey in the rear; and at Tennoji near Osaka a fierce encounter took place, resulting in the discomfiture of the rebels. Hojo now sent forward his most noted general, Utsunomiya Kintsuna, who attacked with 5.00 reserves. But Kusunoki knew very well that no one would attack with so small a force unless he were in desperate straits and intended to fight while a man was left, thought it would be a waste of his own veterans to face such an encounter, and retired to save his men for a more decisive engagement. He then had hundreds of rustics run through the forest and over the hills during the night, carrying torches; and this ruse caused the enemy to withdraw, thinking that Kusunoki's forces were much stronger than supposed.

Once again when Kusunoki was beseiged in the castle of Chihaya he had straw men made and dressed in full armour. These he stationed in battle array without the walls at might and beat the signal of attack on the wardrums. Whereupon the enemy advanced upon the decoy army, when Kusunoki's forces in ambush rushed upon them from the rear and put them utterly to rout. Afterwards the enemy recovered and attempted to storm the castle across a wooden bridge to take the gates; but Kusunoki had lumps of live charcoal hurled upon the bridge from the walls, and over these he had oil squirted from strong bamboo syringes, the spraying

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oil causing a fierce flame, which set the bridge on fire and forced the enemy to withdraw.

Another famous warrior of old Japan now comes upon the scene; and with the assistance of the great Ashikaga Takauji, the Hojo cause came to naught, and Masashige had the satisfaction of seeing the Emperor Godaigo return from exile in Oki, and once again occupy the Imperial palace at Kyoto. Upon his return the Emperor at once summoned Masashige, and was pleased to offer him grateful thanks and to assure him that but for his loyalty, devotion and efficiency as a soldier, the Imperial cause would have been hopeless. In 1334 Kusunoki Masashige was made chief adminstrator of the three provinces of Settsu, Kawachi and Idzumi. At this time there were two other great men who had risen to prominence during the wars of the restoration, Ashikaga and one Nitta; but as the proverb has it. "Two great men cannot stand together," and a quarrel arose between them, Ashikaga desiring the precedence, as he had killed the rebel Hojo. To avoid a clash Ashikaga betook himself to the eastern provinces where he established himself in a position similar to that occupied by the rebel he had done way with, being a sort of shogun. The men who served him were well rewarded and called *samurai*, which finally led to an order of things finally establishing feudalism in the Empire. The *samurai* of Ashikaga enabled him to overthrow Nitta, and finally to capture Kyoto; but he had at last to meet Kusunoki Masashige, who drove him into Kyushu. There recovering his forces he again marched upon the capital. Masashige now felt that his exhausted troops would scarcely be a match for the wild tribes of Kyushu, with which Ashikaga, like Atilla king of the Huns, intended to assualt the capital; so he advised delay and parley; but Fujiwara Kiyotada, adviser to the Imperial Court, ordered immediate advance and attack, which Kusunoki took for an Imperial command and did not hesitate to obey, though he believed it useless.

Anticipating that this meant the end of his career, the great warrior held conference with his brave brother Masasuye, to which his little son was also invited. He told them that it was impossible to expect victory under the circumstances, but as the order had been given in the name of the Emperor, there was nothing for it but to obey. He then advised both to be ready to die as he was, for the sake of sovereign and country. There in the little town of Sakurai he took leave of his relatives. In doing so he handed to his little son, only eleven years of age, his sword that had won him many a combat; and this parting scene between Masashige and his son at Sakurai-no-eki is among the most cherished and memorable in the annals of Japanese patriotism. Soon afterwards the brave warrior went out to the battle. The results justified his judgement, and the fierre hordes from the south swept all before them. Masashige found himself carried into a farmer's but with eleven gaping wounds in his body; and there he beheld his brother Masasuye in the same plight, his life also gradually cozing out through innumerable wounds. Kusunoki handed his sword to his brother; and the latter knowing what it meant, likewise handed his own sword to Masashige. Simultaneously each despatched the other, and their pains of mortal battle were soon over. Their dying words, "After death I shall be reincarnated even times to revenge my Emperor," have become the most treasured and historic utterance of Japanese loyalty. Thus died at the age of 43, Kusunoki Masashige, together with 16 of his faithful clansmen; and over the spot where the two brave brothers and their comrades expired, has been erected a shrine where the people still crowd to do homage to the spirit of the distinguished loyalist. The sacred spot lies on the banks of the river Minato in Hyogo near Kobe; and thither even the foreigner is wont at times to make a pilgrimage to behold where is worshipped the soul of this hero of battles long ago.

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# THE FINANCIAL PROGRESS OF FORMOSA

By KAZUYOSHI YAGIU

(PRESIDENT OF THE BANK OF TAIWAN)

AS the fiscal policy obtaining under the Japanese administration of Formosa has proved to be one of the most successful in the history of colonization, an examination of it becomes a matter of world-wide interest. During the Chinese régime Formosa showes little or no development save in the direction or rice cultivation, with very meagre results; so that when Japan came into possession of the island financial transactions were few and insignificant. Most of the business transaction in staple products were carried on by merchants on the Chinese mainland, or by European traders. These exporters usually worked through middlemen, through whom funds were advanced as needed to the agriculturists in exchange for anticipated crops, the whole thing being a on a very small scale. Consequently no great need was felt for banks, though the *Maishinkan*, the *Waidankan* and the *Yokō* companies did some banking business for the northern districts. With the subsequent establishment of proper banking institutions these merchant banking companies began to disappear, the *Yokō* alone still going on.

When Formosa came under the jurisdiction of Japan the Nippon Churitsu Bank set up offices in Taihoku, Keelung and Tainan. The following year, 1896, the Bank of Japan established its agency at Taihoku; and in 1899 the Nippon Churitsu Bank amalgamated with the 34th Bank; and in February of the same year the Bank of Taiwan was established. Up to this time there was little or on banking business to be done in the island, except the disbursement of money from the national treasury and the exchange in connection with silver and paper money. After that year, however, there was every indication of a healthy change, and general banking business began to grow brisk. This must to a large extent be attributed to the activities of the Bank of Taiwan, which, in accordance with law No. 38, approved by the Imperial Diet in March 1897, undertook the financial development of affairs. Progress was attained only in the face of the greatest obstacles not least among which was unfavourable public opinion which had an idea that monetary circulation in the wild island of Formosa could never amount to anything. Events seemed, it is true, for some time to justify the apprehension of the public; for the Government had to assist the Bank of Taiwan with subsidies, and took up over a million *yen* worth of shares, appropriating the dividend thereof to the bank's reserves against losses, besides giving the bank a loan of two millions in silver without interest. This protection by the government led to a great demand on the part of the public for bank shares, so that when we called for 40,000 we had applications for some 118,000. Under these fair prospects the Bank of Taiwan set out on a new career in June 1987, and by September the bank had offices and agencies opened in all the more important business centers of the island. In April 1910 the amount of guaranteed note issues being raised to 10,000,000 *yen*, the capital of the bank was raised to an equal amount. Henceforth the Bank of Taiwan became the leading medium of monetary circulation in the island, and the largest financial instrument in the development of Formosan industries.

Of course other banks naturally came



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in and bid for a share in the increasing financial transactions accompanying the industrial development of the island. The 34th Bank has already been mentioned. The Taiwan Savings Bank, the Kagi Bank at Kagi and the Shoka Bank at Shoka, as well as the Taiwan Industrial Bank, which, has since amalgamated with Taiwan Savings Bank. The following table may give some concrete idea of the amount of deposits remaining at the end of the years named :

| | 1901 | 1906 | 1911 |
|---|---|---|---|
| Bank of Taiwan .. ... ... | 4,151,446 | 6,695,572 | 21,564,939 |
| 34th Bank ... ... ... ... | 869,915 | 1,120,639 | 3 952 940 |
| Taiwan Savings Bank ... | 187,151 | 279,250 | 590,0 0 |
| Kagi Bank ... ... ... ... | — | 122 480 | 731,931 |
| Shoko Bank ... ... ... ... | — | 175 475 | 1,07?,957 |
| Taiwan Industrial Bank ... | — | — | 175,673 |

During the year 1911 the extent of loans afforded by the various banks in Formosa was in the neighborhood of 28,000,000 *yen*. The amount invested in rice, tea, sugar, camphor and mining industries was nearly 33,000,000 *yen*. Previous to the establishment of the Bank of Taiwan all bills advanced on tea and other exports by foreign countries had to be cashed in Amoy, but since this important duty was undertaken by the Bank of Taiwan the various importers and expoters have their main offices in Formosa, which adds much to the volume of monetary circulation in the island.

The repaid increase in the deposits of postal savings banks in Formosa shows a satisfactory growth of thrift among the population of the island, a feature which the authorities have been endeavouring to emphasize. The number of depositors last year was 143,650, the amounts to their credit standing at 2,276,801 *yen*. It is very satisfactory to note that of the total number of depositors in savings banks, 51.9 per cent were native Formosans, including 793 who were formerly savages ; and their savings amounted to 4,501 yen. The rate of increase in deposits may be inferred from the fact that the amount is now almost three times what it was three years ago. That the native Formosans are taking up with the policy of thrift encouraged by the administration, shows good promise for their future prosperity.

With a view to encouraging further financial development among the agricultural sections of the island the Bank of Taiwan in 1903 entered into an agreement with the Japan Hypothetic Bank to advance loans to farmers. At first the agriculturists were shy of this new way of doing business but after they saw the utility of it, they began more and more to take advantage of it ; and now loans for such expenses as repairs, irrigation work and so on, are common, and the demand for capital is on the increase. The loan terms are usually from ten to fifteen years and the average interest is about 8 per cent. These loans to farmers are doing much for the reclamation of new land, the development of fruit cultivation, sake brewing and such enterprises. The total amount of such loans in 1911, reached 2,726,705 *yen*.

In addition to banks the administration has established various minor menetary organs of circulation, such as Credit Associations, chiefly to discourage doubtful means of investment, and promote wholesome methods of enterprise.

When the Bank of Taiwan opened its offices in Formosa the rate of interest on loans was so high as to be prohibitive, being from 4 to 7 *sen* a day. Rates were lowered gradually as industry developed, advances being made on the staple products of the island and for commercial enterprises. At present the rate for interest and discount in Formosa compares favourably with any other part of Japan, the lowest rate in the Bank of Taiwan coming next to Tokyo and Osaka ; but the highest rate as well as the average prevailing among the banks of Formosa is higher than in any other part of the Empire, chiefly because capital is scarce, the demand for it rather spasmodic, the money market narrow, and the objects of investment are not so extensive as in Japan proper. However, the Bank of Taiwan has special facilities for affording loans at very low rates for the encouragement of such industries as sugar, rice, tea and

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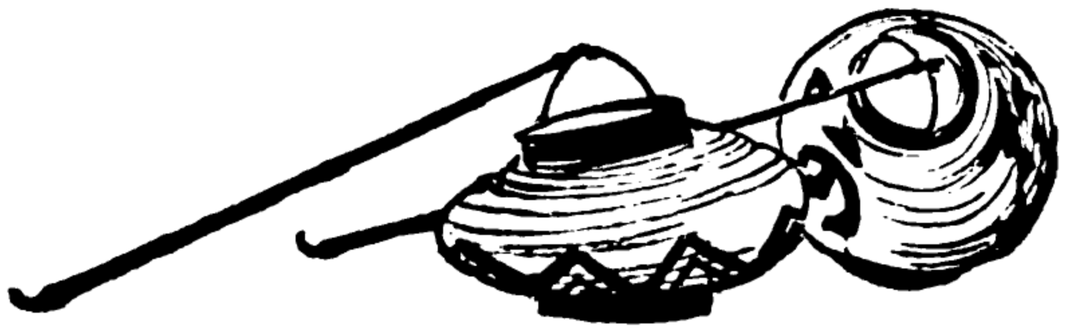
camphor, the public being accommodated in this way last year to the extent of 32,300,000 *yen* and the interest charged being not more than in Japan proper. In accordance with the progress of industry the rates of interest will go down still further.

The money market in Formosa is subject to the usual fluctuations, proving usually less brisk towards the close of the year, and being much influenced by the seasons of plantation, which are not the same in all parts of the island. It is now customary to divide the island, from a money point of view, into northern, middle and southern districts. In the tea regions of the north the biggest demand for capital is from May to November, July and August being the most important period for Oolong tea. Other kinds of tea have their greatest demand for money in the spring season, from April to the end of June. In the Middle districts money is influenced in connection with rice cultivation. Though rice is grown all over the island, the most important districts are around Ako and Taichu in the middle regions, the demand for capital beginning about the middle of June, and continuing in intensity through July and August. A second season sets in about the beginning of December in the southern district, the middle of October in the middle district, the demand being most brisk in November. In recent years it is becoming the fashion to sell the rice standing in the field, and this is changing somewhat the seasons for capital. In the southern district the sugar cultivation begins in earnest about the end of April, and there is a good demand for capital at this time. In connection with sugar refining the call for money comes about end of November and is at its height in January and February.

The large amount of money circulated by the national treasury in Formosa has naturally a great influence on the monetary institutions of the island. The handling of this revenue was formerly under the management of the Japan Bank, but since October, 1899 it has been entrusted to the Bank of Taiwan. Keeping the numerous special accounts of the government is a big business in itself, apart from the general business of the bank, the duty of sending considerable sums of money to the remote parts of the island being no easy matter. Not infrequently the places to be reached are so difficult of approach that the bank officials are exposed to great danger from savage attacks; but owing to the subjugation of the tribes, matters are now easier for us, and the conveyance of money is for the most part quite safe. Since taking over this work for the government the Bank of Taiwan has received from the authorities the sum of 564,328,667 *yen*, and attended to the proper distribution of 544,817,320 *yen*. During the year 1911 alone the bank received from the government for safe keeping the sum of 117,875,979 *yen* of which 99,819,971 *yen* were distributed by the bank according to government order. The revenue from camphor alone amounted to 4,521,267 *yen* last year, this being the sum paid in by the Mitsui Company only. From inland revenue the receipts for the year were 3,109,351 *yen*. The sugar tax brings in about 10,000,000 a year. Tobacco, opium and railways show a revenue of about 6,000,000 annually. All these revenues, we are glad to say, show good prospects of annual increase. After disbursements are made by the bank, all surplus is remitted to the mother country, the amount so forwarded last year being the handsome sum of 18,955,300 *yen*.



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# CURRENT JAPANESE THOUGHT

**New Ambassadors**

Changes in the heads of foreign embassies in Tokyo have been unusually frequent during the past few months. The new Austro-Hungarian ambassador, successor to Baron Guido de Call, has taken up his residence at the embassy; and the welcome extended to Baron Müller was in no way less cordial than to his predecessors. The new American ambassador, the Honourable Larz Anderson, Mrs. Anderson and family, arrived in Tokyo at the close of the year, and have taken up their residence at Reinanzaka. Mr. Anderson was received with the usual cordiality extended to Americans in Japan, and especially to those in any degree representative of their country. The distinguished record of the new ambassador in European diplomatic circles, his wonted warmth and geniality of character, as well as his no inconsiderable degree of familarity with Japan, will do much to instate him in the affection of the Japanese; and we have no doubt that during his tenure of office relations between the two neighbours of the Pacific will continue to remain as friendly as they have been since the beginning of their international intercourse half a century ago. The resignation of Mr. Anderson's predecessor, Col. Charles Page Bryan came as a surprise and disappointment to his many friends in Japan; but as medical advisers held out no hope of his compelete recovery by remaining in Japan, there was nothing to do but relinquish the post. The appointment, with precision and despatch, of so able a successor will no doubt meet with the appreciation of Americans and Japanese alike. The British Embassy will likewise soon the see arrival of Sir William Conyngham Greene, to take the place of Sir Claude Maxwell MacDonald; and the new ambassador, together with Lady Greene and family, will be extended the same hearty welcome that was accorded the last ambassdor, and maintained with a spirit of increasing cordiality during the twelve years of his residence in Tokyo.

**Work for the New Cabinet**

It is recognized in many quarters that some of the more important responsibilities devolving upon the new cabinet will prove to be in the field of diplomacy. The brief existence of the Sainoji ministry did not afford it much time to win laurels in this direction; and when the vital moment arrived and the nation had finally to fall back upon a master mind in Japanese diplomacy, Prince Katsura was awarded the name as well as the game. Having to his credit the successful conclusion of the Anglo-Japanese Alliance, the triumphant consumation of the Russo-Japanese war, the renewal of the Anglo-Japanese Alliance, the revision of the foreign treaties and the Annexation of Korea, Prince Katsura will not probably falter in the face of what now awaits his initiative and decision. It is believed that the situation in China still calls for a measure of ability and precaution not evinced by the last cabinet; and that the attitude of Russia in Mongolia cannot be satifactorily adjusted without involving other powers. In such a case, Japan and Great Britain will undoubted have something to say; and the inclusion of the Japanese ambassador to London as Foreign Minister in the new cabinet, looks as if Japan and her Ally intened to continue taking each other into confidence in regard to East Asia. In short the diplomatic situation in the Far East is fast changing; and the future is charged with matters of great moment for Japan. Whatever be the outcome the new Katsura ministry can be trusted to deal with it to the



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honour and satisfaction of Japan, and perhaps to the rest of the world as well.

**Origin of High Prices**

The question of high prices and the increasing cost of living has been a matter of pressing importance in Japan, as elsewhere. It is interesting to note that the exorbitantly high prices now prevailing throughout the world are attributed by some of the leading authorities in economics to no cause inherent in any one nation, but to the devotion of an abnormal amount of the world's capital to unproductive investment, such as armaments and undeveloped territories. The world has plenty of food, say these economitsts, but, like a housewife with too many irons in the fire, there is no time to get it ready. The sinking of so large a proportion of newly created capital and labour in roads, railways, mines, and the general development of backward regions, means the application of much world-energy to what will be long in becoming productive. Hope lies in the fact that the returns will come in later; but too late, alas, for the present generation to enjoy cheaper living. Thus we are to-day labouring and investing the reward of our labour for posterity, when the world will be even more overcrowded, and prices must necessarily be low to afford happiness and prosperity. It is but one more illustration of the old saying; 'One soweth and another reapeth."

**The Need of Scholarly Missionaries**

One of the leading religious weeklies of the capital makes a plea for more scholarship among the hearlds of the Cross in Japan. The journal is persuaded that Christianity often loses much in being represented by men not familiar with the scholarship of the day. It avers that the young men of the present day have shaken themselves free from traditional thought and are in an inquiring state of mind. When asked to believe in religion they want to hear what there is of a rational kind to be said in its favour. For old men and women it may suffice for Christian ministers to proclaim the old truths in the old way, quoting authorities for what they allege, but young men who have been receiving training in Science and who have been taught to ask the why and the wherefore of every thing that is told them, will turn away in disgust from preaching of this sort. The oldfashioned missionary thinks that if he knows his Bible well and can talk about God's love fluently, that is all that is required. But the up-to-date preacher must be equal to dealing with the social, political and learned questions which are being warmly discussed in the press to-day. He must know a good deal about science, philosophy, psychology and history. Learned young men are not to be converted to Christainity by ignorant preachers of the Gospel of Christ.

**The Coronation**

The question of the date of of the Imperial Coronation is one of no small interest to people the world over, as no doubt a considerable number of those contemplating a visit to Japan will doubtless prefer to make the trip coincident with one of the most important events in the history of morden Japan. It is now understood that the date for the Coronation has been set for the autumn of 1914, although no formal notice of the date has yet been issued by the authorities. Meanwhile preparations are already under way by the Imperial Household Department, the Department of Foreign Affairs and the Imperial Railway Bureau. As the ceremony must take place at Kyoto, in accordance with the law of the Imeperial Household, a Commission will be appointed to taken entire charge of the ceremonies connected with the event. Of course such an occasion will be in many ways different from similar functions in the west. The sovereign of Japan does not wear a crown, and consequently there will be no formal assumption of that symbol of royalty; but the old-time sacred ceremonial will be faithfully observed, as well as other ceremonies appropriate to the formal ascension of the Throne. Accommodation for visitors in Kyoto is somewhat

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limited, but the authorities are arranging for improvements in this respect; and when the event comes off, vistors to the ancient capital to see the new Emperor ascend the Throne of his forefathers in state, will find ample accommodation and will witness something never before seen by the people of the modern world.

**Policy of the New Cabinet**

When he was ordered by his Majesty to form another Cabinet Prince Katsura presented to the Emperor, according to the *Hochi*, six principles which he was determined to follow despite all dffifculties that might arise on the part of the new Cabinet. They are as follows:

1. In compliance with the progress of society, all political dealings shall be transacted hereafter in accordance with true constitutional usage, and not in any cause through the channels of compromise.

2. A curtailment of 50,000,000 *yen* in the annual expenditure of the general account and an equal curtailment in the expenditures of various special accounts shall be carried into effect from the fiscal year 1914—15, but as there is no time for the compilation of a fresh budget, the budget for the fiscal year 1912—13 shall be renewed for the next fiscal year, 1913—14.

3. An active foreign policy shall be inaugurated upon the principle of peace, and efforts shall be made to strengthen the foundation of the Anglo-Japanese alliance, to reap the fruits of the Russo-Japanese and Franco-Japanese arguments and to foster friendship with the other treaty powers, all with a view to the assurance of peace in the Far East.

4 The loan policy started by the second Katsura Cabinet, including the annual redemption 50,000,000 *yen* of public bonds shall be followed.

5. A national Defence League shall be established to fix the standard of the national defence of the country, after due consideration of both the political and financial circumstances of the country, and new programs shall be drawn up both for the navy and army commencing with the fiscal year 1914-1915. However there shall be no new undertakings for the fiscal year 1913-14.

6. Investigations shall be made for the object of reforming the systems of administration, finance and taxation.

**The National Defence Association**

The promoters of the new organization for the improvement of national defence, which has the approval of both houses of the Imperial Diet, have published a long prospectus, giving their views on this important subject. The doucment says that by national defence is meant preparations for the defence of the national polity of the Empire, entirely free of any aggressive designs, and consequently not aiming at expanding the works of defence beyond the scale that is absolutely necessary for the protection of the country. A military preparation which is out of proportion to the national resources is not only incapable of promoting the welfare of the country, but has the contrary effect of diminishing it. We recognize no distinction between the Army and the Navy in dealing with the question of our national defence. They are both part of the machinery for national defence. First importance must be attached to the preparations for the protection of the mainland, and the protection of the over-sea dominions must next be considered, so that due gradations of importance may be assigned to the works of defence to be started at different points in the country.

**Religion**

The foreign editor of the *Nove Vremya*, the leading journal of Russia, in commenting on his recent visit to Japan, remarks that one of the things that most astonished him was the great indifference to or event dislike of religion displayed by the politicians, educationists and business men whom he met while in Japan. Some of the religious organs of Japan admit the truth of the impression indicated, and deplore the slowness of the nation's spiritual development. It is even thought that the Japanese were more religious before the advent of western civilization. The influence of

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the west has been to secularize rather than to spiritualize Japan. It may, perhaps, be nearer the truth to say, however, that the nation was more superstitious before the coming of western thought. It is hardly probable that under the influence of occidental ideals Japan has been deprived of any ideal that was really noble or any principle that was really true. The uprooting of superstition, false convention and hypocrisy, that has characterized the progress of moral and mental development in the west for nearly a hundred years, has naturally also become active in Japan, the only difference being that in Japan superstition does not seem to have done so much to prepare the way for moral and spiritual development that it has apparently done in the west. Some will account for this by the difference between Christianity and Buddhism, the one serving to hasten mental and spiritual evolution, and the other suppressing the soul and wrapping it round with impenetrable mystery. One of the religious journals of Tokyo says that the Japanese at present can only be compared to people "who have lost their light on a dark night and are dragging each other into the ditch." But what light is it that they have lost? To know that the light has been lost is surely the nearest thing to finding it again. To many it will seem that the light has never been found. When the Light from the orient shone into Europe, though many despised it and martyred the torchbearers, the west as a whole received it, and that Light has led the west into the forefront of moral and intellectual power. Now when the west hands on the Light to the east again, is it gracious or true to say with closed eyes, "the west has taken away our light and we are like men lost in the abysmal darkness?"

**The Foreign Trade of Japan**

The foreign trade returns for 1912 up to the second ten days of December indicate that the exports have reached 506,582,000 and the imports 603,715,000, a total of 1,110,297,000 *yen*, the excess of imports over exports being 97,123,000 *yen*. The exports, compared with the corresponding period of last year, show an increase of 75,068,000 *yen* (over 17 per cent.) and the imports of 105,566,000 *yen* (over 21 per cent.), a total of 180,634,000 *yen* (over 19 per cent.). The excess of imports over exports for the similar period of last year showed an increase of 40,498,000 *yen*. These figures do not include the foreign tarde of Formosa and Chosen.

A remarkable fact connected with this year's trade is that both imports and exports have shown a constant increase throughout the year, covering all parts of the world, especially the continents of Asia and America. If the figures returned for the last ten days of December, and the exports to and imports from Chosen of 46,763,000 *yen* and 16,506,000 *yen* respectively, be added to the total already obtained, a grand total of over twelve hundred million *yen* will be reached, which is an unprecedent figure in the history of Japan's foreign trade.

Other notable facts are that a decrease of 16,000,000 *yen* occurred in the import of shirting, calico, woollen cloth, serges, dried indigo, oil cakes, rails, beans, kerosene, and cotton satins; but an increase of over 104,000,000 *yen* took place in raw cotton, ginned cotton, iron, rice, wheat, sugar, wool, machinery, hemp, fertilizers and paper, causing the excess of imports over exports as stated above. Under the head of exports, a decrease of 6,700,000 occurred in *habutae*, rice, tea, wood, camphor, and umbrellas. The staple exports all showed a remarkable increase, silk taking the lead by 19,000,000 *yen*, yarn coming next with 12,000,000 *yen*, braided hemp increasing by over 10,000,000 *yen* and the other articles, including cotton textiles, copper, kerosene, matches, knitted shirtings, refined sugar, dried *surume*, fish oil, and silkhandkerchiefs, coming last with an increase of 12,000,000 *yen*.

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**Japan's Trade With Britain**

A report on the condition of trade between Japan and Britain during 1911 compiled by Mr. Aoki, Consul-General at London, has been just published. According to the Consular report the total value of the Anglo-Japanese trade for the year aggregated £15,514,770, composed of £3,382,118 representing Japanese exports to the United Kingdom, and £12,132,652 representing British exports to Japan. The British exports to Japan thus exceeded Japanese exports to the United Kingdom to the extent of £8,750,534. The origin of the development of Anglo-Japanese trade during the past three years is traced to the increase of the British exportation to Japan, while the volume of Japanese goods imported to the United Kingdom remained quite stationary. The total value of the goods exported to the United Kingdom from Japan last year resulted in a decrease of approximately £1,000,000 on the figure of the previous year. Of the Japanese goods imported to Britain, which increased last year, more important are silk piece goods, silk yarns, buttons, lumber. porcelain and earthenware, cereals, toys, and fancy mattings. Those, which decreased, were chiefly seeds for oil manufacture, metals, oils, curios, braids, hemp cloth, etc.

The British exports to Japan are steadily on the increase, the total volume for last year showing an increase of £1,740,000 on the returns of the previous year. The increase is chiefly in machinery, books, metals, fertilizers, and vessels, while wool, electric supplies, worsted yarns, paper, and condensed milk decreased.

The following returns showing the volume of the trade between Japan and Britain is given for reference.

| | Japanese exports to Britain | British imports into Japan |
|---|---|---|
| | £ | £ |
| 1902..... ..... | 1,898,919 | 5,276,671 |
| 1903 ..... | 2,276,443 | 4,171,253 |
| 1904 ..... | 2,349.477 | 5,043,674 |
| 1905..... | 1,800.313 | 9,766,900 |
| 1906..... | 3,048,889 | 13,115,330 |
| 1907..... ..... | 3,307,790 | 12,279.496 |
| 1908..... | 2,992,685 | 10,128,085 |
| 1909 ..... | 3,700,639 | 8,618,821 |
| 1910..... | 4,327,299 | 10,389,408 |
| 1911..... | 3,381,118 | 12,132,627 |

The excess of Japanese imports from Britain over exports to Britain, which was £3,300,000 a decade ago, increases to £4,9000,000 in 1909, to £6,000,000 in 1910, and to £8,700,000 in 1911.

**Tuberculosis in Japan**

The astonishing indifference shown by the Japanese people to the terrible diseases that prevail among them is perhaps to be attributed to the spirit of fatalism which still has a strong hold on the national mind. When the attention of ordinary persons is drawn to the ravages which are being made by tuberculosis in this country, the usual reply is *Dōmo, shikata ga nai,* which means that there is nothing that can be done to prevent the spread of this dreadful scourge. Tuberculosis kills 133,000 persons every year in Japan—one in every four miuutes. It kills one-tenth to one-seventh of the Japanese people. It kills one-third of all who die between the ages of 18 and 45. In England, Germany and Denmark the death rates from tuberculosis have been reduced fifty per cent during the past 25 years. But in Japan till quite recently next to nothing has been done by the Government or by private societies to prevent the spread of the disease. It is now well known that tuburculosis is communicable, preventable and curable. It is a disease caused by the growth in the body of the tubercle bacillus or germ. This germ is a vegetable parasite, rod-soaped and 1/100,000 of an each wide, discovered by Robert Koch of Berlin in 1882. The daily expectorations of a consumptive may contain millions of germs. The germ growing in the body destroys tissues and produces poisons or toxins, which cause the well-known symptoms of the disease. The commonest form of tuberculosis is tuberculosis of the lungs or consumption, but it may occur in any part of the body and especially in the bones and joints. The disease is acquired, not inherited.

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There can be no tuberculosis without the germ. The commonest method of infection is by inhalation. Dried germs from the sputum of consumptives float in the air and are breathed into the lungs. Hence the necessity of destroying all sputum, and of special precautions in coughing and sneezing. Tuberculosis may also be acquired by *ingestion, i.e.*, by swallowing germs with infected milk and food, and more rarely by infection through cuts and wounds. Thus we see that in Japan as elsewhere the death-rate from this fell disease could easily be reduced by one half if proper measures were adopted by the authorities and private societies. A few months ago a Society was formed at Karuizawa called *The Anti-Tuberculosis Association of Foreigners in Japan.* The object of this organization was to investigate and to disseminate information concerning the prevention and cure of tuberculosis in Japan. Any foreigner residing in Japan who approves of the purpose of the Association may become a member by the payment of the annual membership fee of one *yen.*

We are glad to be able to state that leading Japanese doctors are now founding a powerful Japanese Anti-Tuberculosis Association. At the end of October a meeting of fifty prominent doctors of Tokyo was held at the headquarters of the Japanese Hygienic Association, Ōtecho, Kojimachi. Baron Sato Susumu was elected Chairman of the Meeting, and is heading the movement, and twenty-five doctors were appointed as an organizing Committee. The Office of this new Society is at Saegi-cho, Kyobashi. The essentials in the cure of tuberculosis being fresh air, light, cleanliness, rest and wholesome food, these two newly organized Anti-Tuberculosis Societies, if they secure adequate support from the general public, should be able to greatly reduce the misery caused by the wide prevalence of this fearful complaint. Dr. A. K. Faust, of Sendai, is the President of the foreign Association, to whom the membership fee of one *yen* may be sent, entitling the sender to the Quarterly Journal of the Society.

**Orthographic Reform in Japan**

The inconvenience of using Chinese ideographs for writing Japanese is from year to year becoming more imminent, and complaints are being voiced in various important quarters to the effect that the adoption of Roman letters is the only solution to the difficulty. To learn to read Chinese or Japanese requires remarkable feats of memory with little or no appeal to reason; and this is regarded by many of the leading thinkers of Japan as a tremendous drawback to the mental progress of the nation. For the first ten years of a child's life he has to devote most of his time to memorizing characters, during which period his brain has little opportunity for development in other more important directions; so that in the estimation of some educationists, this portion of the child's career is almost wasted from a pedagogical point of view. As all the leading nations of the west use Roman letters it is thought Japan can never achieve her best without resort to the same method of orthography. A special organization known as the *Komaji-kai* has been at work for some years trying to prepare the way for a universal adoption of occidental ways of writing Japanese, but it cannot be said that much progress has been made. It has been an almost insurmountable task to make headway against the inveterate prejudice and ingrained conservatism that prevails on this subject. In a recent article on this subject the veteran scholar, Dr. Tetsujiro Inouye, makes some interesting comments in reference to the possibility of adopting *romaji* in Japan. He admits, to begin with, the advisability of using a simpler method of orthography in Japan. Dr. Inouye then reviews the opinions of those who are opposed to any change because of the innumerable difficulties they see in the way. He thinks that those who once advocated the use of the Japanese script in place of ideographs have dwindled into an insignificant minority. Dr. Inouye does not agree with those who desire an immediate abolition of Chinese ideographs

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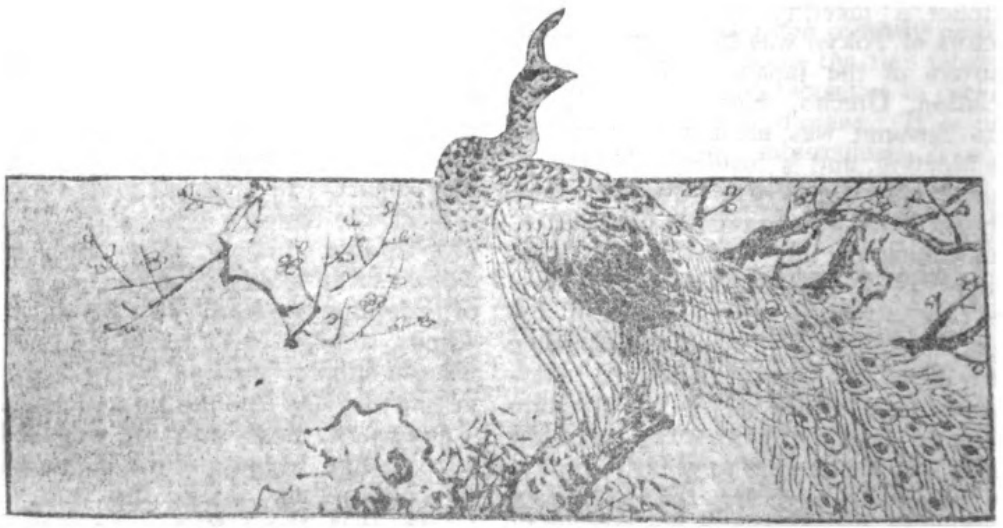
and the subustitution of Roman letters, but holds to the saner method of gradually abolishing them and at the same time gradually bringing in the use of Roman letters. Both methods of writing should go together for a number of years until the nation becomes accustomed to the new method, when, he thinks, the general public will acquiesce in a complete abandonment of the antiquated way of writing Japanese. This gradual method of substituting Roman for Chinese symbols in writing is accepted by, perhaps, the majority of Japanese scholars, including Baron Sakatani, Mayor of Tokyo, who has an article on this subject in the current number of the JAPAN MAGAZINE. How much so great a reform would mean to Japanese they themselves fully know. There is no doubt that the change would not only accelerate the mental progress of the nation, but greatly facilitate learning of the Japanese language by foreigners. At present the learner of Japanese and the people themselves have to depend almost wholly on the eye for the meaning of a word, whereas occidentals depend chiefly on the ear. For this reason the Japanese are often accustomed to say that what is ***heard*** is but partially understood, but what is ***seen*** is wholly understood. But as the colloquial language is becoming more and more the language of books, business and general life, the written classical style will in time go out of use. On the whole it may be taken as a general opinion that the desired change will never be really brought about until the department of education insists on the Roman letters. There is little indication that so radical a reform will be introduced in the near future.



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# THE JAPAN MAGAZINE

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PROPRIETOR
Seishin Hirayama

MANAGER
Y. Bryan Yamashita

EDITOR
Dr. J. Ingram Bryan

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HIS EXCELLENCY PHRA CHAMMONG DITHAKAR, SIAMESE MINISTER IN TOKYO

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THE JAPAN MAGAZINE

VOLUME THREE MARCH, 1913 NUMBER ELEVEN

# THE SIAMESE LEGATION IN TOKYO

By "J"

JAPAN opened international intercourse with Siam in much the same way as she did with Portugal, Spain and England; that is, chiefly through the traders and other merchant adventurers of these countries, who came fortune-hunting into the Pacific in the sixteenth century, keeping up communication between the various countries along its northern shores. Nor was the experience of Siam in dealing with the representatives of the west very different from that of Japan herself. The first western visitors to Siam were the Portuguese, who were in time supplanted by the Dutch; and between these and the English arose the same spirited rivalry that was seen in their intercourse with Japan. There was a friendly interchange of letters too between the ruler of Siam and king James I of England, just as there was between the same monarch and the authorities in Japan. In time Englishmen began to be utilized by the Siamese for the introduction of western methods and a more modern civilization, in the same manner as Will Adams had been used in Japan; but the East India Company, which apparently assumed the right of controlling all British subjects in the East, grew jealous of the independent employment of Englishmen by the Siamese, and made some attacks on them, leading to loss on both sides.

In matters of religion too Japanese history repeats itself in Siam. The Buddhism of Ceylon early took root in Siam; and when the European missionaries followed their flags into that country, they found the same difficulty in contending with the Buddhists, that they experienced in Japan; and, alas, made the same mistakes. The Portuguese and Spanish friars were the most aggressive in Japan; while in Siam the French appear to have lead the onslaught against what was regarded as



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a false religion. Intercourse between France and Siam began about 1580 under the great ruler, Phra Narain, the Hideyoshi of Siam; and a French adviser was in the service of the Siamese government. This man was a Cephalonian adventurer named Constantine Phaulcon; and on his advice the Siamese authorities sent an embassy to the French king, Louis XIV. In this negotiation the eagerness of the ambassador for the Siamese king's conversion to Christianity, let to intrigues between Phaulcon and the Jesuits, and as the Siamese suspected an intention on the part of the French to establish supremacy on the death of Phaulcon, persecution of the Christians was the result, just as it was in Japan some years later. It is, indeed, likely that the Japanese authorities had already heard about the experience of the Siamese in regard to the Jesuits, which may have done something to put Hideyoshi and Ieyasu on their guard, apart from the incidents tending to excite suspicion, that undoubtedly happened in Japan.

Coming constantly in contact with Portuguese, Spanish, Dutch and English traders, who were calling at Siamese ports, the Japanese naturally were attracted to that country as a source of profit, and their ships began to ply there as in other waters of the Far East. During the Middle Ages the Japanese were more distinguished among eastern nations for their maritime enterprise than we of to-day are apt to suppose. Korea, China, Formosa, and even the distant Philippine islands and Cambodia, as well as Siam, saw the Japanese merchant ships appear along their coasts, now as peaceful traders, and again as mere buccaneers. Some of these early Japanese adventurers created terror in the Siamese, and compelled the country to pay tribute to Japan. It will be remembered that Hideyoshi approached the Philippine authorities with a view to exacting similar tribute, but the presence of the Spanish prevented any attention being paid to the demand. It is said that Siam first paid tribute to Japan in 1605, when Ieyasu sent a letter to the king of Siam. Again in 1608 and in 1610 the Shogun sent a missive to the Siamese monarch asking contributions of guns and ammunition. Many Siamese came to Japan, and there was a considerable emigration of Japanese to Siam.

The story of one of these early Japanese adventurers to Siam reads like a tale of the "Arabian Nights." Yamada Nagamasa, a man of Suruga, sailed on a buccaneering expedition to the Siamese coast some time in the early 17th century. He found the country beset by enemies on all sides, and the inhabitants helpless before them. Yamada Nagamasa landed with his men, and putting himself at the head of all the Japanese in the country, he led an onslaught against the invaders of Siam. As there were several hundred Japanese merchants settled in Siam at the time, the hero had quite a force at his disposal, though it is said he was also joined by a detachment of Siamese regulars, the combined forces at last putting the enemy to rout. The king of Siam was so overwhelmed with satisfaction at the national deliverance that he gave the hand of his daughter in marriage to Yamada Nagamasa, thus cementing the relations between the two countries. From this time trade between Japan and Siam continued to

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flourish, and intercourse became more congenial and frequent. In August, 1625, the Shogun sent a merchant ship to Siam; and in the following year an envoy from the Siamese Court came to Edo to return thanks for the assistance Japan had given to Siam. It was about this time that Yamada Nagamasa, now prime minister of Siam, sent an acquaintance of his, Inouye Tarobei, to the Court of the Shogun, bearing a precious tablet dedicated to the Sengen Shrine in Suruga. The picture on the tablet repesented a warship. With the tablet came the following message: "When in my own country I was a devout believer in the god of Sengen; and the battle which I was fortunate enough to win in the land of my adoption was entirely due to the help of the god Sengen. Now I have the honour to dedicate this votive offering, the picture of a warship, to the honour of the said deity." Inouye faithfully carried out his mission, and the sacred tablet is extant to this day.

In the year 1633 a wealthy Japanese shipowner, named Sumikura Yoichi, despatched one of his ships to India, under command of a brave seaman named Takahashi Tokubei. The first mate of this vessel, also Tokubei by name, was known for his dauntless and adventurous spirit, and has won for himself in Japanese history the title, Tenjiku Tokubei, that is, Tokubei of India. The fact that this hero has been made the subject of Japanese drama will indicate the place he occupies in the mind of the nation. This Tenjiku Tokubei called at one of the ports of Siam with his ship in 1634, and was received in audience by Yamada Nagamasa, who was now a great man with his master, and veritably a prince of the country. This was regarded as an auspicious event; for the number of Japanese emigrants in Siam at that time must have been many hundreds, and the part they took in the affairs of the country was not slight. But, "let him that standeth take heed lest he fall," and so the next thing that happened was, Yamada Nagamasa became a victim of poison at the hand of one of his own countrymen. History records that after this the position of the Japanese in Siam became more uncertain and that at last they were banished from the country. At any rate, in 1636 when the Shogun issued an edict prohibiting all trade with foreign countries, commercial intercourse was out off with Siam, though trade continued to be more or less carried on by means of the Dutch ships, down to the year 1745. What ultimately became of the remnant of Japanese settlers in Siam remains a mystery. It is difficult to believe that all were driven out of the country. Probably they became absorbed by the Siamese, so that after a few generations their ancestry was forgotten. Still they were not without some permanent effect on the country; and it is said that even to-day some traces of their existence are not wanting.

Thus from the middle of the 17th century down to the year 1875 there was no regular or formal intercourse between the Courts of Tokyo and Bankok. In the year last mentioned Otori Keisuke, one time Japanese Minister to Korea, was despatched by the Tokyo government on a mission of investigation to Siam. He was asked to observe the natural features of the country, the manners and customs of the people and the progress of their industries, arts and

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civilization. Somehow there was no definite outcome of this mission, until in 1887 Prince Deva Ouguzé, an envoy from Siam, arrived in Japan, and was accorded a hearty welcome by the Emperor and Government. The Prince presented to the Emperor of Japan the Grand Order of the White Elephant, as a mark of highest esteem from the Sovereign of Siam, and in turn received from his Imperial Japanese Majesty the Grand Cordon of the Rising Sun. This was the formal commencement of regular diplomatic relations between Japan and Siam; and these relations have continued to grow stronger and more amicable with the years. From the time of the formal opeing of international intercourse many Japanese experts in science and war began to be employed by the Siamese government; and this feature of our relations became still more conspicuous after the war with China. Japan's great achievements both in war and peace have tended to increase the confidence of Siam; and the King of Siam has always evinced the highest regard for the Imperial Family of Japan, and taken a lively and intelligent interest in our progress. Siam now regards Japan as a sort of elder brother in the Far East; and is disposed to follow the lead of our policy in many ways.

Japan opened her Legation in Bankok in 1897; and Inagaki Manjiro was appointed our representative to the Court of Siam. In 1900 Siam sent another minister to Tokyo. The present representative of that country to the Court of the Mikado is Phra Chammong Dithakar, Esquire. Our Minister at Bankok is Mr. Sakuya Yoshida. Our representatives in Siam have always received the warmest welcome from the Court and the people; and we feel assured that the experience of the Siamese ministers in Tokyo have been the same. Relations between the two nations grow more intimate as the years go on; and this not only for diplomatic and international reasons, but there is a strong racial and religious bond that gives Japan and Siam a special interest in each other. Neither in race nor religion are the two nations so very dissimilar, although each has strong distinguishing features alien to the other. Whether any of the ancestors of Japan came from Siam, it is not easy to decide with any degree of conviction. But Buddhism, which has had so strong a hold upon Siam, has had an equally powerful influence over Japan. The Imperial Court of Japan continues to regard the Royal Court of Siam with increasing respect; and the esteem is undoubtedly mutual. The many Japanese employed in the service of the Siamese government also tend to promote good relations between the two countries. The Siamese language is taught in the Tokyo College of Foreign Languages; and in commerce and trade the Japanese are taking an increasing interest in things Siamese. The King of Siam frequently spoke of paying a visit to Japan while he was still Crown Prince; and Japan will ever look forward to the day when she can have the high privilege of extending her Imperial favour to some member of the Royal family of Siam, as such a visit would be deeply appreciated and welcomed by the whole Japanese Empire.

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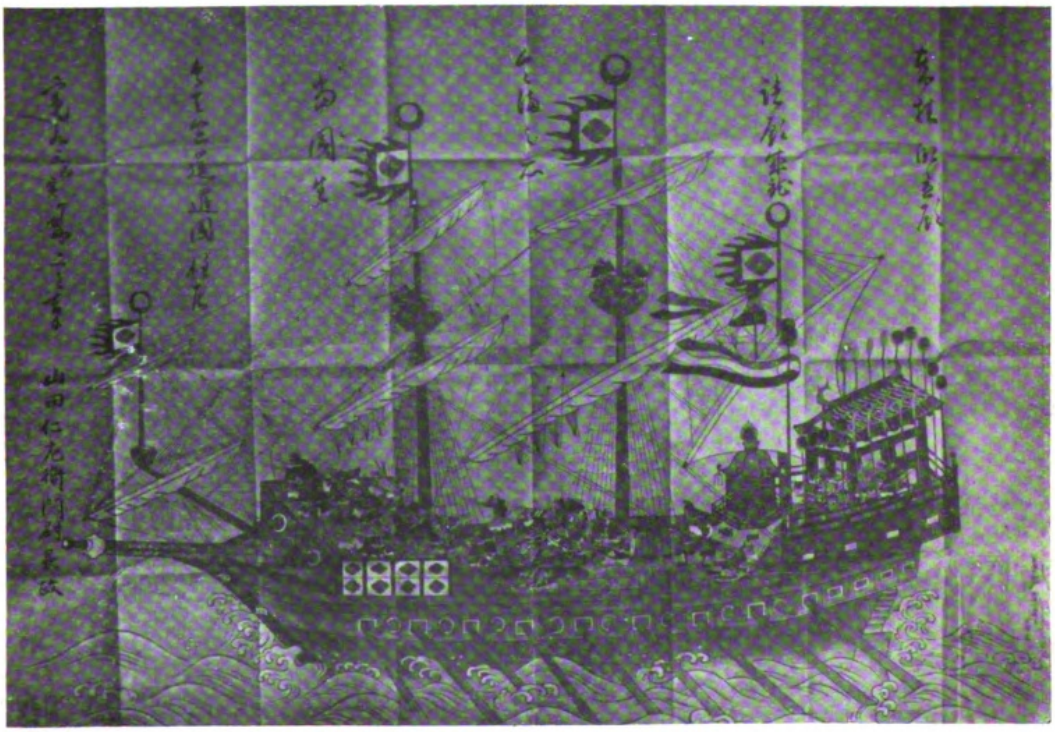
YAMADA NAGAMASA

MR. LUANG PITHET POCHANAWISUDH, SECOND SECRETARY, SIAMESE LEGATION



A BATTLESHIP OF YAMADA NAGAMASA

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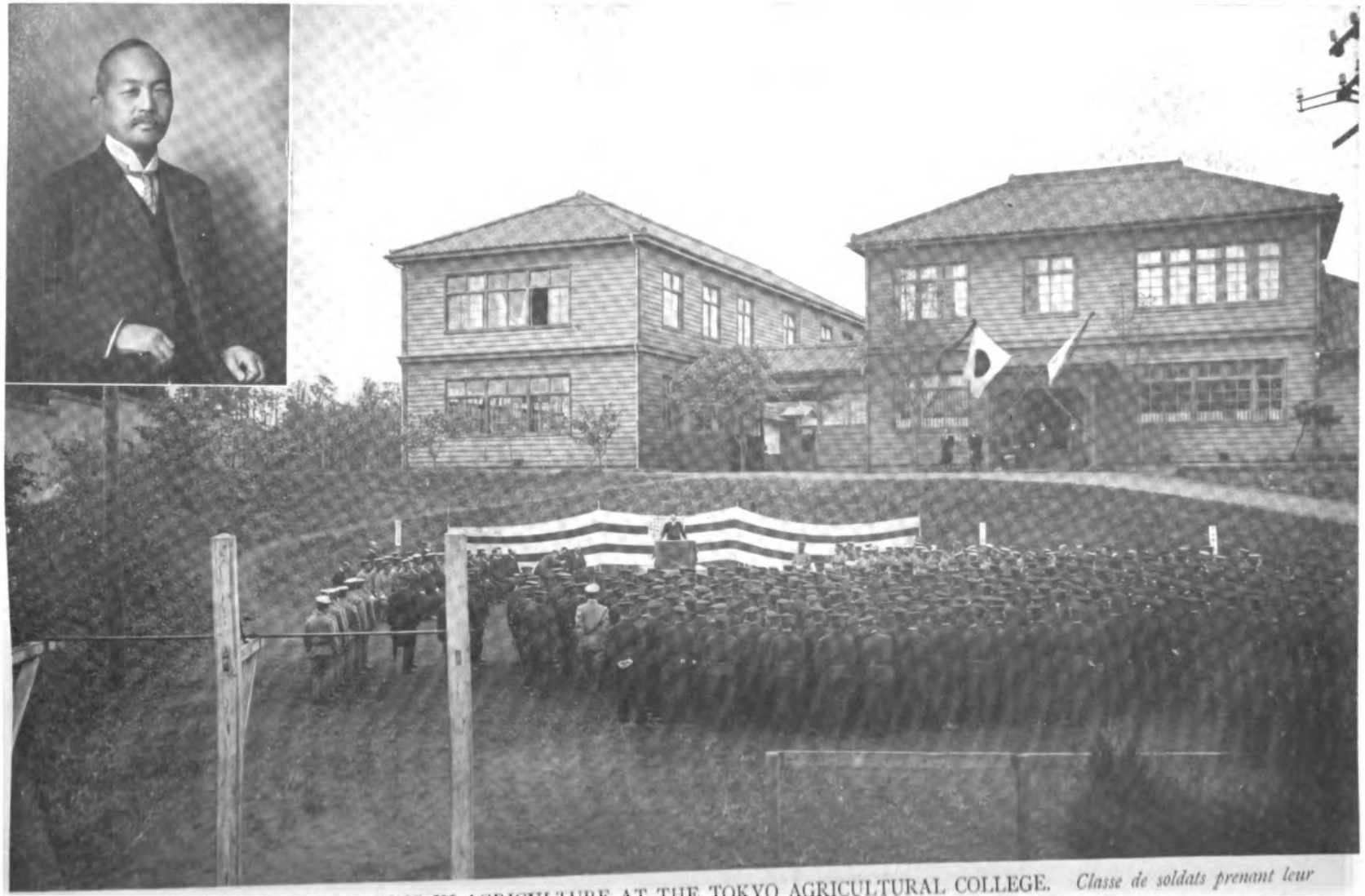
D.R. T. YOKOI



A CLASS OF SOLDIERS GRADUATING IN AGRICULTURE AT THE TOKYO AGRICULTURAL COLLEGE. *Classe de soldats prenant leur degré au Collège d'agriculture de Tokyo. Soldatengruppe nach Beendigung ihrer studen an der Ackerbauschule von Tokyo.*

# "BEATING SWORDS INTO PLOWSHARES AND SPEARS INTO PRUNING HOOKS"

By DR. JIKEI YOKOI

(PRESIDENT, THE TOKYO AGRICULTURAL COLLEGE)

JAPAN has by some been regarded as a warlike nation, drafting hundreds of thousands of her sons annually by conscription from the farms, and turning them into fighting men to menace the peace of the Far East. That this is altogether a mistaken notion is clear to anyone who takes the trouble to understand methods of military education in Japan. Japan is today teaching her young recruits, not only how to defend their country in time of need, but how to beat their "swords into plowshares and their spears into pruning hooks," so as to be ready at the end of their term in barracks to return to the farms and fields more intelligent and practical agriculturists than when they responded to the call of consription. The necessity of imparting agricultural knowledge to soldiers has been felt in all countries, but nowhere more so than in Japan, where the great majority of annual recruits to the army come from the rural districts. Many of these are only glad to escape from what they regard as the drudgery of the farm; and after two or three years of city life, they are very loath to return again to the farm on the conclusion of their period of military service. Hitherto many of them have been rather unfitted for farm labour by their residence in barracks and city; and on the expiration of service, have applied for situations in the city, thus impoverishing the land of labour, and congesting the city with surplus and unskilled labour. Warned by these existing evils the Tokyo Agricultural College opened special courses for soldiers and noncommissioned officers in June, 1911, granting certificates of efficiency, and holding a regular graduation ceremony on the completion of the courses prescribed. The courses have proved so popular with the soldiers that new classes have had to be organized, so that the various army divisions in the vicinity of the metropolis might have the privilege of taking advantage of them.

Japan's attempt to give soldiers an agricultural education has, of course, been of too recent a date to make any formal pronouncement as to the final results of the venture; but there is no doubt that the undertaking will prove all that is hoped for it in the way of giving our young recruits a taste for intelligent cultivation of their ancestral fields. Already we have letters of thanks and appreciation from the fathers of returned soldiers, to the effect that we have supplied a long felt need; and our military authorities are of the same opinion.

The influence of the conscription system on agrarian conditions has now for some time been attracting the attention of the nations concerned. When it is remembered how many thousands of youths are annually drawn away from the land by this system, it is hardly necessary to say that the result must be in some measure serious. In spite of all precaution taken to the contrary by the military authorities, there seems to be an inevitable loss to the farming community. In the city the young men learn how to spend money freely, become



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citified and above their station, and often acquire habits unfitting them for rural life. The same difficulties have been encountered in Europe where the conscription system has been regarded as no small hindrance to agricultural progress. It is to remedy this unfavourable condition that Japan has determined to give her soldiers an agricultural education. The effects of conscription have not yet been felt in Japan so seriously as in Europe, but we are not so blind as to neglect to be forewarned and therefore to become forearmed. In some countries the results have brought about such a neglect of the land that the military have to turn out to help harvest the fields. In Belgium soldiers are actually let out as farm helpers. Japan does not desire to resort to this method. It would be impractical for us, even were we inclined to adopt it as a way of giving our soldiers practical lessons in agriculture. The first European countries to give this matter any degree of attention were Italy and France. In these countries Sunday could not be taken for lessons, as there were religious objections to so using it; and so courses were opened for soldiers every Wednesday afternoon. In Italy they have an experimental farm attached to the barracks, so as to give the men practical lessons in farming. In France practical example is limited chiefly to taking the men for excursions into the agricultural regions and to experimental farms, when they can see the results of the methods they have been taught, and hear further lectures on the most improved methods of cultivation. In Germany lessons in agriculture were first tried with the cavalry of three years' service; but these were soon extended to all regiments and are now so thorough as to attract the attention of the world.

Though agricultural education in the army has already begun to spread among the countries of Europe, it may be regarded as yet in an experimental stage. In Germany, as in Japan, it has been so recent as to have yet produced no uniform result; so that it may still be looked upon as an innovation. Teachers have not yet acquired a sufficient experience with soldiers to be able to predict results with assurance, and there is some disposition to discrepancy of opinion among officers; while attendance on lectures by soldiers is purely voluntary.

In Japan, however, there is no doubt among our army officials as to the desirability of agricultural education for soldiers. It has now come to be considered not as a mere charity for the sake of agriculture, but as a valuable contribution to the strengthening of military character. The qualities that make a successful farmer are essentially those which make a good soldier. The robust health and sinew of the one are quite as necessary in the other; and intelligence and good morals are equally a great advantage to both. The influences of city life are not usually such as to improve the physique of the country-youth coming into barracks; and attention to agricultural pursuits is expected to circumvent this danger. The tendency in Japan is for military education to become more and more concentrated, so as to finish the term of service in two years; and the only day off for a good many soldiers is Sunday, which they are apt to take advantage of to go to undesirable places. One day of questionable recreation is sufficient to undo all the discipline of a week's military education. Hence the necessity of providing healthful forms of recreation for the soldier during his hours off. Many a Japanese soldier has found his undoing in those off hours. The atmosphere of our cities is polluted with a miasma fatal to robust and innocent young manhood. We have a saying that our best soldiers come from the country; and if this be true, there can be nothing better for them than lessons in agriculture, as a good thing in itself, and as a preventive of degeneration under city influences. The character of the good farmer and the good soldier go hand in hand; they are one and the same. All that tends to render the conscript unfit for a farmer, at the same time unfits him for a soldier. If military training unfits a man for the farm, then so much the worse for military education. In any case it seems as

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important to develop the character of the countryman as that of the city-bred man. It is much better for the nation to make our country youths better farmers than turn them into loafers, street-car men or second-rate traders. When the young conscript from the country finds himself for the first time among a batch of conscripts from the city, he is apt to be jeered at as a country bumpkin, and called a rustic or a hayseed. This attitude on the part of town and city fellow-conscripts, is what turns the mind of the farmer's son against his old environment and induces him to adopt city habits, bad as well as good. Consequently the whole tendency of barrack life is to turn men away from the country and the land.

Now we Japanese believe as fully as any other nation that the farmer is the backbone of the state; and the character of the good farmer is the country's greatest treasure. If conscription results in drawing away our young men from the land and turning them into mediocre city-folk, the result is an evil to be deplored and by all means to be remedied. Equally deplorable is it if the youth is sent back to his parents and his farm, unfitted for his ancestral calling. Nothing is more lamentable than to see an idle, foppish youth back from the city, and feeling out of touch with his native surroundings, unable to help himself or the parents that brought him up. The army can never be satisfied to leave itself open to accusation for this responsibility. Such a possibility is not only a hindrance to the farmer, but also a menace to the army. When a man goes back to the country unfit for agriculture, he goes back unfit for a soldier, for he will very soon lose anything of virtue he may have acquired during his two years of military discipline. The very best way to retain the virtues of that discipline is for him to be ready to take up the strenuous labour of the farm. We feel, therefore, that in providing our soldier-citizens with an agricultural education we are giving them what will be best for them as soldiers and as promoters of the nation's good, the development of the land. It might be thought by some that men from the country are those least of all in need of lessons in agriculture. But this is a great mistake. The proportion of intelligent to unenlightened farmers is very small; and there is nothing that even our more propserous farmers are more in need of than a scientific training in agriculture. This not only enables them to be more successful agriculturists but to take a greater and more intelligent interest in the processes of cultivation and production.

From what has been said our main aim in educating non-commissioned officers and soldiers in agriculture may be inferred. We desire as far as possible to have the army recruits from the country drawn from the families most interested in agriculture; and then to instruct these, during the two or three years of their military service, in a scientific knowledge of agriculture. The result aimed at is to have these officers and men take up farming willingly and intelligently after expiration of service, and retain all the virtues and accomplishments of the successful and practical farmer. Can we achieve this, we shall have done the most that, under the circumstances, can be done to promote the interests of the rural communities, the good of the army, and the supply of agricultural products, a scarcity of which now has resulted in an increased cost of living.

Needless to say, the courses provided for soldiers at the Tokyo Agricultural College, are somewhat different from those appointed for the regular student. Even for the ordinary undergraduate, the aim, in the elementary stage, must be to arouse interest and not to dwell too much on theory and technicalities. Then it must be borne in mind that our lectures for soldiers have to be given on Sundays, the soldier's only day off; and after the fatigue of the week's discipline and drill, the mind is not in a condition for brilliant activity, especially in the way of reception. We, therefore, reserve the more technical training to the second and third years. We give them lectures on the utilization of oxygen in agriculture; the story of the rice plant;

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the nature and use of water; selection of seed; properties and uses of carbonic acid; the story of putrefaction and fertilizing; rotation of crops; the by-industries of the farm; nitrogen; tree planting; uses of phosphorus in agriculture; ethics of the farmer; nitrogenous fertilizers; farm stock and cultivation; the sweet potato; improvement of farming villages; milk; the agricultural sections of the Empire; how to increase land production; improvement of crops; foods; agricultural associations; agricultural administration; artificial fertilizers; relation of agriculture to military life; city and country life in Germany; progress of agriculture; feeding of cattle and horses; sericulture; fruits; horticulture; rehabilitation of the agrarian village; story of the mandarin orange; nature of soils; the various cereals; silkworms; poultry; insect and parasite enemies of the farmer; the officials of the farm village; and various other subjects of vital importance to the farmer.

The lectures were accompanied by illustrative objects and chemical experiments to arouse interest and to instruct the audience. Each lecture lasted usually an hour. The attendance at lectures was an average of 231, which is very satisfactory considering all the circumstances. Since the establishment of the regulation granting certificates to those who attend regularly and make satisfactory progress, the attendance has been better. The certificate is an assurance of good conduct on the part of the soldier, as well as a proof of his intelligence, and is therefore regarded as of great value by most of the men. The ratio between attendance and those entitled to certificates is not yet so large as it will be later. In the first class the attendance was 883 and the number of certificates granted was only 117; while in the second class, against a roll of 737 there were awarded 284 certificates. This compares very favourably with results in foreign countries. It may be worth while noting that in Europe the lectures given to army men appear to be somewhat more technical and theoretical than those given to Japanese soldiers. Each country must adapt its system of instruction to the needs of those desiring to learn. I am in hopes that as time goes on we shall be able to have agricultural contests for our soldiers, as competition would induce a more active interest, but as yet this is impracticable in Japan.

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## SPRING

No man so callous but he heaves a sigh
When o'er his head the wither'd cherry-flowers
Come flutt'ring down—who knows? the spring's soft show'rs
May be but tears shed by the sorrowing sky.

*Kuronushi*,
Tran. by B. H. Chamberlain

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# THE PASTIMES OF MODERN JAPAN

By N. KŌDA, D. LITT.

IF the manner in which a nation spends its spare time be a true indication of its traits, the pastimes of a people so frequently misunderstood as the Japanese, become a subject of important consideration, though Japan is at present in too much of a transition stage to enable the student of her amusements to reach any definite conclusion as to her final choice in this respect. Under the influence of western thought the national pastimes of Japan have changed so vastly in recent years that the representatives of the new generation look like strangers to those of the old; yet the process is still too much of a scramble to justify a decided judgement as to the ultimate outcome. What the national amusements of Japan will be is a very difficult question to decide, but that need not prevent our inquiring as to the present taste of the nation in regard to pastimes.

Of course the love of amusements in Japan is as old as the nation, just as among all other peoples; and the earliest traces of ways and means of making time pass pleasantly seem much on a line with those of ancient Egypt, such as fishing, hunting for outdoor sport; and singing and dancing for indoor amusements. And the toys found in the graves of Egyptian children are of the same terra-cotta types as those used among the little ones of old Japan. Japanese mythology alludes with evident pleasure to the hunting and fishing pastimes of even gods as well as men; and we read of adventurous emperors like Jimmu and Yuryaku as being especially skillful and courageous in the chase, attacking even the fiercest of wild beasts with gusto and achievement. How far Japanese women entered into outdoor amusements in ancient times, is not very clear; but there is reason to believe that they were abundantly given to indoor aesthetic pastimes, such as music and dancing.

With the advent of Buddhism the genius for play among the Japanese received a considerable check, and a cloud settled down upon the spirit of laughter. This religion, born amidst a pessimistic civilization and influenced by the gloomy religious spirit of northern Europe, regarded gayety as irreligious, and insisted upon our happy, smiling Japanese gods assuming a solemn appearance. Buddhism has been to Japan what Puritanism has been to the Anglo-Saxon races, a sort of punishment to make the nation think and ponder over the meaning of life. Buddhism forbade our hunting and killing of animals and allowed its sentimental mercy to overcome its natural human appetite for fish. But no alien creed could quite overcome the spontaneous lightheartedness of the Japanese spirit; and we find a leading poet of the early years of Japanese Buddhism inditing verses to the art of the angler, which shows that Yakamochi himself must have still adhered to the national passion for hunting and fishing. During the period of the Tao dynasty in China angling was a favourite form of pastime, and the vogue naturally spread to Japan, as did most of the Chinese customs and habits of that period.

As the Heian era advanced to its zenith Buddism was fast reaching its ascendancy; and the upper classes, though their hunting and fishing proclivities were not absolutely suppressed, yet inclined to displace them with indoor refinements and effeminate pastimes such as music, poetry and dancing. A stone pagoda erected along the river Uji



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which flows through Kyoto, was a monument in prohibition of the sport of fishing; and this fine thirteen-storeyed structure only went to prove that the prohibition was to some extent honoured only in the breach. By the time the Heian era ended sport of this kind had come to be regarded by many as a sin, and the people were compelled to turn to games such as foot-ball and polo, or to inactive pastimes like poetical composition and flower-viewing as well as tea ceremonies. This led to a deterioration of physique and an effeminacy of spirit that much weakened the nation, replacing a sturdy race, loving outdoor life, by a new generation afraid to wet its feet, the flannelled fools of the declining flowery age. Japanese civilization had gained in refinement, delicacy and art, but had lost in courage, vigor and strong manhood. In passing through so perilous a period it was the *samurai* who saved the nation; for the men of *bushi* never allowed religion to interfere much with their pursuit of the chase and their harvest of the stream. During the transformation from the Heian to the Kamakura age the men of the sword and the bow gained the place of vantage in the government and everywhere else, which at once led to a revival of the ancient national pastimes. Thenceforward hunting parties were not infrequently held by government officials, favourite places being Nasuno-ga-hara in the province of Shimotsuke or at the base of Fujiyama. The *Shogun* of the time himself went out to such hunting parties, even taking his family and living in tents; and sometimes famous men were much given to falconry. The civil disturbance of the ensuing Ashikaga period led to fiercer pastimes than hunting and fishing, and sport to some extent declined. The *Zen* sect of Buddhism took advantage of this, and urged a revulsion against the materialism of the time. Love of amusement was persuaded to give way before a preference for asceticism and a hermit existence, men of position often deciding to retire from the world and devote their declining years to a monastic life. Thus another cloud cast its sad shadow over the soul of gay Japan; and in order to permit the nation to retain a few of its immemorial and inumerable smiles the ceremony of *cha-no-yu* had to be invented, that social intercourse might not wholly die out. The new forms of social intercourse, it is true, were purer and more refined than those of the Heian period, but at the expense of woman's isolation and seclusion, leading to mental deterioration. This second triumph of puritanic monasticism had a far-reaching effect upon Japanese civilization, and led to manners and customs not wholly natural. The old national passion for music received a chill from which it has never since quite recovered. In England Puritanism succeeded in suppressing the love of drama and music for but a few years, but in Japan the dark, damp cloud hung over the sun for many a generation. However, Japan enjoyed music of a kind; for it was at this time that the *No* dance received some impetus and attained considerable development. There was also a dance known as *Kōwaka-no-mai*, now long obsolete. These forms of entertainment were select and unsocial, and confined chiefly to the upper classes, while the masses were left severely to themselves. It was in fact not the thing for persons of different classes to mingle in amusements. Among them such games as *chess*, *go* and *backgammon* were introduced from China and proved popular. With the coming of the Tokugawa period the nation did not lose its acquired asceticism and the spirit of seclusion and solitude like a dull mist pervaded the people. Thus the spirit of a pessimistic religion decided the nation's international attitude, which was really the natural outcome of the social attitude. The nation with its hard and fast class distinctions, lived in watertight compartments, and there was no communication between ships. But the natural gayety of the Japanese heart could not be wholly stifled, and in time came a reaction.

The lower classes especially were determined to have their pleasures and, as usual, reform came from below. Among the more popular forms of

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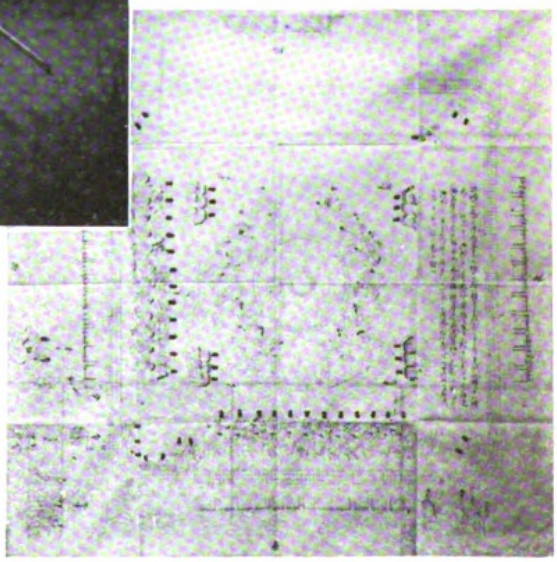

1. A HUNTER OF TO-DAY. *Un chasseur d'aujourd' hui. Moderner Jaeger.*
2. A HUNTER OF OLD JAPAN. *Un chasseur d'autrefois. Ein Jaeger in Alter Zeit.*
3. INU-OMONO: A GAME OF THE KAMAKURA PERIOD: MOUNTED SAMURAI PRACTICING THE BOW ON A WILD DOG IN A CIRCLE. *Jeu de la période de Kamakura. Spiel aus der Kamakura Zeit.*

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A GAME OF CARDS. *Un jeu de cartes.*
*Ein Kartenspiel.*

A GAME OF GO

WRESTLING

ON THE STAGE

THE KOTO, SAMISEN AND KOKYU



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VIEWING THE CHERRY BLOSSOMS: AN APRIL AMUSEMENT.
*Vue des cerisiers. Kirschbleuethen.*

A KITE-FLYING CONTEST: AN AUTUMN PASTIME.
*Lutte de cerfs-volants. Wettkampf mit Papierdrachen.*

A JANUARY AMUSEMENT: BATTLEDORE AND SHUTTLECOCK

FLOWER VIEWING IN TOKUGAWA PERIOD, PAINTING BY HANABUSA

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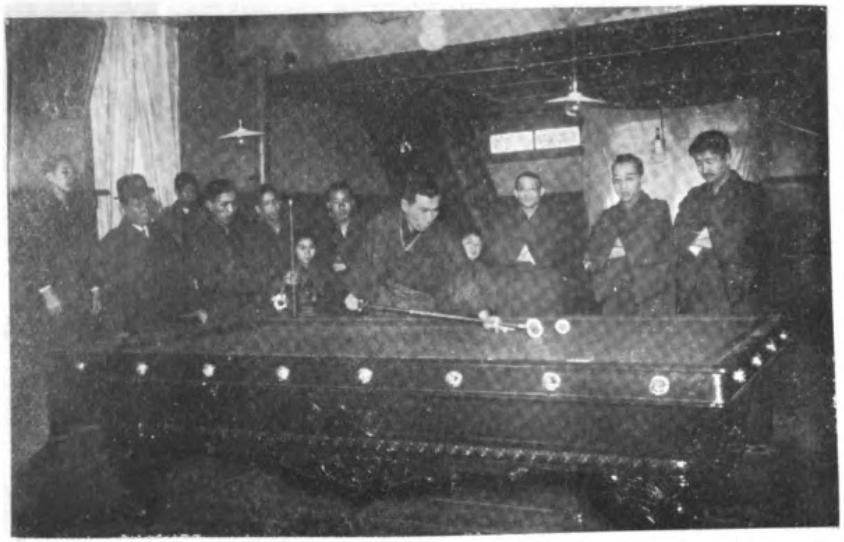
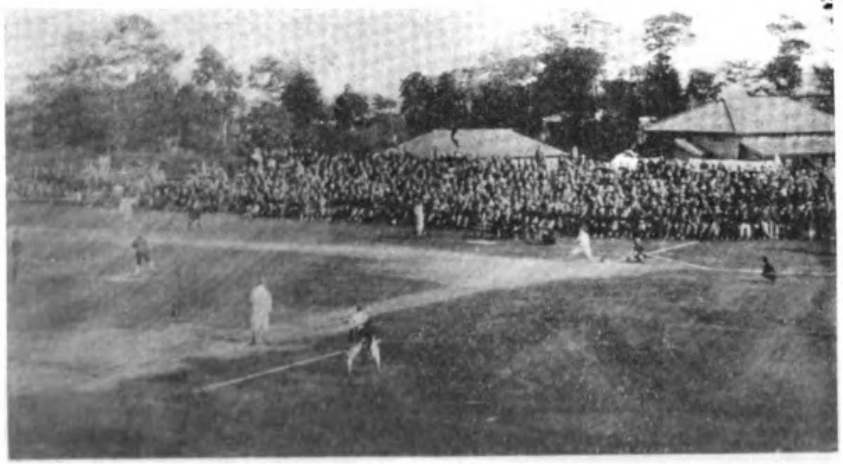


BILLIARDS

SKI-ING



BASEBALL

BOATRACING. *Canotage. Wettrudern.*

JAPAN INVADED BY WESTERN AMUSEMENTS. *Le Japon envahi par les jeux d'occident. Eindringen Westlicher Belustigungen in Japan.*

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amusement invented in the later Tokugawa period were the theatres and the *joruri* music ; and these began to develop quietly and take hold upon the popular mind. That they were dispised by the nobility and regarded as fit only for the ignorant, did not lessen their growth and influence. It did, however, greatly hinder their receiving the patronage necessary to elevation of character and perfection of art. The people had given up the sport of hunting and fishing, though the practice of hawking was permitted and much practised. The introduction of firearms led to the sport of shooting, which marked a change in the national taste.

With the opening of the Meiji period and the influx of western thought and civilization the Japanese at once welcomed most of the games and sports practised abroad. Hunting with rifles and fishing for pastime became popular among the middle and upper classes, and game preserves and hunting grounds began to be promoted and protected. Horse racing, gambling and other forms of diversion soon followed. Baseball, football, lawn tennis, and polo became popular, though golf has not yet taken foothold. Billiards and other western indoor games are popular in Japan, but not yet to the extent that they are abroad. The Japanese have shown more advance in the game of baseball than in any other occidental sport. But it is yet too early to decide what direction the national love of amusement will take. In the matter of such recreation the people had been so long suppressed and held down that now they are apt to go to the opposite extreme of extravagance in matters of pastime. Japan's devotion to nature and her love of the delicate and the petite will probably stand by her in striking a happy balance between what is fitting and otherwise in matters of pastime. Pleasures that are simply vulgar, vicious or cruel the nation has never to any proverbial extent fancied. To her credit Japan has never gone in for the magnificent fury of the Olympic games of ancient Greece, the gory, inhuman shows of the Roman gladiators, the excitable cruelty of the Spanish bullfight or the barbaric living chess of Persia. The Japanese have never distinguished themselves by sacrifice of life for mere sport. A nation that still worships before the goddess of flowers and goes out in multitudes to acclaim her yearly coronation, may be depended upon in time to reach a happy mean in the matter of refined amusement. The old tendency to relegate games to houses and enclosures is giving way to a new and healthy love of field sports, though in the matter of baseball some of the schools are beginning to allow its degeneraion into an advertising medium. We have not however, wholly departed from the more refined pastimes, and are still often content with very simple methods for beguiling the unappropriated hours. And we go in for having professionals amuse us to an extent that shows some appreciation of agility, dexterity and art. Topspinners, jugglers and conjurers thrive amongst us. Card games are popular among all classes ; and such amusements as battledore and shuttlecock, cormorant fishing and kite flying are greatly honoured in season. Wrestling, theatregoing and feasting attract large numbers also. So far as one may judge from our transition stage it seems probable that in regard to occidental pastimes and games we shall observe the spirit of eclecticism that has guided us in reference to most of what we have adopted and adapted from other countries. The very paternal and omnicient government of the country keeps a sharp eye on amusements that tend to demoralization ; and such modes of diversion as gambling, questionable moving-picture films and immoral plays are soon placed under the ban of the censor.

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# THE JAPANESE BEARD

By SHIRO TERADA, B.C.L.

IN Japan the subject of human hair has received a good deal of attention; and even the very hairs of the Japanese head have been numbered, but the no less interesting theme of beards has up to the present been neglected. Certain scientists, especially Germans, have written on the subject from an ethnological point of view, but no one has treated the subject from the point of view of history or fashion.

As the Japanese of to-day do not appear to be particularly predisposed to beards, it might be supposed a racial defect; but as beards existed before barbers, it may be taken for granted that the Japanese were originally a well bearded people. Though in no sense so hirsute as their northern compatriots, the Ainu, the Japanese have unusually good heads of hair; and while, from an occidental point of view, they show a remarkable scantiness of beard, history does not justify the suspicion that as a race they despised it. Being naturally more devoid of facial hair than Europeans the latter have supposed the Japanese to be racially related to the Malays, who show a similar peculiarity. The Japanese of to-day is astonished at the length attained by the Ainu beard, and think one of a foot and a half in length an abnormal appendage; but according to the *Kojiki*, the most ancient of Japanese writings, Susa-no-ō-no-Mikoto, the father of Nippon, had a beard no less than eight feet in length, so long in fact that it had to be folded up when he was seated. Annotators of the *Kojiki* have tried to explain this away by contending that the expression, "eight feet," is simply a way of describing a long beard; but even this imperial appendage to the ancestral visage is not so abnormal compared with the beard of the German painter, John Mayo, whose beard when he stood, trailed on the ground, and had to be tucked into his belt when he walked.

Among the Ainu of Japan, as among the Jews of old, the beard is regarded as a sacred production of nature, to be vigorously cultivated and never treated with disrespect. The Jews did not regard a beardless man as properly in the image of his Maker; and the Ainu even to this day regard a man without a beard as unfit to assume the responsibilities of a family. One with a fine beard becomes popular with the tribe and commands no little influence and respect, being allowed the free choice of a wife when the time for marriage comes; while the beardless unfortunate is not allowed to select his life-partner; and those who undertake it for him have no easy task, since all the marriageable females want a man with a beard; that is, a man. So sacred and essential is the beard regarded among the Ainu that in case of combat, should the beard of an opponent be touched, the offender is punished with confiscation of property. The natives of the Loo Choo islands also show a remarkable development of beard, and take much care in the cultivation and preservation of it. While for facial crop the Japanese cannot successfully compete with these aboriginal tribes, one does from time to time see patriarchs with abnormally long beards, though usually much thinner than is the case with European growths of similar extent.

Though the *Kojiki* reports the male ancestor of Japan as having been in respect of beards a veritable Frederick Barbarossa, there seem to have been few subsequent potentates who were capable of following the original example, or even showing a disposition thereto. We never read of beards being sufficiently appreciated to command a tax, as they did in Russia under Peter the Great, and



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in England under Elizabeth, when a two weeks' growth could command a tax of three shillings and six pence. Nor is there any record of a Japanese setting such store by his beard as to offer it in security for debt, as did the Portuguese Juan de Castro, to the men of Goa, saying: "All the gold in the world would not equal this natural ornament of my valor." His Majesty the late Emperor of Japan wore a beard; but there appears no special disposition among the people of the country to follow the imperial fashion in this respect. In old Japan, however, the wearing of beards was undoubtedly more popular than to-day. At the age of 25 the young *samurai* was commanded to cultivate a beard, and was not permitted to associate with his fellows of the order till he had succeeded. He was then granted the rank of *Keritono* and fully qualified to be a *bushi*. Why the beard should have been regarded as one of the essential features of a *samurai*, does not appear. What was the lot of those aspirants who failed in the effort to grow the requisite facial appendage, remains likewise unrevealed to posterity. It is recorded of an ancient king of Greece that he complained how he had been sent a beardless youth as an envoy; and so stung was he by this slight that he refused to begin negotiations, when the young ambassador replied: "Had my master known that your Majesty set such value on a beard, he would have sent you a goat."

The value placed upon the possession of this ornament to the chin in old Japan may be readily inferred from the fact that one of the most dreaded forms of punishment was known as *Kamuyarai*; to have the beard removed. It is even reported that Prince Susa-no-ō-no-Mikoto was so obstinate at one time among the other gods that he was visited with this condign punishment. And the popularity of beards continued in Japan till the advent of Buddhism with its tonsured and shaven priests, and then a new custom set in. For a long time the ordinary lay folk held out against any change. Coming to the Nara period, when Buddhism was at its height, we find that the common people had begun to shave off the beard but not the mustache. It was really a concession to Chinese style rather than to religion, and was called the fashion of *Tenjin*, being affected much in the manner of the *Kaiser* mustache of to-day. During the effeminate days of the Heian era, like the Romans in the days of their decline, the Japanese began to prefer shaven faces, as may be seen from some of the books and pictures of the time. In the more virile Kamakura period the *samurai* again cultivated the beard, and it became a mark of manhood and chivalry, as in Europe. The fashion was affected even by the commercial classes of the day. The beard of this time was cut in the shape of a *sickle*. During the era of *Tensho* it is recorded of one Katai Rokurobei, a follower of Soūn Hojo, Lord of Odawara, that a friend of his, Yuwase Kazaemon, called him a "beardless fellow," and he was so enraged at the insult that they fought a duel in which both were slain. In those distant days it was the polite custom to place hair-tweezers in front of a guest at the *hibachi*, so that he might attend to his beard during the conversation, in the same manner as to-day he might smoke a cigarette. Though the fashion of shaving prevailed in the days of Oda Nobunaga and Hideyoshi Toyotomi, many of the *samurai* still adhered to the old and manly custom of a beard. The famous warrior, Kato Kiyomasa, is always represented as wearing a thick beard. With the ascendancy of the Tokugawa shoguns more effeminate fashions began to come in, and those cultivating beards were dubbed *Yezo people*. Throughout the towns and villages, however, many continued to cultivate beards, and so much value was set upon them in some places, that young men not only took extreme care in dressing their beards, but those who could not produce a beard, often coloured their faces so as not to have an effeminate appearance in the presence of their more fortunate comrades. The authorities soon began to look upon this latter habit as an evil, and forbade it under heavy penalty. This had the

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effect of discouraging beards to a great extent; and the model of a handsome man came to be one with fat cheeks and no beard.

With the opening of the Meiji era and the accomplishment of the Restoration perfect freedom prevailed in matters of this kind, and now we have all kinds of beards cultivated by all kinds of people. It is said that at present there are no less than ten styles of beard among the Japanese. The Japanese have never encouraged superstition as to the wearing of a mustache, as the Europeans did in the Middle ages, but they have nevertheless set more value on its posession than on the beard. The style of mustache known as the *Imperiale* was regarded as controlling one's destiny, and those possessing them were esteemed fortunate. In this connection it is told of Sugawara Michizane, who is now deified as *Tenjin Sama*, that he was banished to Tsukushi through a slander of Fujiwara Tokihira, and there came to a miserable end, just because he had no *Imperiale* adornment to his upper lip. Japanese furtune-tellers take into account the colour of the beard in adjudging destiny. A beard of common, dull black is not lucky in their estimation, while one of purple hue is a good omen. A face incapable of beard is adjudged unfortunate, a fact corroborated by science. Japanese criminologists have ascertained that one and a half per cent of the male population is beardless naturally, and that of these, thirteen and one half per cent are criminals. It is said that out of 1,537 convicts in a certain prison, 192 are naturally beardless. Long before such facts were ascertained by science the Japanese proverb echoed the intuitive conviction: "The gods preserve us from a beardless man;" and again: "Little beard, little colour: there is nothing worse under heaven." Another proverb is: "The beardless man and the bearded woman, salute from afar." In the same manner the ancients associated wisdom with the beard, as when Persius said of Socrates: "*Magister Barbatus!*"

The marked distinction between the beards of Japanese and Europeans has long been a question of interest to ethnologists. The Japanese beard is thin and straight, while the European beard is thick and crinkled. The transverse section of a hair taken from a European beard reveals an outline shaped like a hook; while that from a Japanese beard is almost perfectly circular. This is a remarkable difference, apart altogether from colour and density.

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# MYOCHIN

ONE of he oldest and most distinguishing characteristics of Japanese art is its achievements in metal work; and the most justly celebrated name associated with its long and brilliant evolution is that of Myōchin, a family whose name and work persist even to the present day. Myōchin has been to armour and metal work generally, what the famous Goto family has been to decorated sword-furniture. The Goto family introduced a style of carving in relief on metal without the aid of *repoussé*; they developed and perfected the grounds, which form such beautiful fields on metal sculpture, and they devised the means of plating with various metals in order to produce pictorial effects; while in the process of gold inlaying and the producing of wood-grain in metal, they attained a degree of delicacy and perfection far beyond all previous artists. But remarkable as are the achievements of the Goto family, the Myōchin artists are still more ancient and illustrious.

The family of Myōchin took its rise as far back as the time of the Empress Jingo. Among the more remarkable statesmen of that remote period, was one Takeshiuchi-no-Sukune, whose masterful foreign policy enabled the Empress Jingo to exercise control over Korea. Eighth in the line from this noted diplomatist came the name of Oguchi-no-Omi, who had a second son named Munetsugu. The forbears of this man had been known for centuries as experts in the art of metal work, especially in armour making. Munetsugu, however, was the one who first attained to universal fame for his achievements in the art. The ambition of Emperors, as well as famous warriors, to be decked out in artistic and perfect war accoutrements, lent impetus to the art of the armourer in those far off days, encouraging a degree of perfection not encouraged in after times. In the reign of the Emperor Tenji, Munetsugu worked upon a helmet, which when completed, was presented to his Majesty; and the Emperor, anxious to honour his illustrious subject, Fujiwara Kamatari, with an appropriate gift, bestowed upon him the famous helmet from the hand of Munetsugu. Such a gift from such a personage to such a man was in itself a sufficient testimony to the fame at that time enjoyed by the great armourer. The helmet was by all regarded as a masterpiece of execution and carving, unequalled by any other metal-worker of the period. Among the decendants of the noted artist was one Munemaro, who had the honour of receiving a command from the Emperor Kammu (782-805 A.D.) to make a helmet, which the Emperor gave as a present to his famous general, Sakano-ye no Tamuramaro. This incident of history further indicates how successfully the family had maintained and deserved its fame down through the centuries.

In time we come to an even more distinguished member of the family, Munetsuké, the 22nd in the line from Munetsugu, and the real founder of the Myōchin family. Munetsuké, thus coming from a family that had its rise in the seventh century, finds himself in the middle of the twelfth (1154-1185) the founder of that illustrious name that has come down to the present day, the family of Myōchin, and the father of Japanese armourers. The family at first resided in Idzumo, where a great many other good and ancient things have come from; but they finally removed to Kyoto. By command of the Emperor Konoe, Munetsuké had the honour of making a bridle-bit for imperial use; and the Emperor was so delighted with the beauty and perfection of the piece of work, that he conferred upon the artist the new name of Myōchin: *Myo* meaning "brilliant," and *Chin* meaning "rare." It is said that the article was as bright as pearls, and had a rare musical jingle, unheard before. Munetsuké was at once made armourer to the Imperial Family, and raised in rank as Idzumo-no-Kami.



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Munetsuké was the first of the *Judai*, or ten great experts, to whom posterity looks back as unexcelled in the art of making and decorating metal armour. He it was who made the armour of the celebrated warrior Yoshitsune. He marked his sword-guards *Shinto-go-tetsu-ren*, "five-times-forged iron of the sacred way", using the *sosho* or grass script, known as the helmet characters, always used in making such armour. His wonderful success in producing wood-grain effects on metal armour added to his fame; and from his time these wood-grain effects have remained among the most remarkable achievements of Japanese metal-workers. Naturally the great personages of the time vied with each other in obtaining masterpieces from the hands of the Myōchin family. To boast of such possessions was accounted worth the ambition of many a great name. The historic Minamoto family reckoned among its most valued heirlooms the *usugane* and *tategane* armour made by the Myōchin family, these being regarded part of the eight treasures of the Minamoto. The Minamoto family has handed them down from generation to generation, the legitimate heirs in blood alone being permitted to inherit the priceless possessions.

Through all these many generations the family of Myōchin seems to have cherished a noble pride in the artistic achievements of its illustrious ancestors, and to have striven to hand on the fame of its skill and ambition to each future generation. Myōchin Nobuiye, in the sixteenth century, greatly distinguished himself as a worker in *sukashi-bori* designs chiselled *à jour*, carrying the method to a fine point of excellence. There are many specimens of sword-guards extant and bearing his name, which have no title to that honour, especially those in perforated work, which method, it is well known, he did not generally approve of, since piercing weakened the guard. Nobuiye's finest work in this department of art is in two styles: fine line engraving combined with chiselling in low relief; and also decoration *à jour*. Sword-guards of the former class have a surface of engraved floral scroll, *karakusa*, with leaves and blossoms in slight relief. All the guards of the Myōchin experts from Munetsuké to Nobuiyé are slightly rough to the touch, though presenting the appearance of finely polished work. The result, which the Japanese call *moyashi* (fermentation) is due to a patina producing process, the most prized colour being that of the *asuki* bean, a dark mohogany.

Of course, these highly decorated sword-guards, as well as the very artistic armours, were used chiefly by the great personages of the time; but the common *samurai* had to be content with weapons of protection on which little decorative labour had been expended. The Myōchin family, it must be remembered, were essentially armourers, and did not attempt to contribute much to sword-furniture. As time went on the custom of using armour began to fall into disuse; but the undying genius of the Myōchin family did not allow the changes and chances of time to extinguish the pride and ambition of the true artist. The genuine artist may be confined to his material; he must select the material in which he loves to express himself; but he is not limited to idea or to form. And thus as the demand for armour and the accoutrements of war passed away with the incoming of the Tokugawa régime, the Myōchin artists turned their attention to new forms of self-expression, adding still as successfully to the nation's aesthetic achievements. Changes were noticed when Yoshitoki, the 22nd descendant from Munetsuké, entered the service of the *daimyo*, Sakai Uta-no-kami, and took up his residence at Umayabashi in the province of Kotsuké. In after years when the fief of the great Sakai family was changed to Himeji, we find Muneaki, the great-grandson of Yoshitoki, following his patron to the place with which the Myōchin family has long since been connected. Up to this time the family had adhered to the custom of working in metal, and are in this 20th century still distinguished in their art.

The present head of the Myōchin family is Muneyuki, the representative

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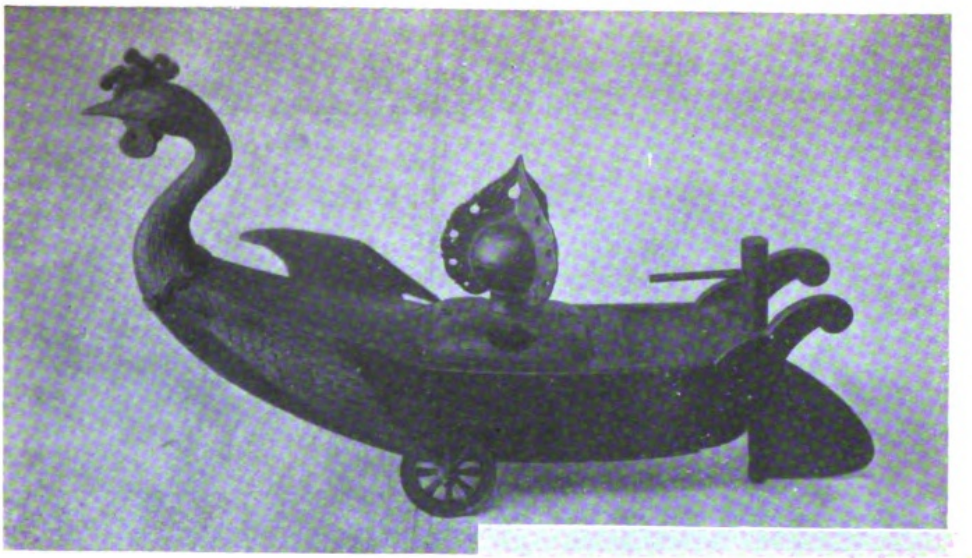

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1. CENSER BY MUNEYORI MYOCHIN (1716—1735) IMPERIAL MUSEUM, TOKYO. *Crûleencens Raücherfass.* 2. HELMET, WITH CHINESE POEMS BETWEEN FLUTINGS, BY FUSAMUNE MYOCHIN (1528—1569), IMPERIAL MUSEUM. 3. ARMOUR, BY MUNEAKIRA MYOCHIN, (1716—1740), FROM IMPERIAL MUSEUM, TOKYO.

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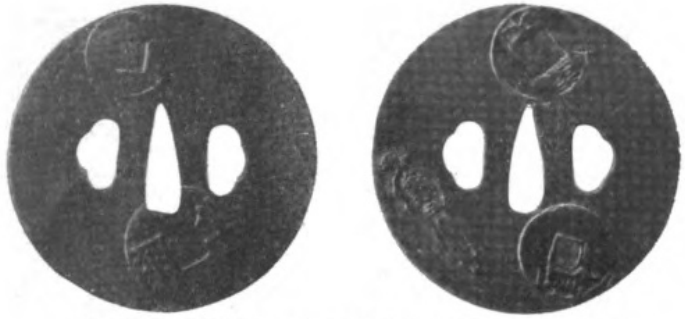
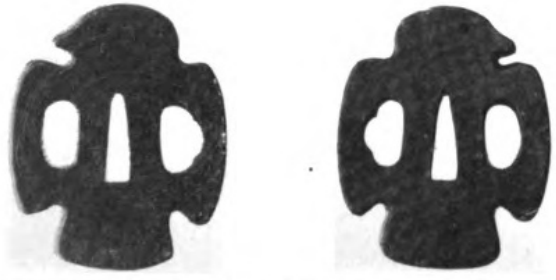


TSUBA, BY YOSHIHARU MYOCHIN (1716—1740)

TSUBA, BY YASUTSUGU MYOCHIN (1804)



TSUBA, BY MUNEMASA MYOCHIN, 18th Century

TSUBA, BY NOBUIYE MYOCHIN (1486—1564)

*Gardes de sabre par la famille Myochin.* *Schutzblätter am Schwertgriff.*

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of 48 generation of artists, covering a period of over 700 years, a lineage longer and more honourable than many a royal line of the world's great nations. The form taken by the art of the Myōchin family in this age of peace in the Far East, is the production of *hibashi*, tongs and pokers for attending to the Japanese brazier. To some this may appear a tremendous descent both in ambition and skill, compared with the achievements of former days. But the *hibashi* are regarded by the Japanese as among the more conspicuous ornaments of a well appointed room, just as the finely carved brass fire-sets of Europe are held in high esteem. The Japanese, however, carry into their conception of *hibashi* a degree of artistic design and excellence not approached in such commonplace objects of utility in western countries. How long the Myōchin family have been devoting their artistic skill to the production of *hibashi*, is not exactly known, but it is said to have begun as far back as the time of Hideyoshi, which is only another way of saying that the genius of the family has always been so versatile that it never confined its attention to one form of metal work. As one surveys the long line of artistic objects produced by the family, there is perceptible no dead level, but a constant appearance of new notes of fancy and more highly developed conceptions of design. Even in the matter of fire-irons the family of Myōchin is showing steady adaptation to the age in which it works. The family always has its products on view at the various exhibitions held from time to time, and takes pride in surpassing all others in its line of work, and obtaining the highest awards from the art connoisseurs of the nation. Thus the reputation of the family shows no decline. The Myōchin family still resides in Himeji, and the name forms one of the most historic associations of the place. Naturally imitations in plenty of the art of Myōchin appear in Japan; and though the head of the firm has registered a trademark, the specimens of counterfeit Myōchin work, that are passed off on the unsuspecting foreigner, are no doubt very many. It is something to be able to regard one's firm as the oldest in the world, a claim the Myōchin family of artists can justly make. Beside such a boast the oldest houses of Europe must appear recent. Nothing less than a well-deserved reputation for genuine art and efficient workmanship could have thus rendered the house of Myōchin impervious to the ravages of time.

Such instances of the long endurance of houses devoted to artistic production are not as rare in Japan as in the west; but the spirit that preserves and rejuvenates them from age to age, is something not well understood among the people of the west. Family honour, and the sacred duty of ancestor-worship, have no doubt much to do with it. In Japan the son feels it his duty to perpetuate the skill and achievement of his father; and reverence for the dead leads the child to emulate the work of his ancestors. This spirit pervades Japanese society, and binds the nation together in aim and ambition, producing a solidarity capable of great things, because it is intelligent, sincere and strong. Thus the new Japan so firmly rises out of the past that the storms of time cannot uproot it.

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# JAPAN'S COLONIAL POLICY

By T. YEGI

(CHIEF SECRETARY TO THE IMPERIAL CABINET)

JAPAN has so recently assumed the status of a colonial power that some may be surprised to learn of her having already formulated a definite colonial policy. She has nevertheless done so, and looks forward with confidence to its making good. Japan has become a colonizing nation more in the Roman than the Greek sense of the term. Her colonies were first more in the form of military settlements than of emigrants seeking a home outside the motherland. Her expansion has been a natural growth, absorbing the non-governed or misgoverned people on her borders. First we took in the Kuriles and then the islands of Liu Chiu. These possessions were more like colonies in the usual sense, as they comprised people of our own stock, ready to accept our rule and civilization. With the acquisition of Formosa we had to undertake the government of heterogeneous races far removed from our own, and were obliged to formulate policies for the subjugation and civilizing of the savages, and the settlement of the country unoccupied, with men of our own race. Formosa, Korea and Southern Saghalien came to us as spoils of war. To inaugurate a successful policy for the administration of alien races thus suddenly thrust on a nation's hands is no easy task. The undertaking was all the more ardous in that Japan had little or no previous experience in colonial government. But our twenty years of experience has taught us much; and this, combined with our close study of the colonial methods of European powers, has enabled us to manage our colonies more satisfactorily than might otherwise have been expected.

As already suggested, the administration of Liu Chiu gave Japan little or no trouble. The inhabitants were for the most part of our own race and observing our national customs, while for years there had been close tradal and economic relations between the islands and Japan. No special policy was required for the government of a people who readily fell in with our national aims and customs. But when we undertook the administration of Formosa we were at once put to it to arrive at a policy for the pacification and development of the much disturbed islands. The unprecedented progress in every direction attending the enforcement of our policy in Formosa has more than justified its wisdom, and greatly redounded to the credit of our administrators. The marvellous growth of enterprise following our rule in Formosa is so well known to the world that it need not be further dwelt upon now. Suffice it to say that an island which fifteen years ago was savage and neglected, now has an enlightened and peaceful government, railways, telegraphs and post offices everywhere, with fine ports, increased facilities for shipping, banks, factories, great development of agriculture and mining, and many other evidences of rapid development in resources and wealth. The fact that a country which was a drain and a burden upon its previous owners is today financially selfsupporting, is in itself sufficient to commend the policy pursued by the Japanese administration.

Saghalien, where the native races are so few as to form almost a negligible quantity, is more like a colony in the generally accepted sense



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of the words. Here our immigrants are fast pouring in, and now after some seven years we have there a population of over 80,000 colonists. Though the place has been too short a time in our hands to have attained a condition of financial independence, it is encouraging to know that out of 2,000,000 *Yen* annually spent upon the island more than a million and a half comes from the revenues of the colony. Ten years ago the place was known as the *black island*, being used as a Russian convict settlement, and roamed over by escaped convicts who proved a terror to life and property. Needless to say all this has been changed under our administration, and settlement is as safe there now as in any other part of the Empire.

With regard to our policy in Manchuria, naturally it has to be somewhat different from that prevailing in the lands under our direct rule. The aim of the Kwantung government is industrial development, and the South Manchuria Railway Company is the most active organiser of enterprise in the region. The number of Japanese emigrants pouring into South Manchuria is enormous, so large indeed as to outstrip calculation from month to month, and some of us hesitate to dilate upon it too much lest we only arouse unjust suspicion. It can safely be said that the result of our occupation of that district is an expansion of enterprise and industry generally, that never would have taken place under the old régime.

Korea, our latest and largest colony, is the biggest task on our hands in the immediate present. Though of a kindred race the Koreans are not Japanese, and it will take some time to bring about a perfect reconciliation of aims and races in that country. Among the 12,000,000, inhabitants of this new territory of ours, immigrants from Japan are hastening in great numbers, and every thing possible is being done to revive the greatly depressed state of agriculture and industry. Since the annexation of the peninsula the Government has been engaged in a careful investigation of the land, so as to establish all ownership and enterprise upon a permanent and legal basis. Centuries of a maladministration have left matters in a very uncertain condition, and it will take time to get everything just right. The first thing Japan had to do was to establish effective government, and comparatively speaking this has been accomplished. The judiciary, too, has been purified and placed on a modern basis. The construction of railways and public works, the establishment of schools, factories and general facilities of communication and the promotion of all that makes for the internal development of the country, have been taken in hand with determination, and great progress has been made toward complete accomplishment. Japan's policy in Korea is to bring about the same prosperous conditions as prevail at home. The mind of the nation is not interfered with save as it requires education in modern thought and industry.

It will be seen therefore, that Japan's colonial policy is not one of absorption and selfenrichment. While securing the subjection and allegiance of our colonial possessions in loyalty to the mother land, we aim in the fullest possible degree at their financial, industrial and social independence. If in the vigorous prosecution of this policy we make mistakes at times, we submit that any wrongs we inflict are not deliberate. From the fifteenth century onwards the colonial policy of many western countries was deliberately one of exploitation. Colonies were used simply as sources of enrichment to the mother country. Interest in the colonies depended upon how much gold, silver and other wealth they could contribute to the power that possessed them. Japan has never made a point of enriching herself at the expense of her colonies. After much suffering on the part of colonies European powers changed their tactics for the adoption of a more beneficent policy. From that time a great change took place and the colonies began to prosper, content to enjoy enlightened government and develop their internal resources. The same success that attended this adoption of

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humane and enlightened policy is following Japan's promulgation of a similar policy in the countries now under her rule. Japan has made a very close study of the colonial history of the west. She has noted well every error. She is now earnestly bent on attaining the one and avoiding the other. Considering how brief are her colonial history and experience the same degree of perfection and achievement as has characterised occidental colonial policy can not be expected of Japan, yet on the whole how marvellous it is that she has not fallen so very far behind others, if in most respects she is not actually up to them. This policy of strenous internal development under efficient and enlightened government Japan intends to pursue, believing that in this way the results of the future will be even more phenomenal than they have been in the past.

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## IN YABAKEI VALLEY

Thy guardian mountains rise on every side

And shut away the world with all its cares;

Thy towering cliffs are like great battlements,

Where stand the sentinel pines in serried ranks.

And here we feel anew the care of God,

That, like thy mountains, guards our every way,

And makes a refuge for us from the world.

*M. E. Chapin*

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# THREE GREAT ACHIEVEMENTS OF THE MEIJI ERA

By DR. TOMII

IT is now commonly recognized that the forty-five years comprising the illustrious reign of Meiji Tenno are quite unparalleled in the history of national progress. Various attempts more or less accurate have been made to estimate the importance of the Meiji Era; and I am now not going to make one more, but simply to deal with the subject of legislation.

When the late Emperor, Mutsuhito, ascended the throne and took in hand the reins of government at a tender age, all political power was in the hands of the military class, among whose powerful families it had been divided for nearly 700 years. The young Emperor forthwith issued an edict of five articles, brief, but profound in meaning, the effect of which was to establish a new national policy based on a progressive spirit, proclaiming to the people at large the course they should follow and the principles they should adopt. Following upon this came the abolition of clan administration and supremacy, whereby the feudal system was wiped out at a stroke of the pen. This event of paramount importance in Japanese history, has been called the Great Restoration of Imperial Rule; and thus the governing power was once more formally centralized and the whole nation was once again united in loyal service and devotion to one Master.

Now such a mighty movement leading to such unique achievements could not have been brought about without the magic influence of the great Emperor of beloved memory; nor without certain important legislative measures, establishing the Imperial Rule on the noblest and surest foundations. As I cannot hope to deal with all of these at present, I select the three greatest legislative reforms of the Meiji Era, namely, the Establishment of Constitutional Government, the Revision of Foreign Treaties, and the Codification of the nation's laws.

The establishment of the Constitution certainly marked a new and progressive era in the history of Japan. It was based on the Imperial oath taken at the beginning of the late Emperor's reign, guaranteeing the people a modern government in the best sense of the word; but as to the best time for its inauguration, opinions were divided, some of the Imperial councillors taking extreme views and others views more moderate. But his Majesty seriously considered the condition of the nation and the special needs of the times, paying due respect to popular opinion as well, and so the time for inaugurating the new reform was fixed some years ahead. The great amount of preparation essential to the establishment and efficient working of so great a reform necessitated going slowly and making progress steadily till the goal of constitutional government was reached. The Emperor, and the great statesmen that surrounded the Throne, were too wise to indulge in spasmodic changes, disturbing the equitable working of the common life. Consequently the way was paved for a safe establishment of constitutional government and the time for opening the first Imperial Diet was set. When one realizes the care that had to be taken in the formulation of a constitution for so old a people and



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# THREE GREAT ACHIEVEMENTS OF THE MING ERA

By THOMAS

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nation as Japan, a constitution that was to stand for all time, like the Empire whose life and soul it expressed, one cannot but admire the attitude of precaution and making haste slowly, on the part of the national administration; so that to-day the Japanese Constitution is the admiration of the world. It is indeed a marvellously comprehensive instrument, representing the past and future polity of a great Empire. In its compilation and completion we can never forget the work of the late Prince Ito, to whose genius and high character it must ever remain a magnificent monument. The achievement of so great a task could not have been attained without great personal sacrifice on his part, so that in it we have the life of one of our most representative citizens. That this sacred ark of the Covenant passed unscathed through the vicissitudes of the Restoration and finally attained its full form and entered upon a career of practical working, without turmoil or revolution, is a marvel of history and a matter for permanent congratulation. So great an innovation would hardly have been possible outside of Japan, if we are to judge by the examples of history. Naturally we Japanese are inclined to ascribe such achievement to the virtues of our late illustrious sovereign, and not to any special excellence in ourselves.

The Japanese Constitution was formally promulgated in 1889, with bylaws and regulations necessary to its perfect working, including those with reference to the establishment of the Imperial Diet, the election of members to the legislature, finance and so forth. All these provisions were carried into effect the following year. No one outside of Japan can have any adequate conception of the radical nature of the changes brought about in Japanese civilization by this innovation. Think what changes were involved in local self-government everywhere throughout the Empire; how new laws had to be formulated and enforced in regard to the government of *ken*, *gun*, *cho* and *son*, that is, of cities, prefectures, counties, towns and villages; so that the people had to tackle new methods and obey new laws and regulations, to which they had hitherto been quite unaccustomed. But the main principle was self-government; and to this the people as a whole were quite ready to respond. In the formulation of the national Constitution nothing of importance had been omitted. One of the most important of its provisions was in relation to the Imperial Family, ensuring the respect of Imperial hereditary rights and laying down the principles of Imperial succession.

Not less important in the progress of the Empire has been the second great achievement, with which I wish to deal, namely the Codification of Law. Up to the completion of this great task the laws of the Empire were not only imperfect but differed widely according to place and custom. In too many districts custom itself was law. Consequently the drawing up of codes, appropriate to so complicated a condition was no light undertaking; for they had to be comprehensive enough to apply to all Japanese subjects and at the same time take into consideration local conditions. But the main idea was Home Rule. This idea of Home Rule also influenced our attitude toward extraterritoriality, which had long impaired our national dignity and weakened our autonomy. As the abolition of consular jurisdiction could not be hoped for without the inauguration of a modern code of laws and the establishment of a modern justiciary, the work of codification was pushed with all possible despatch, but even then it took considerable care and time. Consequently the work of codification and treaty revision went on hand in hand, as they were naturally and closely related. In accomplishing so difficult a task naturally many were the blunders made and numerous the obstacles encountered. However, the Imperial authorities fearlessly persisted in their enterprise, faithfully pursuing the course laid down; and at last in 1897 the goal was reached and the great task completed.

The government had seen from the outset that the most important reform to begin with was a codification of criminal law, and this had been undertaken as early as 1870, when laws known as

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*shinritsu kōryō*, or essentials of the new laws, were promulgated; and again in 1873 the *kaitei ritsurei*, or revised laws and ordinances, were given as addenda. From this time we began to follow the legal procedure of Europe; and thenceforth the cruel and inhuman methods of dealing with criminals, which had prevailed during the Tokugawa régime, were abolished. It was indeed a great change when the country no longer saw criminals crucified, burnt at the stake, beheaded and their estates confiscated by the government. In order to perfect as far as possible the compilation of a thoroughly modern criminal code, the famous French jurist, M. Boissonnade de Fontarabie, was employed by the government to draft a throughly modern code after the form of French law but adapted to conditions in Japan, and the results of his monumental labours were published in 1880 and put into practice in 1882. This code continued in force for 27 years; and in 1907 it was revised and brought up to date in Code No. 45, the criminal law now in force. This code was completed without foreign assistance or advice, and was made applicable to the new conditions brought about by the rapid progress of the nation. It is a matter of great satisfaction to us that this code has been made the subject of favourable comment by the learned jurists of Europe.

The history of our development in legal procedure is one of the most interesting phases of the process of codifying Japanese criminal law. In the very early days there appears to have been no definite mode of legal procedure in dealing with criminals. It was left pretty much to the legal officials, and they followed custom for the most part. From 1873 onward regulations were promulgated for dealing with the examination of criminals, such as the establishment of judicial police, the granting of bail and so on. In 1879 inhuman modes of criminal examination, known as *gomon*, or torture, was abolished. In 1880 another improvement in legal procedure for dealing with criminal cases was set forth; and finally in 1890 a still more modern form of procedure was prescribed by authority.

Scarcely less ardous was the compilation of satisfactory codes for municipalities and the regulation of commerce. The commercial code especially required much time and trouble, and is not yet quite perfect. Originally in Japan there were no laws for the regulation of matters civil and commercial. In matters of personal relation the people had been accustomed to adjust their difficulties and disputes according to common sense and moral principle, which resulted in different usages in different communities. Consequently for the improvement of relations among the masses of the people, the promulgation of municipal and commercial laws was of the utmost importance. A translation of the French codes into Japanese had some influence in hastening the desired end. Investigation of legal matters was everywhere encouraged; and finally the completion of our civil code was accomplished. After its final completion the new civil code was found to run so contrary to certain customs in certain localities that it was sure to prove unpopular, and its promulgation was withheld for some four years, so as make proper amendments. In 1893 the Imperial Diet appointed a Law-Investigation Committee to amend and finally complete a satisfactory code, when a civil code was reached in accordance with the best codes obtaining in Europe. It can be seen that in their work the Committee were influenced more especially by the German code, the new code being divided into five books, the first three of which were ready in 1896, when they were approved by the Imperial Diet, while the other two were published in 1898, so as to be ready for the revision of treaties the following year. The commercial code began a little later than the civil code, the Commission being appointed in 1881, and with the assistance of a German jurist, it completed its task in 1890. But as it met with as widespread objection as the new civil code, its promulgation had also to be postponed for amendment, that portion referring to companies, bills and bankruptcy having to

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be enforced in the meantime, the whole becoming law in 1899. Though both the civil and commercial laws were based finally on the best German models, they have in many ways proved not quite suitable to conditions in Japan; and the Law Investigation Committee has been trying to effect the necessary amendments and improvements, with the result that a revision promulgated in 1911 has proved more satisfactory. It was by following the French and German systems too that our courts came to be divided into three classes, with corresponding officials. Certain of these laws, such as the law of bankruptcy, are very imperfect, and are no more than mere expedients to bridge the time till better ones can be enacted. All such deficiencies will be made up as time goes on.

With the rapid colonial extension of our Empire new questions arise in regard to laws, for it cannot be expected that the codes of Japan will be equally appropriate to the very different conditions obtaining in some of our new dominions. Special laws will therefore have to be prescribed for new territories as circumstances demand, laws which will not contravene local customs and prejudices in too radical a degree. A committe is now working on this important problem, and by their help it is hoped that improved codes for the colonies will soon be brought into operation. Indeed when one thinks of all that has been accomplished in the way of reform during those forty-five years,—the Restoration, the Centralization of Imperial Power, the Adoption of the National Constitution, the Codification of the laws and the restoration of National Autonomy, it seems a marvellous tale of progress, such as took place in the reign of the Emperor Kotoku, during the Taika improvements. Again when we consider how recent has been the codification of our laws and how short a time it is since foreigners have been brought within their jurisdiction, it is a marvel that things have worked as smoothly as they have.

Of course the progress outlined could not have been accomplished without a period of preparation; and this period, especially in the way of education, had been going on in Japan for some years before the reforms were actually brought about. It was an education largely legal, investigating laws and creating a respect for law. The law departments of our universities and colleges have always been devoted to this important subject, and some of our best men have devoted their talents to it. The students sent abroad for the study of law have returned to enrich our resources in this direction; so that we have had all the wealth of legal achievement in America, England, France and Germany at our disposal. The general tendency, however, has been, as I have said, to favour German codes and tribunals. We are for the most part now independent of foreign countries in this respect, and are acquiring a feeling of self-confidence and readiness to be responsible for making laws of our own. Having now come of age, and acquired national autonomy, Japan will be able to develop her individuality more and more to the great benefit of her own people and the peace of mankind. But the foundation on which this great essential of our progress is based, has been the three great contributions of the Meiji Era to national legislation, namely, the Imperial Restoration, the Codification of the laws and the abolition of Extraterritoriality. For these inestimable benefactions Japan must forever remain indebted to her great sovereign, Meiji Tenno.

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# A GREAT JAPANESE LIBERAL

ONE of the most celebrated of living Japanese statesmen is Count Itagaki, the veteran champion of liberalism and the rights of the people. In recent years he has kept himself in the background, but he laid the foundations on which constitutional government in Japan was made consistant with national loyalty and due respect for the divine right of the Ruler. Now at the age of 76 the venerable statesman still preserves the dew of his youth, his fine mental vigor leading to the recent publication of a volume dealing with the mooted question of life peerages.

Needless to say the carreer of a liberal champion in a land as old and conservative as Japan, must partake largely of the chequered and the adventurous. The present generation of Japan may be apt to forget this great leader in the march toward modern freedom; but his name will ever shine in the annals of valid Japanese history. To him must be ascribed all the honour that is ever due to the pioneer of noble causes. The difficulties and dangers he faced and overcame on behalf of the people were such as only a brave heart and a clear head could have accomplished. There was a time when his was a solitary voice, and his light the only beacon pointing toward modern government; a fact that modern leaders sometimes seem to overlook. He was one of those great leaders whose advocacy of liberalism was never in the least inconsistent with the true spirit of Japanese loyalty; and men everywhere knowing his deep veneration for the Throne, listened sympathetically to his eloquent championship of popular government. Thus through the turbulent and uncertain period preceding the formulation of the constitution, Count Itagaki held aloft the banner of true freedom, with a fearlessness that commanded public admiration, and with a nobleness of bearing and a persuasiveness of speech that illuminated the nascent proletariat of Japan.

Count Itagaki first came into prominence as a soldier in the military operations leading to the overthrow of the shogunate and the establishment of the Restoration. There is no doubt that his brilliant qualities of courage and leadership would have raised him to the highest rank of military glory, had he chosen to remain in the army, but he felt convinced of his duty to devote his life to the cause of pure and enlightened government, and so he took up the liberal cause. As soon as the Government was safely on its feet Count Itagaki retired to his native province of Tosa, where he was born in 1837. There he at once became a Han councillor and took an active part in the promotion of public affairs. He was, however, too great a man to be long left in retirement; and the officials in Yedo succeeded in persuading him to take part in the deliberations of the Council in the capital. Another great loyalist of the time was Saigo Takamori; and Itagaki followed him as a leader. With Saigo he was opposed to clanism in matters of government, and he sided with Saigo in advising the despatch of troops for the subjugation of Korea.

As soon as the question of popular government came before the nation Itagaki presented a formal memorial to the authorities asking for a Constitution, and for many years in the press and on the platform he ceased not to plead the cause of popular government with great earnestness and perseverence. But the higher officials of state, naturally cautious with regard to eloquence and innovation, did not lend the encouragement the brave patriot had a right to expect. There was in fact a campaign of suppression urged against the liberals, and



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# A GREAT LAWYER
# LIBERAL

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many of them were regarded with suspicion. In Japan what the government regards with apprehension is not likely to receive the approval of the populace, though this feature is in modern times much less pronounced; but in the days of Itagaki's agitation it was powerful enough to retard the movement for popular government. In some quarters Itagaki came to be looked upon as a rebel opposed to the Government; and as there are always some who think it meritorious to do away with a rebel, it is only natural that an attempt was made on the life of the leader of liberalism.

One evening Itagaki was to deliver an address on the cause of popular government in a hall at Fumoto in Gifu. It was the occasion of a big and enthusiatic party-meeting, and the eloquence of the speaker was received with applause. Upon the conclusion of the address Itagaki was about to leave the building, when a man sprang from among the crowd near the door, and crying out "Rebel", slashed at the great man with a sword. The thrust missed its fatal aim, and entered the breast at a spot not dangerous. A member of the party at once seized the assassin, and struck him a heavy blow that sent him to the floor, where he was pinned and held helpless. The whole thing happened in such a short time that everybody was astonished to think it could have taken place. Like ex-President Roosevelt under similar circumstances recently, the Count calmed the people, assuring them the wound was not fatal and that he would be all right.

"Where's the would-be murderer?" asked the Count.

"Naito's got him", answered some one.

"The fool!" cried Itagaki; "Itagaki may die, but Liberty will never die." The saying immediately became known all over the Empire, and has ever since been the watchword of Japanese liberalism, and been made to do good service by all political parties. The man who attacked Itagaki proved to be a primary school teacher from Nagoya, who fancied himself a divinely sent agent to free the government from the opposition of the liberal champion. Some one had told the misguided fellow that if Itagaki had his way the polity of old Japan would be destroyed, and so he felt it his duty to interfere in this violent manner. The man was condemned to penal servitude for five years; and after the expiration of the sentence he was released, and at once went to Itagaki to crave pardon for the attempt on his life. It is said that the Count received him kindly, and made the following reply: "It was because both of us were earnest patriots that such a thing took place. If you now understand me, that is enough."

Of course the outrage upon Itagaki made him more famous than ever; for it created nothing less than a sensation throughout the country. The upholders of liberalism now rallied, and pledged themselves to carry on the work, if the leader's wound should prove fatal. Fortunately the wound, under the efficient care of Dr. Goto, now Baron Goto, healed in due time and the great man was soon as well as ever. In 1882 Count Itagaki went to Europe to investigate the condition of politics in the west, and some years after his return home, he established the Constitutional Liberal Party, and became its first president. In 1890 Count Itagaki was appointed Home Minister in the Ito cabinet, and held the same portfolio in the Constitutional Party cabinet of 1898. Soon afterwards he retired from public life and now devotes most of his time to social and educational affairs.

It may be asked why so great a leader and so indispensible a teacher should not have had a more prominent place in the official life of new Japan? Probably his pronounced advocacy of popular rights may have had something to do with it. That he should not be able to occupy a prominent place in the modern political arena of Japan is but natural on account of his advancing years and his poverty. One cannot get along very well in political life to-day without money; and the Connt has never had much to spend on the cause to which he has devoted his life. It is by speech and

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by his books that in late years he has done most to promote the liberal cause. Some have imagined that his retirement was due to a change of policy or principle; but nothing could be further from the truth. Having exhausted himself physically and financially in the cause, he is entitled to quietness and peace during his few declining days. The tendency to-day is to praise the money lovers, and to forget the principles of simplicity and frugality, as seen in the lives of the late Emperor, General Count Nogi and Count Itagaki. The latter remains as one of Japan's few extant links with the past; and though he has witnessed the establishment of the Constitution and the growth of liberalism, yet he has no doubt felt that his services have never been fully appreciated by his countrymen.

Count Itagaki has recently published an interesting volume which gives some insight into his principles and the present condition of his mind. The subject of the book is "Life Peerage", in which he sets forth his opposition to the present system of peerage, holding that the Japanese custom of creating new noblemen has done much toward neutralizing the benefits secured to the nation by the Restoration, and the subsequent abolition of classes. Count Itagaki argues that if the *bakufu* government stood between the Throne and the people denying the latter their rights, the men who complained of the shogunate and did away with it, have now themselves formed a hedge of peers about the Throne, shutting off all access to it by the people. The Count is persuaded that so long as ranks are created which are entitled to special privileges not open to ordinary citizens, it is nothing else than a revival of the class system. Count Itagaki believes in peerages; but he believes that they should be given as rewards of eminent merit, and should not be hereditary. The spectacle of foolish or unworthy persons inheriting great titles and privileges denied their betters is something Count Itagaki thinks not honourable to the nation. The system of favouritism now represented by the peerage is, he says, out of keeping with the spirit of the national Constitution, and can only be rectified by adopting the custom of life peerages. Count Itagaki holds it a mistake to believe that the Throne is safeguarded specially by the peers; he is inclined to think the Throne is safer when all the people are made responsible for its honour, and not a favourite class. The Emperor belongs to all, and not to the peers only.

The Count says that the reason why he was led to the publication of a book on this subject was that in order to get the views of the peers he sent a letter to 850 Japanese noblemen some time ago, but that only 37 vouchsafed a reply; and of these only 12 were in favour of his view, 7 were opposed and the rest did not venture any opinion. The indifferent manner in which so important a question was received caused the Count to doubt still more the value of the present peerage system, and so he decided to appeal to the public. In the course of his argument against the advisability of life peerages, the author gives an interesting insight into the inner working of the government, and his own connection and influence in regard to liberal ideas. He has for years tried to get permission to abandon his own title of Count, but without success. He is probably the only man in the world in such a position. Count Itagaki says that when the class system was abolished with the fall of feudalism, and the *samurai* were done away with, the latter were still permitted to wear swords; and when the Count approached the authorities and wanted to know whether the *samurai* could be permitted to wear swords since their class was abolished, he was told that they might be permitted to do so for the sake of protection. To this he immediately took exception on the ground that it still conferred special privilege, and that if *samurai* were allowed to wear swords for purposes of protection, then all citizens, being equally in need of protection, were also entitled to the same privilege. To this the authorities could make no reply, and so the Count went back to his own jurisdiction in Tosa and

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ordered that, as the *samurai* class was abolished by law, all special privileges were likewise done way, and that all must conduct themselves accordingly Consequently it is the abolition of the class system with its special privileges, and then its revival a gain in the peerage system, that Count Itagaki takes exception to, as inconsistent with the Japanese Constitution. He is persuaded that these new class distinctions do not add to the strength of the nation, but rather weaken its solidarity ; and that it is inconsistent to be emphasizing class distinctions at home while condemning them in America where discrimination is exercised against the Japanese of the lower classes. To all enlightened men the one tendency is just as objectionable as the other. Count Itagaki believes in the judicial equality of all men, and that it is the duty of men to promote brotherhood among themselves and among the nations. All false standards for the measurement of men should be discouraged ; and merit, virtue and nobleness should be recognized and encouraged wherever found.

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## LOVE

The barest ledge of rock, if but a seed

Alight upon it, lets the pine-tree grow :

If then thy love for me be love indeed,

We'll come together, dear ; it must be so !

*Anon,*

Tran. by B. H. Chamberlain

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COUNT ITAGAKI: THE LEADER OF JAPANESE LIBERALISM. *Un chef du libéralisme japonais. Ein Fuehrer des japanischen Liberalismus.*

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BARON H. MITSUI: PRESENT HEAD OF THE FAMILY

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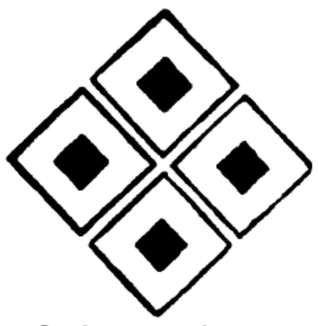
# THE HOUSE OF MITSUI



THIS, the crest of the Sasaki branch of the Genji (the great Minamoto clan) is also the crest of the Mitsui family, which fact possesses a peculiarly deep significance for their descendants.

The ancestors of the Mitsui belonged to the Fujiwara family. Tradition relates that in the latter half of the fifteenth century one Takahisa of the family of Sasaki, *Daimyo* of Omi, was adopted into the family of Mitsui, who were relatives of the same *Daimyo*, and attained to the rank of general. His descendants owned a castle on the famous lake of Biwa in the province of Omi, and for many years the head of the family ranked among the seven chieftains of the Sasaki; which facts are fully narrated in the history of that clan.

Towards the end of the sixteenth century, the family meanwhile having forsaken their castle in Omi—one of their descendants named Takayasu held the title of Lord of Echigo. He was a great "knight errant" (*Ronin*) and had his home in Ise under the Ashikaga Shogunate, during which period the whole of Japan was in the throes of a great internecine struggle, from which, however, he kept aloof and lived quietly at his home until 1610. As the Mitsui seem to have fallen somewhat from their high estate during the three or four generations which preceded Takayasu, the Lord of Echigo is rightly regarded to-day as a restorer of the family fortunes and is worshipped as their patron saint. Last year, therefore, being the tercentenary of this grand old man, the Mitsui family built a new shrine to his memory at Shimogamo in Kyoto.

Henceforward the family history is more easily followed. Takayasu's eldest son was Sokubei and it was in his lifetime that the family began to live at Matsu-zaka in Ise and took up business. He died in 1633 leaving four children of whom the eldest opened a shop for the sale of dry goods and silks in Yedo. This shop existed till the middle of the eighteenth century.

Hachirobei, the youngest son of Sokubei lost his father when he was still very young and was brought up by his mother, a very intelligent and capable woman. He came to Yedo when he was fourteen years old and worked as apprentice to his brother till he was twenty-eight. He then returned to Ise and engaged in money transactions for more than twenty years, during which time he underwent the training necessary to fit him in later life for the fulfiling of his duties as a merchant prince.

At this period Kyoto was the residence of the *Mikado* while Yedo, where the *Shogun* lived, was the seat of Government and the Eastern Economic Centre of Japan. The Western Centre was, as at present, at Osaka, twenty miles from Kyoto.

Now Kyoto was famous in those days for the manufacture of beautiful Nishi-Jin brocades, and it was during Hachirobei's life that this manufacture came to be fully developed. Most of the Kyoto merchants, as also those of Yedo, like Hachirobei boasted of Ise as their native place. Under this influence, therefore, he opened in 1673 a large shop for buying in Kyoto and another for selling in Yedo. As one of his ancestors had at one time held the title of Lord of Echigo he called his shop Echigoya.



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Ten years later this shop in Yedo was removed to its present site at Suruga-cho. A small money-exchange business which had been previously established in Yedo was removed next door. The site of the present building is the same but the old structure has given place to a far more imposing edifice built in the most approved modern style and possessed of noble proportions.

In this shop, the same year, was originated a method of business entirely new to Japan, namely:—"Cash Down at Fixed Prices"—Till then in all shops customers had been in the habit of paying at stated times or just whenever they could. Accordingly merchants in quoting a selling price had to make allowance for bad debits, and charge interest on long standing accounts. But the new method changed all this and thus made it possible for goods to be sold much cheaper. Moreover, goods previously had always been sold in bulk: now set in an era of 'piece goods', and customers at the Echigoya found it far more convenient to buy just the required amount than to be saddled with more than they could hope to use before it was spoiled.

The Echigoya at once became immensely popular and customers crowded to the store in such numbers that gradually other merchants took up the idea, and the words Gen-Gin (Cash down) *Kakene-nashi* (Fixed Prices) were to be seen on boards in every shop in Japan.

Surugacho in those days was supposed to be the best point in Yedo from which to view Fuji-San, so that the Echigoya, if only for that reason, became one of the centres of interest; and the building has been the subject of more than one picture painted by Japan's most famous artists.

The business throve vigorously and there were soon two branches in Yedo, three in Kyoto, and one large one in Osaka. In 1687 they were honoured by being appointed purveyors to the Shogun.

The Mitsui money exchange business above mentioned proving a success, similar exchanges were founded at Kyoto and Osaka. A proof of their success in this line is to be found in the fact that they were entrusted in due course with all the financial business of the Government, the *Daimyo* of Wakayama, and others. In 1691 they were appointed to superintend the transmission of monies, between the Osaka Treasury and the Government at Yedo, which was accomplished by what may be called a "Cheque-System". The carrying on of such work for the Government by a private firm had never before been attempted but the Mitsuis continued to engage in it until the end of the Shogunate. This appointment by Government and the cheque-system may be regarded as two of the most important events in the economic history of Japan. Since those days the Mitsui House has been the means of supplying capital to many a business firm and company, either to make a start or to stave off disaster. Such was the origin of the Mitsui Bank.

In those days foreign trade was carried on only in Nagasaki, nor even there were Japanese merchants permitted to deal directly with foreigners. At that port there was a company of merchants who were specially privileged to buy imported goods. Japanese firms therefore kept agents there to buy goods from this Ring. The Mitsui shops used to sell foreign goods in the seventeenth century to some extent, and early in the eighteenth they established an agency at Nagasaki which kept them supplied with foreign woven fabrics and other products in large quantities. This business, after passing through several changes during the Meiji period, became the Mitsui Bussan Kaisha.

Hachirobei who had thus begun the business, had fifteen children, and with his wife Jusan paid great attention to their education, giving them a complete commercial training. All these children afterwards did business in the various Mitsui establishments, and became united later on as one company; a system which although quite novel to Japan held its own through several decades, still exists, and will do so forever. In this

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THE MITSUI COMPANY'S BUILDING

INTERIOR OF MITSUI BANK

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THE NEW MITSUI
STEEL AND GRANITE
OFFICE BUILDING

AN OFFICE WITHIN

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respect they much resemble the Rothschild family so famous throughout the world.

The present head of the family is Baron Mitsui Hachiroemon (fourteenth of that name).

There are ten other branches of the family but all are combined under the one name Mitsui. In 1722 Hachiroemon, first of that name and eldest son of Hachirobei, was the head of the family. In accordance with his father's dying wish he draw up a family code, and left it for his descendants to study and preserve. The whole organization is based upon this code, the spirit of which, though modified to meet the Exigencies of Modern Law, remains to this day. There is no other such organization in Japan.

The business of the House has undergone several changes since the Restoration. The banking business which it carried on for the Shoguns was continued on behalf of the New Government. In 1871 (fourth year of the Restoration period Meiji) they issued, by Imperial command, government paper money, and in 1876 became a recognized bank, the Mitsui Ginko of to-day.

The trading business carried on at first separately at Nagasaki became incorporated with other parts of the great whole in 1876 under the name of the Mitsui Bussan Kaisha.

The Suruga-cho shop carried on business in the same way until quite recently when it became a joint-stock company called the Mitsukoshi.

In 1889 the family bought from the Government the extensive coal-field of Miike and began to work the same as the Mitsui Kozan Kaisha.

This also now forms part of the present great combination of the Mitsui Bros.

The above narrative of the Mitsui, though very brief, sets forth clearly their business instincts as well as the great influence they have exercized over the economic history of Japan. Another point also has been demonstrated: how very highly the credit of the house is thought of throughout the organization. It is noteworthy that in a country where military fame is most sought after this one family should have existed for so long a time purely as merchants. That there is no other example of this in Japan is the proud but not empty boast of the House of Mitsui. The history of the house of Mitsui is the economic history of Japan.

The old Mitsui Exchange House recently reconstituted as a joint stock bank under the title of The Mitsui Bank, Limited, is one of the oldest and the largest institutions in the Empire of Japan. It has grown out of the Mitsui Exchange House founded at Kyoto, Osaka and Yedo (now Tokyo) by Takatoshi Mitsui over two centuries ago. The celebrated financier invented and organized for the first time in Japan a special banking system, and this, be it remembered, was done when the knowledge of banking or bills of exchange was entirely lacking in our country, and when in England the business of modern banking was first introduced by the new fashioned goldsmiths or bankers in London. It is to be noted that the Bank of England which has been the principal bank not only in England but in the whole world, was projected by William Paterson and incorporated in England just three years after the appointment of Takahira, the eldest son of Takatoshi, by the Tokugawa Shogunate as its Exchange Comptroller in 1691.

With the Restoration of Meiji, an important epoch was opened in the history of the firm. While the new government under the direct control of the Crown was in process of consolidation, the Mitsui acted as its principal financing agents and it was in a great measure due to this that the country was enabled to bridge over a great crisis with which it was then threatened from within and without.

In 1871, three years after the Meiji Restoration the firm was authorized by the government to issue convertible notes amounting to three million *yen* and subsequently the Hokkaido notes for two and a half million *yen* also. At that time, the Mitsui Exchange House had already been projecting the

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transformation of its institution into a central bank of Japan, but in the meanwhile, the government adopting the American banking system, the National Bank Act was promulgated. In 1872, the First National Bank was established at Tokyo, and the Mitsui became its principal share-holders. Thus although the Mitsui had to abandon their project, they never ceased to be a prominent power in the financial dominion of the country. In 1876, the Mitsui Bank was organized upon a joint stock system, having revised and enlarged not only the original business of the Exchange House, but also its general banking transactions which were increased to a vast extent. In 1893, by the enactment of the Commercial Code it was remodelled and made an unlimited liability concern.

The financial development of late years has necessitated the reconstitution of this partnership as a joint stock company to meet the requirements of the present situation. Thus, from November 1st., 1909 it was transformed into a joint stock bank under the tilte of The Mitsui Bank Limited, in the same place of business and under the same management as before with a fully paid up capital of Twenty Million *Yen*. The great improvements made of late in the management of the Bank have more and more strengthend its foundation, and have given it a distinct position and unrivalled credit, and it stands foremost amongst other Japanese banks in the magnitude of its business. By means of an ample reserve of liquid assets the bank is enabled at all times to meet the demands of depositors and to protect its own safety in case of emergencies. The striking growth of its deposits since 1904 is an ample evidence of its credit and fame.

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## O FURIOUS WIND

O furious wind

To which the tall trees bow

And foaming waves rise high :

Touch lightly thou

The grasses and the flowers

Nor harm the fragile butterfly !

*Don C. Seitz*

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# ARE ORIENTAL AND OCCIDENTAL RACES MUTUALLY EXCLUSIVE

By DR. J. INGRAM BRYAN

WHETHER or not truth demands an affirmative answer to this question is fast becoming a matter of supreme interest in the sphere of world-politics, and an affair of vital importance to the peace of mankind. If the racial barrier is forever to raise its unamiable frown on the brow of humanity, what is to become of civilization's boasted brotherhood of man and its consequent comity of nations? Human solidarity and the union that is strength may then be regarded as but an empty dream. To this there can be no alternative, if, as some allege, it be a well established fact of experience that oriental races, comprising though they do, the greater portion of mankind, have proved fundamentally averse to western civilization, and wholly incapable of ansimilating the ideals and customs of the occidental nations among whom they desire to dwell.

Nor is it essential to a solution of the problem to raise the question of complete assimilation in regard to customs and ideals; for the people of Japan and China do not demand of occidentals a renunciation of civilization and citizenship before permitting them the right of immigration. For reasonable reciprocity justice demands no more than that mutual toleration to be expected of human beings entitled to the rank of civilized nations. Though socially we have proved impervious to every oriental advance, the nations of the east have never complained of our lack of sympathy with their civilization, nor have they ever sought our ejectment purely on grounds of incompatability with their ideals. They have hated us frankly as aggressive barbarians, but they raised no strong objection to us till we began to interfere in their politics and to impugn their sovereign rights. When the first Europeans arrived in Japan some four hundred years ago they were received with all due respect, accorded every accommodation for the prosecution of trade and the propaganda of religion, and met with no molestation till they commenced to meddle in politics. We have always given orientals to understand that we failed to appreciate their political ideals and regarded their civilization as inferior to our own. Yet in the face of no precedent we have expected them to assume the superiority of our ways, and even of ourselves, and to accept our attitude towards them without question. Notwithstanding this overweening selfconfidence on our part, the oriental nations have always been ready to meet us more than half way; and more generous still, they have already absorbed our ambitions and assimilated our methods so thoroughly and extensively as to threaten to outdo us fairly in the fields of competition, which in itself is the best disproof of our contention as to their inability to appreciate our civilization and assimilate our morals.



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While it may be that there are certain races on this earth that could not reasonably be expected to assimilate with certain other races of widely divergent qualities, it is safe to say that no sane mind would advance this argument as to the Japanese and the Anglo-Saxon peoples. The fact that the best of them have amicably commingled in poltics and trade for the last fifty years, is, in itself, a sufficient ground for hope. We venture to hold that on the basis of a common experience and an equal degree of familiarity between Anglo-Saxon people and certain Europeans, and a similar condition in relation to Japanese, the Anglo-Saxon will find it easier and more pleasant to feel at home with the Japanese. Those whose long residence among both peoples has made them familiar with the inherent characteristics of each, are at any rate less positive for a negative reply to the question with which we set out; and in the end these may prove safer judges than those more remote from experience, or tainted by labour or racial prejudice.

Practically it may be assumed, *a priori*, that no nation can afford to permit its international relations to be affected by the narrow prejudices of a small section of its people. Of course the fact cannot be ignored that both prejudice and selfinterest have to be taken into account in matters of diplomacy; but the policy of all the greater and more humane nations is to compromise in regard to non-essentials and remain unbending as to vital matters. So far the question of immigration has been treated to a large extent as a non-essential, by both America and Japan. How long it can remain so relegated, is a question of increasing importance to large numbers of persons in the orient.

Admitting for the moment that national and social selfinterest is at the bottom of the present anti-Asiatic agitation, we may ask whether this attitude can be justified merely on the score of a desire to limit the degree of industrial competition? True, this phase of the question, if duly considered, opens the way for a still more extended disputation: to controvert it would strike at the root of the most treasured commercial policies of America and even of Japan herself. In these two countries high Protection is as rife in regard to labour as to merchandise. A wholesale migration of foreign labour to America would not create a greater consternation than it would in Japan: in fact Chinese labour or Korean labour, it is safe to say, would not be tolerated in Japan to the same degree that European labour is tolerated in America. It is in both countries simply a question of Protection, and every country claims the right to regulate its own protective policies, though, it is well to remember, not without due respect to other nations. When Japan attempted to regulate her commercial tariff independently of Great Britain recently the effort was futile and negotiations proved imperative. Likewise America and Japan have arrived at mutual agreement with regard to immigration. But the agreement is not satisfactory to the people of the orient. Neither are the high protective tariffs obtaining in America and Japan. The immigration question is a personal matter, however, and will not submit to the degree of personal interference prevailing with regard to goods and chattels. Though historically and economically it can be shown that restriction of competition, whether in labour or commerce, never does more than to benefit one class at the expense of another in the community so protected, yet some nations will always be found acquiescent to the wishes of the class most benefitted, especially if they be powerful, provided the sufferers are not strong and intelligent enough to urge an effective objection. The exclusion of Asiatic labour may mean higher wages for the occidental workingman, but the latter will neither be happier nor better off than he would otherwise be; and his abnormally high wages will mean increased cost of production as well as increased cost of living for all classes of the population.

But, as has been suggested in the question of tariff, the rights of those discriminated against cannot be altogether ignored in a question of this kind,

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and especially in regard to a question so far-reaching in relation to international intercourse and general inter-racial association. While the more intelligent classes duly weigh and understand such questions, it is almost impossible to convince the average oriental that western discrimination against him is not inspired by unpardonable racial animosity. Indeed this view must appear in some degree logical, even to some occidental citizens, so long as European immigrants are immune to restriction. To impose on the oriental immigrant a degree of exclusion which the European is able to escape, in his mind at least, at once removes the question from the realm of competition to that of race. This fact should somewhat soften the severity and sweeten the acerbity with which some impatient occidentals regard the hesitation of the orient to accept our point of view. When the question of oriental exclusion first appeared, the Japanese, who must be reckoned among the most far-seeing as well as the most highly civilized of oriental races, found it so impossible to reconcile the ground of complaint with the conditions actually prevailing in the west, that they sent a special commissioner to make exhaustive investigation at first hand, and to report to the Imperial Government, so as to enable the puzzled authorities to understand apparent inconsistencies.

Not only is there this aspect of the question, which renders the Anglo-Saxon nations disposed to discriminate against oriental in favour of European immigration, but there is the implied admission that somehow western civilization is incapable of assimilating oriental races. To complain of indigestion from a surfeit of oriental immigration, while freely imbibing the murky potion from Europe, seems to the oriental very much like straining at a gnat and swallowing a camel. The presence of the negro in America, and in various British dominions, though fraught to some extent with menace to existing civilization, has on the whole tended to prove the capacity of Anglo-Saxon peoples to receive and deal amicably with immigrants wholly diverse from themselves. Why then should they evince so marked a measure of reluctance in welcoming an influx of new blood from China and Japan? The Anglo-Saxon peoples are the greatest missionary countries of the world. But missionary work can be accomplished cheaper and with more expedition through immigration than by despatching messengers abroad. Some measure of restriction to immigration, is, of course, necessary: the crowd must be requested to go through the gate, and not to swarm over the fence; but it is the almost absolute exclusion of the oriental immigrant that is so much objected to in the Far East, resulting as it does, in the discrimination in favour of Europe.

Historic sociology as well as anthropology abundantly shows that humanity, like the ocean tides, is unceasingly in flux and flow, ever refusing to abide by artificial limitations: it purifies itself not by protest or rejection but by acquisition and absorption in the central whole. Wherein lies the strength of the Anglo-Saxon race, if not in this historic ability to receive new blood, to increase by accretion as well as expansion from within, and to rejuvenate its life currents from all human sources, till it has become a blend of bloods, the most cosmopolitan and representative of races. Had Britain been unable amicably to receive and effectively assimilate the Angle, Jute and Saxon, the Dane, the Norseman and the Norman, not to say anything of the ever ceaseless flow of new and virile streams from Frank and Teuton, which time cast upon her shores, there could have been no Greater Britain, nay, nor even a Great Britain. Indeed is not the enormous numerical and industrial expansion of the United States but a proof in itself that harmonious immigration is the very life of nations. In that country, and on the vastest scale ever known in human history, we behold a people that may be regarded as a new race in evolution; and when that marvellous and unique process is accomplished the world will see a race that comprises the essence of Europe and Asia, the voice of no one race being absent from the great final chorus of

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achievement, but all uniting in that one word of proud and portentious import, America.

Any reasonable length of residence among the immigrants of the United States will easily convince an observant and sympathtic witness that if America can absorb, and is actually now absorbing, the best and worst of Europe, she can hardly afford to draw the line at Asia. "Better fifty years of Europe than a cycle of Cathay", is quite a conditional averment of the poet: it depends altogether on the motive that dominates the cycle, and the ideas that control the race. Asia may be more a warning than a guide to the west as regards some things, but as possessing fine material for new and enterprising nations, she is far superior to Europe. What half-a-century of Europe has ever displayed the marvellous capacity for reform and advancement that Japan has shown in the last fifty years? What western nation has ever accomplished so radical a revolution with such little bloodshed and in so short a time, as have the Chinese? If the west is to prove its ultimate superiority to the east, it must be done by revealing a capacity to welcome and absorb the Asiatic contribution to human evolution.

Asia, be it remembered, has been the germinating ground for most of the great and all-prevailing ideas of history; and Asia has still probably greater potentialities for soul-revelation than the more materialistic west. To the east the world owes its greatest religion, its greatest book and much of its deepest and most humanizing thought. Western superiority, so far as it exists, has consisted chiefly in the possession of a more practical genius for colonization and government, and in the direction of moral and altruistic achievement. Somehow or other there has been a dominating, aggressive and impulsive factor in our civilization that has enabled us to bring to greater fruition the ideas the east has taught us, while the regions whence these ideas emanated, have sunk back into the lethargy of ages. We have been, as it were, the hotbeds in which they planted their seeds of new conception to see what would come of them; and now that the ideas have proved fruitful, the fruit must be shared with the planters. How can we better extend the right hand of fellowship to the mother of civilization than by offering her children welcome within our borders and a place at our board. If the Anglo-Saxon peoples are either unable or unwilling to rise to their duty in this matter of hospitality, it is vain for them to hope that it can better be done by sending messengers to the east; for if we are afraid of being demoralized by an overwhelming flood from the east what is to become of our drop in the ocean which we stingily contribute for the enlightenment of the hosts of Asia?

One of the leading arguments propounded against Asiatic immigration is that the respective races are so absolutely divergent in morals, ethics and the ingrained habits of centuries, that they are incapable of mutual comprehension and sympathy, with an uncompromising clash of motives and ideals, that renders impossible any basis of mutual intercourse in a common civilization. But is this the calmly considered conclusion of those placed at the point of closest contact with the races concerned? Evidently not! Missionaries and others well qualified to weigh justly moral questions of inter-racial import are almost unanimous in the opinion that there is no objectionable difference between good men of the same class in either race. The principles of good men are essentially the same everywhere. An educated Chinese or Japanese of high moral character has no difficulty in associating on equal terms with the same kind of man of another race. The only impassible gulf between nations, as between individuals, is character. Therefore the only divergence entitled to serious consideration is not race at all, but the moral and spiritual condition of the classes attempting association. Now if imperfection of character is the only menace to a mutually beneficial intercourse between races, the question becomes much more simplified; for the difficulty is not absolute, as some innate race defect would be, but remediable, and therefore in no way insuperable to

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good civilization. In brief, when the east and the west fail to mingle with peace and profit in the common occupations of life, it is the result of moral and spiritual deficiency in one or both parties to the dispute; and, consequently not because of any worthy reason or necessary cause. Noble ideals and worthy motives never clash in society; these are independent of race, colour and clime. At least, such is the experience of those that have lived longest among races of every hue. Both are human; the causes and factors inimical to wholesome social intercourse are common to both; and since the defects of both grow out of the same root, the remedy for both must be the same, as both have proved themselves equally amenable to right motives, habits and ideals.

Hence it goes without saying that immigration laws can never solve the difficulty of incompatibility of racial association in the realms of commerce, industry and human brotherhood. Races of varying colour must mingle in all of these ways if they are to live in the same world, a world where distance between the units and races of population shrinks as enlightenment grows The only possible ground upon which the Asiatic and Anglo-Saxon races can associate with mutual benefit is that of a common moral ideal; and that not the lowest, but the highest that evolution has achieved; for it is a fact of experience that good men of divergent race find it easier to get on together than bad men of the same race. Let Japan and the United States devote more of their intellectual, moral and financial strength to the promotion of moral education among all classes, and the time will not be far distant when the clouds of blind prejudice and racial animosity will disappear, the subtle and insidious color line vanish, and wilful moral defection be the only cause of objection.

In the presence of high moral and spiritual education that forbidden boundry, the color line, will vanish for ever. In the realm of character there never has been and there never can be a color line. The gentleman of China, Japan or India meets the gentleman of England or America on equal terms without a thought of complexion or stature. Kipling may know a deal about the white man's burden, but when he declared that "East is east and west is west, and never the twain shall meet," he confessed his ignorance of the east. By an accident of the world's history it has happened that the fairskinned nations have for some time past been foremost in the work of invention and the extension of civilization, and they have been imposing law on a chaos of dusky tribes. But we have only to look back a few centuries to find the swarthy Romans in the same way working for the yellow-haired barbarians of Europe. But the Romans had too fine a sense of manhood and humour to try to build empire on tints and complexions Among all colours the true patriot and the true gentleman can be found; and these are but an earnest of what the whole may be if given a chance. What a heterogeneous mixture of colors is the population of America to-day! From the pale and drab Scandinavian or the rufous Gael, through nondescript Englishmen and Frenchmen, through ivory-tinted Italians to the embrowned fishermen of Calabria, through olive-dark Greeks and Armenians to Persians and swart Arabs, through the brown dwellers of the Ganges to the black-skinned African, what infinite gradations of color are to be found blending into a vast racial unity without perceptible break!

Why then do the Anglo-Saxon nations shudder in the presence of the Asiatic? Education in America, Canada and Australia is making extensive strides, and its quality is fast improving; and while it enables the cummunity to receive and absorb the European of however varying a complexion, it is yet incapable of dealing with the men of Asia. The human contribution from Europe is more easily assimilated because it is the offspring of a less virile and aggressive community. But men like the Japanese have a racial individuality not soon lost in the maelstrom of American immigration. But who is to say that the effort to absorb and harmonize the teeming output from

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the east, may not result in the development of a still more potent national life? I have lived among immigrants in America from all countries, people from every part of Europe, and people from China, Japan and India; and I have no hesitation in believing that, on the whole, the Japanese immigrant as a workman, and a man of clean habits, is superior to the immigrant from Europe. The very act that in western labour circles there s no fear of the man from Europe ndicates a belief in the superior capacity of the Japanese, who, after all, is feared not because of his had qualities but because of his good ones: for his preeminent efficiency in the sphere of labour. The hope of immigration, then lies in the approach to a more common ethical ideal. Japan must combine with the Anglo-Saxon nations in laying weighty emphasis on moral and religious education. When both east and west are consecrated to a common good, their people will be brothers, and intercourse will be free and unrestricted.

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## MAGNANIMITY

Kuni no tame
Ada nasu ada wa
Kudaku to mo
Itsukushimu beki
Koto na wasurezo!

You ought, for love of country,
Your enemy to beat;
Yet not forget humanity,
But love him in defeat!

Literally: For the sake of country, injure the injurer, yet don't forget to love him! Composed, as it was, during the war with Russia; this poem shows the true spirit of Bushido felt by the Emperor toward the enemy.

By His Majesty the late Emperor,
Tran. by J. Ingram Bryan

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# THE KOKINSHU

By ARIEL

II

ANOTHER name of illustrious rank in the realm of poetry, who had a hand in the compilation of the *Kokinshu*, was Tomonori, secretary of the Imperial household. His early death, shortly after the completion of the anthology, lends a pathetic significance to the sad minor of his lyrics, one of which, being regarded as a masterpiece, we here insert. The poet revels with his fellows in the happy time of spring, than whose flowers and light, there is nothing more calm and cheerful; but in the midst of it all, why should the falling blossoms point to death and decay? The heart of the poet loves above all else, peace, beauty, and perfection, but the dissolving blossoms under the cherry trees break his dream of peace and point to disintegration Ah, when everything in nature is a dream of unmarred beauty, why should the fair and tender cherry alone break the divine spell? O heartless fair ones, it is you who indicate the vanity of all human wishes, the thorn beneath all beauty, the pain that clings to all desire!

Hisakata no
Hikari nodokeki
Haru no hi ni
Shizukokoro naku
Hanagno chiruran

O flower of the gentle cherry
When Spring is all so blithe and merry,
Why heartless shouldst thou only break,
And make my heart with sorrow ache?

The grave and solemn manner of Tomonori is again revealed in another example of his verse for which we find space. Here also he evinces his attitude to nature: its living, animate forms, as well as the beauty of its trees and flowers. The scene is a wet night in May. In Japan the May rains are called *samidare*, as they are usually a drizzle, making nature look lonely and pensive. But far out of the dreary night comes a cry, breaking the distance and the dark, with a thought of life and pathos.

Samidare ni
Mono omoi oreba
Hototogisu
Yobukaku nakite
Izuchi yukuran!

A drizzling night in May!
To heavy thoughts a prey—
When hush, hark!
Out of the dark
The cuckoo's call comes crying—
I wonder where she's flying!

Tadamine, another of the Imperial commissioners engaged in the editing of the *Kokinshu*, and himself a leading poet of the day, allowed some of his verses to be incorporated in the new national collection. Beginning life as a nobleman's attendant Tadamine worked himself up to a position of trust in the Imperial favour, and was finally an official in the Imperial Court. Biographically very little is known of him, but that he had the soul of a poet coupled with a genius for giving it literary expression, is undoubted by all familiar with his poems. Tadamine bases his poetic fancy for the most part on nature, but it is nature interpreting humanity.

Miyoshino no
Yama no shirayuki
Fumiwakete
Irinishi hito no
Otozure mo senu!

Yoshino's heights are white with snow,
And thither my love is faring;
O colder, colder sinks he low,
As if no heart were caring!

Those who have read our sketch of the life of Yoshitsune in a recent number of the JAPAN MAGAZINE will remember that in the mention there made of the fair Shizuka, consort of Yoshitsune, it was shown that when the heroine was brought captive before Yoritomo and commanded to sing, she rendered an adapted form of the preceding stanza, much to the displeasure of the famous shogun. It is an indication of how the



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ladies of that time were familiar with the leading poets. Tadamine well keeps up the reputation of the period for amourous poetry, a specimen of which follows. In this poem the author avers that to him the height of Elysium is to wake up in the midst of a love-dream. The consummation of bliss is in awaking before the dream is finished. It is, of course, impossible to convey by translation the felicity of diction and the delicacy of thought suggested in this tiny love-lyric bursting so spontaneously from the heart of the poet. There is a delicious ambiguity in the verse; so that one does not know whether the reference is to a dream as commonly understood or a reference to love's own sweet dream;

Inochi ni mo
  Masarite Oshiku
Aru mono wa
  Mihate-nu yume no
  Samuru nari keri,

Of all dear things the dearest,
Of all sweet moments sweetest—
  The soul of all to me is this:
  To wake from love's unended kiss!

Another of the more excellent of the poets appearing in the *Kokinshu* is Fujiwara-no-Toshiyuki. He was especially distinguished for his felicity of diction and his warmth of feeling, each of his diminutive lyrics being a veritable heart-throb. Belonging to a somewhat earlier period than Tsurayuki, he was a contemporary of some of the masters represented by the *Rokkasen*. To the Japanese autumn is a sad season, portraying the inevitable cycle of disintegration and decay pertaining to all created things; and this idea is finely suggested in the example next given. This gem of verse has about it that genuine appeal to nature which all have at some time felt. The poem turns on the question as to when autumn begins. Who can discern the strange insistent beginnings of decay? In death nature is richer in colour and fairer in beauty, as if to defy the cold and silent thing men call death. No: we know not just what moment autumn sets in. It is invisible to the eye; but one may *hear* it and discern it in the wind. Here is a touch of nature that no poet with which I am familiar has so delicately suggested nor so well expressed, not excepting the whole range of English literature. One must say as much, especially when the translation does so little toward bringing out the beauty of the original:

Aki kinu to
  Me niwa sayaka ni
Mienedo mo
  Kaze no oto ni zo
  Odorokare nuru!

When Autumn appeareth
No eye can divine;
Its wind he who heareth
Discerneth the sign!

Hereafter the examples selected from the *Kokinshu* are taken from among those associated with the name of no particular author. Like similar compilations made in England during the early part of the Elizabethan period, they represent poets whose work was circulated in manuscript without the name of the author, this being well known to the friends passing the much prized manuscripts from hand to hand; but in after years, when the friends of the poet, like himself, had passed away, the name of the poet was forgotten, though he being dead yet uttered his message.

The next poem, like the last one quoted, has reference to the rich, sad season of autumn. Autumn suggested not only the decay behind all colour and beauty, but the sorrow that clings to all desire. In Japanese poetry the moon always appears as a fitting symbol of this pain of unsatisfied longing. When the poet contemplates the pale autumn moon he realizes not only his own loneliness and sorrow, but the universal sorrow of mankind. This pessimistic attitude toward nature is probably a Buddhist idea; though no one can deny that it has not in it something of a universal note. Nature has little gospel for man. Nature can exercise neither judgement nor mercy, and knows no forgiveness. Nature provides no balm for human sorrow and unrequited labour. For all such essentials of an optimistic outlook on life, man must appeal to something higher than nature, the supernatural.

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## SOME FESTIVALS OF MARCH

BY F. YAMAZAKI

IN healthful reaction against the pessimistic trend of oriental religion and the fateful stress of life and circumstance in a land where the majority are poor, the Japanese have always been prone to find vent for a naturally optimistic temperment in numerous festivals and other happy national occasions, every month being allotted its due share. According to the old Chinese custom the date corresponding to the number of the month was usually celebrated as a festival, a reminiscence of which is seen in the fact that Japan still observes the fifth of the fifth month as the Boy's festival and the ninth of the ninth month as the festival of the Chrysanthemum. Likewise the third of the third month is a festival, the origin of which, though obscure, seems to have come from the Chiness custom of setting apart that date for the expulsion of evil spirits from the household, the scapegoat used in this case being a doll to which the sins and evil spirits of the home were transferred, and the doll then thrown into a stream, carrying away the evil of the family. In Japan the observance took on quite a different aspect, soon transforming itself into what is known as the Girls' festival. Like many another Japanese custom it may have been the result of a compromise or a commingling of the new with the old; for we find that in the time of the Emperor Sujin (27–6 B. C.) there was an annual doll festival wherein young girls participated, and this, uniting with the imported 3rd-of-March festival of household purification, from China, became what is now the Girls' festival of Japan.

There is a regular set of dolls for this festival, which is one of the great annual events, significant to every girl of the Empire; and on the day previous to the 3rd of March the dolls are all properly dressed and set in order in the *tokonoma*. Each doll represents some historic character of the nation, and the *Hina* festival, as it is called, stands for something vital in domestic life. The supreme character among the dolls is that known as *Dairisama*, together with *Kisaki*, the two representing the Emperor *Dairi* and the Empress *Ohinasama*. These are taken as the typical couple of a happy national household. Next to the Imperial couple comes the *Sadaijin* and *Udaijin*, representing age and youth respectively, each bearing weapons ready for the fight of life. These are all dressed in



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splendid costumes of ancient period, and are in themselves beautiful creations of the carver's and costumer's skill. There are also three Court ladies in exquisite white robes, with crimson *hakama*, or divided skirt; and all are accompanied by five beautiful boys playing music. Then come three servants, also in ancient dress, one bearing the Imperial shoes, the second an umbrella and the third some baggage. The doll collection may be enlarged by the addition of *Kami-Hina*, representing the gods, but these are usually made of paper and dressed in the same material, not being at all comparable with the Imperial dolls. The dolls range in stature from five inches to twelve. They are carefully made by artists skilled in the carft, and cost from a few *yen* up to hundreds or thousands, accroding to the quality and the artist. The doll-personages comprise but the smaller part of the outfit; for there are numerous and often expensive and complicated accessories, such as household furniture, wardrobes and bureaux for taking care of the dolls and their costumes. The eating utensils alone are some thing to see.

On the festival day the dolls are all in place in the most honourable portion of the chief room, and food is placed before them in a reverend manner, since they represent the spirits of the past. The making and ordering of the food is a matter of profound convention and careful arrangement, as various qualities and colours are essential and the manner of service is intricate and *de rigeur*. Peach blossoms, which are usually out at that season, are placed in decoration on the doll stand. The oldest girl is the queen of March, and she invites all her girl-friends to the festival, and offers them white saké to drink the health of the ancestral spirits, and has them admire the fine array of beautiful dolls. In the evening the doll apartment is lighted with fancy candles, the reflection on the strange figures and fair peach blossoms being regarded as very beautiful. Some of the fair guests partake till their cheeks resemble the tints of the blossoms, and the picture is then regarded as having reached the height of perfection.

The significance of the event is probaly beyond the appreciation of the average foreigner, but it is of profound import to the Japanese family. First of all it stands for the worship of the Imperial Family, and the setting forth of the Emperor and Empress as the ideal couple of the nation. It also impresses on the girlish mind the importance of a pure and happy household, and how far artistic dress and womanly deportment go toward producing this desirable achievement. Elegancy and modesty in speech and action are the outward forces of the festival; while devotion to character and the honour of the ancestors is its inward moral import to the maidens of Japan. In fact the whole festival is a moral, artistic and technical lesson in household management. The importance and universality of the festival may be inferred from the number of shops that thrive in Tokyo by catering to the needs of the august dolls of the Girls' festival. There are shops that grow prosperous simply by pursuing the craft of making tiny swords for *Dairisama*, the Imperial doll. It is a weapon very deftly and cunningly formed, and is a masterpiece of art in itself. The prices of individual dolls depend on the richness of their costumes.

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THE HINA FESTIVAL: DOLLS IN ORDER OF RANK.
*La fête des poupées. Das Puppenfest.*

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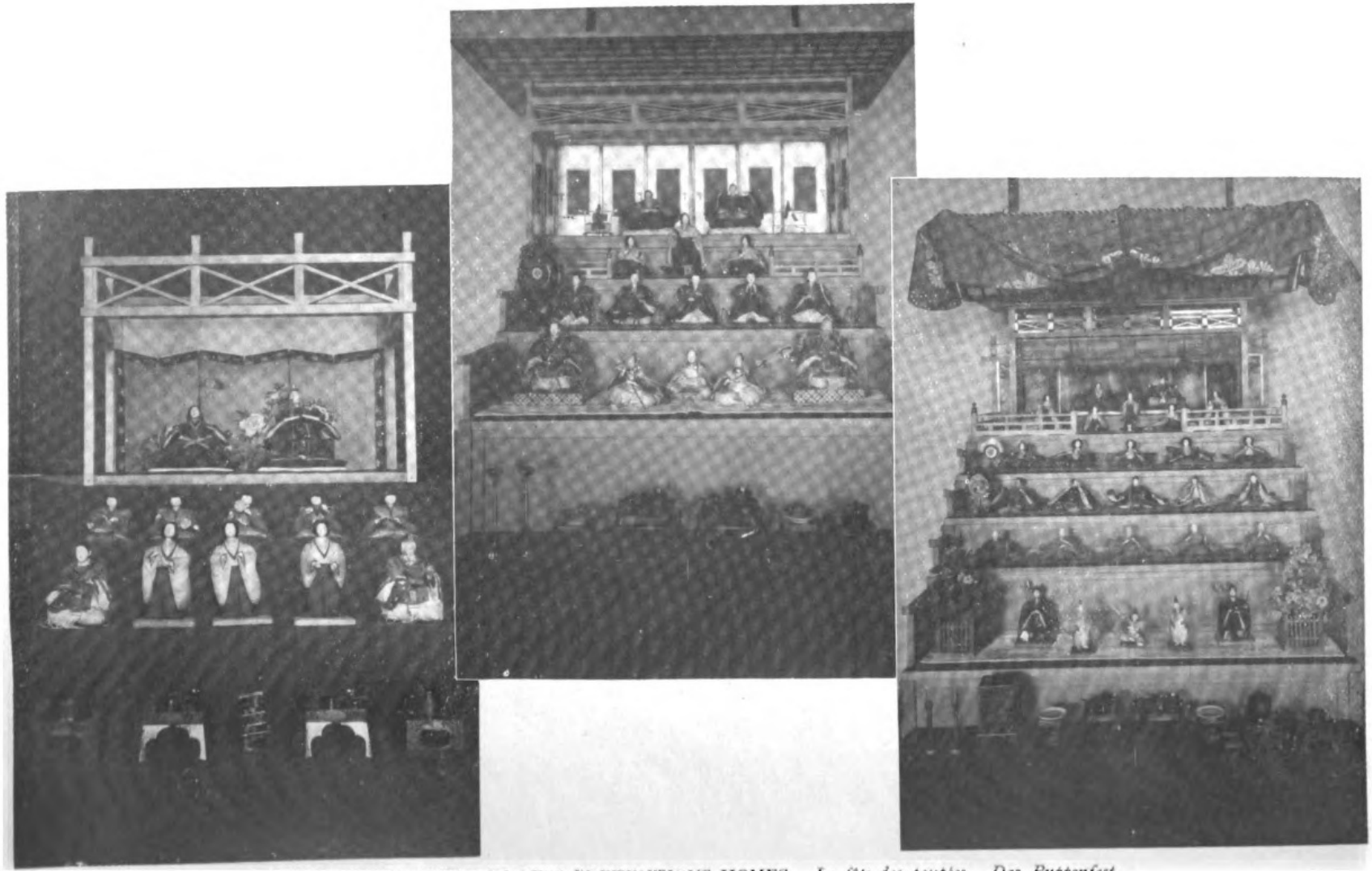

THE DOLL FESTIVAL IN LESS PRETENTIOUS HOMES. *La fête des poupées.* *Das Puppenfest.*

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It is usually from 3 to 5 *yen*; but those in the style used in the Imperial palace would cost as much as 25 *yen* each.

Another festival of March is that known as *Kyokusui-no-en*. This is a poem-making contest, in which the guests sit around a small meandering steam in the garden; and after the theme for poesy is announced, a cup of saké is produced, when the first guest takes a sip, sets it afloat on the tiny current, and proceeds to compose his poem. As soon as the cup reaches the next guest, he likewise picks it up from the stream, takes a sip, replaces it without accident if possible, and goes on with his composition; and so on with each guest till the cup has reached the mouth of the diminutive river.

On the 15th of March there is a festival known as the *Umewaka Matsuri* celebrated in the precincts of the Mokuboji temple at Mukojima. Tradition has it that in the tenth century, a child named Yoshida the son of a Kyoto noble, was kidnapped and carried to Edo, where he died; and sepulture was given the unfortunate but beautiful boy by the priest Chuen of the above temple. A tomb was raised over the young Umewaka Yoshida, and pilgrims have ever since gone there on the anniversary of his death to write poems on life's misfortune and the luck of those far from home and friendless. Even dramas have been founded on the sad event, the central figure being that of the poor mother looking in vain for her lost boy, and learning his fate only by the apparition of his ghost in a willow tree along the river bank.

Another interesting festival of March is the *Sanja Matsuri*, which takes place at the shrine of the same name in Asakusa on the 18th of the month. This shrine is dedicated to three brothers, who, in the reign of the Empress Suiko (593–628), went out one day with their nets, and took therein from the waters of the *Miyatokawa* a statue of the goddess Kwannon. The tablets of the three men are taken out in annual procession by the citizens and prayers are offered at the shrine where the recovered stature is set up.

At Saga in the province of Yamashiro there is a curious festival on the 19th of March, known as the *Omi Nogui*, a little temple dedicated to Buddha, and containing a statue only five feet high. The temple opens its doors but once a year, and the chief ceremony consists in dusting the image, which is considered so interesting that crowds gather to witness it. Traditions says that the man who built this temple prayed before its altar for seven days, and that Buddha was so impressed by this consecutive devotion that he revealed to the faithful one the fact that his father had been transmigrated into an ox and was engaged in drawing timber for the erection of the new temple. Henceforward the man became kind to all cattle, especially those drawing timber for new temples, lest he should be slighting his parent; and he thus won the benediction of Buddha. The accoutrements of cattle are rubbed on the statue of the temple in order to bring animals blessing, and it is said that these articles ever after have a pleasing odor in which the oxen delight. Consequently every year when the ceremony of the annual dusting takes place, the people gather to behold the god becoming clean, and then the priest displays the dusty cloth for the devotions of the multitude.

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# CURRENT JAPANESE THOUGHT

## By THE EDITOR

**Our Readers**

We venture to invite our readers to favour us with comment and suggestion from time to time as to what improvements they would like to see characterize the pages of the JAPAN MAGAZINE. While it is naturally a pleasure on our part to acknowledge the receipt of letters from various parts of the world commending our policy and praising our contents, we should also be grateful for hints in regard to those aspects of Japanese civilization and progress upon which the world wants more light. A reader from Kobe says, "I cannot tell you how much I enjoy the JAPAN MAGAZINE; and each number seems to be an improvement on the last." Another from Yokohama intimates that the JAPAN MAGAZINE is most excellent in every way, and that the editor and management are to be congratulated. A prominent French critic writing from Paris assures us: "I take the JAPAN MAGAZINE every month and find it extremely interesting." The manager of one of the leading New York dailies writes: "The JAPAN MAGAZINE deserves to live etc. . ." The numerous applications we receive from abroad for permission to reproduce or translate our articles show an increasing interest in the aspects of Japanese life already represented by our pages, and the extracts and quotations from our columns in foreign reviews indicate a similar tendency. But there is much yet to be done in the way of bringing before the world the life and thought of Japan; and we should greatly appreciate suggestions in this direction from any of our esteemed subscribers. Our pages are of course not open to scavenging, muckraking or mere negative, carping criticism; we are inclined to a policy of construction and international good-will. So many are engaged in the easy policy of fault-finding and pulling down, that there is room for an ambition to strengthen and build up. We believe that the happiness and progress of the human race will be much promoted by inducing a greater mutual acquaintance between the East and the West; and we welcome all suggestion and advice tending to assist us in furthering that end.

**Dr. Mabie's Lectures in Japan**

When Dr. Hamilton Wright Mabie was selected as American exchange-professor to deliver in Japanese universities a course of lectures on American institutions, in return for the lectures given in the United States last year by Dr. Inazo Nitobe, it was felt by most Americans in the Far East that although the choice was an ideal one, Dr. Mabie would labour under a greater disadvantage than Dr. Nitobe in having to face an audience that knew much more about America than Americans knew about Japan. But Dr. Mabie, being a typical example of what Emerson described as the American scholar, soon arose to the occasion with remarkable achievement; for he determined to appeal to the Japanese mind



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by a presentation of that aspect of American civilization about which it knows least, and yet which it should know most, if the two nations are to pursue the paths of peace in mutual cooperation. The distinguished lecturer has framed a course of thought designed to bring before Japan the genius of American life and institutions in a manner never attempted hitherto; and though this must inevitably be an extremely difficult task, involving as it does, an exposition of American freedom and American individualism that to the Japanese mind must border perilously on "dangerous thoughts," yet the essential genius of republican civilization is being presented by Dr. Mabie in a manner and spirit so tactful, sympathetic and graceful that every Japanese recognizes in it the truth spoken in love. Indeed it is not too much to say that amid the many friendly deeds that America has done for Japan, the despatch of Dr. Mabie on this mission of illumination much be ranked as one of the most potent for international amity and mutual understanding. To the educated Japanese Dr. Mabie is proving more than a great scholar, a great teacher and a great prophet: he is the only real master of style in literature and language that the thousands of Japanese students of English have had the opportunity of hearing; and it may not be too much to hope that his visit will do something to create the same taste for English as a literature that young Japan already has for English as a language. Then English will become to Japan not only a means of communication with a great race, but also a means of race-marriage and soul communion. The aesthetically divine qualities of English literature, were Japan once to employ teachers capable of revealing and interpreting them would doubtless be deeply appreciated and assimliated by a highly artistic people like the Japanese; and the influence on the nation's own literature would be profoundly wholesome in content and form. Some of us are hoping that the result will at least be a more general reading of Dr. Mabies's own works in literature, which are written in a style and a spirit eminently fitted to inspire young Japan toward moral and literary beauty. To those of us who for years have been among his disciples as an interpreter of literature, it has been a special treat to hear in the living voice the same qualities so conspicuous in his books: qualities of art and eloquence, of poetry and humanity, and above all that graceful mastery of rhythmic phrase and form born only of the ease of forgotten toil.

**The Antiquity of Japan**

There is an Inari shrine in the town of Okushi, Ibaraki Prefecture, in the compound of which some building operations are going on. The labourers engaged in levelling the ground were digging the other day when they unearthed a large stone coffin. The news was immediately communicated to the chief priest, who sent for the head man of the village. In his presence the cover of the stone coffin was taken off, and inside were found many gold rings and other treasures, such as *kudatama*, *magatama*, and other ancient vessels. Judging from the construction of the coffin, it is 1,500 years old. News of the discovery was forwarded to the local government office, and an official was sent to examine the articles found. The shrine itself is a very ancient one, and in it Kurainetama-no-mikoto is deified.

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It was for awhile removed from the village by the command of Mitsukuni Tokugawa, Lord of Mito, but in 1702 it was taken back to its former site. Some earth was taken from the compound of the great Inari shrine at Yamashiro, Kyoto, and placed under the main building of this shrine with formal ceremony. Since then it had been customary for the Daimyo of Mito to bear the expense for repairs to the shrine, and one of his retainers was always sent as a special messenger at festival times.

**Japan's Foreign Policy**

The return of Prince Katsura to power aroused a good deal of journalistic discussion as to Japan's foreign policy. It is satisfactory to observe, however, that on whatever other points they may differ from one another, all the leading newspapers are unanimous in insisting that her foreign policy should not be aggressive, but should aim at the maintenance of peace in the Orient. The *Tokyo Asahi* is no exception to the rule. Now is the time for Japan to do her best to recuperate her vigor, instead of indulging in fascinating dreams of territorial expansion, and so aggravating the difficulty of her finances. The editor goes on to say that the wars with China and Russia were fought merely in self-defense and that Japan has concluded an Alliance with England and Agreements with France and Russia to insure China's territorial integrity. But it must be admitted that she has her share of expansionists or Imperialists, as well as other nations. The Japanese Imperialists are anxious to find an outlet somewhere in the East for the expanding population of the country. Curiously enough, however, one section of the Imperialists holds views as to the best expansion policy diametrically opposed to those of the other section. The one advocates the establishment of paramount Japanese influence in Manchuria and Mongolia, the other a policy of Southward expansion. The arguments adduced by both parties are plausible enough in their way. The only trouble is that if the Southward-Expansionists had their way, the Navy would have to be enlarged, while the triumph of the Northward-Expansionists would mean the increase of the Army. To carryout either of these expansion policies without paying the least attention to the financial and economic condition of the country, which is anything but favorable just now, would be simply to defeat its own end and ruin the country. A reckless foreign policy should never be tolerated.

**Japanese Emigration to Brazil**

From the details of an emigration scheme, which formed the subject of conversation at a meeting of business men at the official residence of the Minister for Foreign Affairs recently it appears that a Tokyo Syndicate established in 1908 dispatched Mr. Aoyagi Ikutaro to Brazil in August, 1910, to enter into a contract with the authorities of San Paulo, of the Brazilian Republic, for the gratuitous lease of land measuring 50,000 *cho* (one *cho* equals one and a half acres). The local government submitted the bill for the lease of the land to the State Congress in December, 1911, and the bill having passed, a formal contract was signed on March 8th, 1912, by the San Paulo Government and Mr. Aoyagi, who at the same time acquired several privileges in the lease of adjoining lands. It was stipulated that for every fifty families settled, they are to receive from the local Government a prize of 6,500 *yen* and for every hundred families settled, an agricultural experimentural station, a pasture, and a Portugese school established by the State Government, besides the necessary roads and refundment of expenses incurred by the emigrants for their removal from Japan. Against these advantages, the Japanese

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syndicate stipulated that two thousand families would be settled in San Paulo within four years and one hundred within the first year; that it will pay 4,560 *yen* to the State Government as expense for superintendence and 13,000 *yen* before August 8th this year as security for the fulfillment of the contract. The Tokyo syndicate is now under the necessity of transferring its entire rights and privileges to a new company established for the purpose; and seeing that but a short time is left for the completion of the necessary proceedings, failing which the syndicate will have to forfeit its rights, the Premier and other Ministers requested the business men to constitute themselves promoters of the new concern, which request was at once accepted. Mr. Kurachi dwelt on the undesirability of throwing up a contract which the Brazilian Government went to the extent of altering its laws to get confirmed. Baron Kondo explained the highly profitable nature of the scheme, adding that the future development of Japan depended on the extension of her colonies. Mr. Ishiwara Motome, who personally inspected the land, and Dr. Kozai gave useful explanations; and the appointment of an executive committee consisting of ten members brought the meeting to a close.

**The Philosophy of Religion**

A Philosophy of Religion by Dr. Genchi Katō, was published last year, says the *Japan Mail*.

The book, representing many years of study, and worldwide research by one of Japan's greatest modern philosophers, embodies the latest results of scholarship on Comparative Religion. The author acknowledges his deep indebtedness to the great German, French and English authorities on this subject, and in a tone keenly critical and philosophic throughout he explaine scientifically all the facts and phenomena of religion. The numerous discussions, anthropological, psychological and archeological, that characterize its pages, are buttressed by an array of facts drawn from studies of Comparative religion, that would satisfy the most critical doubter. In the introduction Dr. Kato gives an exhaustive account of the founding of the Science of Comparative Religion by such men as Max Muller, Tiele and O. Pleiderer, and its subsequent development. The book is divided into two parts, one dealing with the methods and stages of religious development, and the other with the forms it has assumed. After dealing with natural religion in all its lower phases of evolution, the author takes up the more developed forms and subjects them to exhaustive treatment. A whole chapter is devoted to the naturalism of the Veda; and the development of polytheism among the Greeks and Romans, and the faith of the ancient Aryans and Persians are discussed in the next four chapters. The religious of the Hebrews, Babylonians, Assyrians and Egyptians are all brought before the reader in a most illuminating manner; and the author enters upon an interesting comparison between the theological conceptions of the Aryans and the Semites, the one culminating in Buddhism and the other in Christianity. The creed of the Semites placed a natural gulf between man and God; while the Aryan creed regarded God and man as of the same substance. Nearly half the volume is given to a discussion of the evolution of religious ethics. The classification of religions into the true and false, natural and revealed, is criticised, and religion is defined, making an apt distinction between religion and superstition. In addition to all the western authorities dealt with, more than 50 Chinese and Japanese authorities on the subject are included.

**Influence of Japan on India**

In discussing the indebtedness of India to Japan, an article on the Renaissance in India, in the *Indian Review* for December last says: The needed spark was in the fullness of time forthcoming from the Kingdom of the Rising Sun. In 1904 the world was staggered by the news that the Imperial Navy of Russia was destroyed in the straits of Tsushima by the baby fleet of Japan. The whole of India was agog to hear the news of the war from day to day. Japan finally won and India finally

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awoke from the slumber of an age. The brain was fired and the old conventional Dark Age was broken through once and for ever. At a bound India came into self-consciousness. She became aware of herself: she felt once more the throb of the life repressed by the Dark Age for a century and more. She knew now that it was a great lie which the Dark Age had told her that she had reached the perfection of development and that there was no golden age ahead. She felt that she must go forward and that she could. Her golden age was still in the great future. All the heritage of the glorious past was but an equipment for pressing on to the greater glories of the future. Such life could no longer be repressed. In her former state of vigour India was reincarnated and with a great vision for the future. This then was the great Ranaissance of India.

**The Imperial Coronation**

Now that more definite information has been given out concerning the coronation of the new Emperor, it seems that the auspicious event will take place at Kyoto during the month of November, 1914; and to lend still more glory to the occasion the Taisho-sai, or Autumnal festival, will be celebrated at the same time. As the Coronation will be the most important ceremony held in Japan since the enthronement of the Emperor Meiji, the preparations will be of a most elaborate character and everything carried out on a scale consistent with the dignity of the Empire. Envoys and representatives from no less than 22 foreign nations are expected to be present, and preparation will have to be made for their reception and accomodation, as well as for the enormous concourse of visitors sure to arrive in Kyoto at that time. The selection and making of the Imperial ceremonial robes and utensils will in themselves be a matters of no light responsibility. Certain innovations will probably be introduced to render the occasion more in accordance with modern sentiment than it has been in the past; and this venture also involves the most careful attention of the Imperial Household. Coronation ceremonies in the Japan of the past have been usually in accordance with those inherited from the Court of China; but at the next coronation these observances will be ignored, and everything will be purely after the Japanese manner and tradition. On the day of the Coronation Imperial envoys will be despatched to the various mausolea of the ancestral Mikados to report the event to the spirits of the Imperial Ancestors; but the most important part of the actual ceremony will take place in the *Kashikodokoro*, or Shrine of the Imperial Spirits, where due homage will be rendered the new Emperor by the great personages of State, and the spirits of all past Emperors will be worshipped and besought to lend benediction to the new Emperor and his people. There will also be a minor shrine for paying homage to the Empress. In these shrines the Emperor and Empress attired in grand ceremonial robes, will worship before the Imperial spirits, while informing them of the great event. Subsequently their Majesties will retire to the *Shishinden*, or Hall of State, where they will ascend the Throne and receive the congratulations and felicitations of the princes, great personages of the Empire and the foreign envoys. Upon the following day will take place the Annual Harvest Festival, when his Majesty performs the ceremony of eating the first rice. A special shrine will be erected, for this ceremony also, probably in front of the great Hall of State. At the appointed time, the Emperor arrayed in proper ceremonial robes, will first perform the usual ablutions, and changing his robes again, will repair to the shrine and present food offerings before the Imperial spirits. In many ways the Coronation will afford a more satisfactory glimpse of the inner aspects of Japanese civilization than the Imperial Funeral did; for the latter event took place at night, and under the shadow of a great sorrow; but the Coronation will be an event of unrestricted joy; and a nation may be judged by its manner of rejoicing even more accurately than by its way of expressing sorrow.

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# IE JAPAN MAGAZINE

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PRESIDENT
Seishin Hirayama

MANAGER
Y. Bryan Yamashita

EDITOR
Dr. J. Ingram Bryan

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HIS EXCELLENCY THE CHINESE AMBASSADOR IN TOKYO

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THE JAPAN MAGAZINE

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# THE CHINESE LEGATION IN TOKYO

By "J"

THE beginning of relations between Japan and China must be placed far back in the mists of prehistoric time; for they are the relations of parent to child, and are as old as those of Britain with her ancestral shores across the Oceanus Germanicus. As from time immemorial the continental tribes have been coming and going between Britain and the mainland, so indeed has it been between China and the sunrise archipelago. Japan, like Britain, was born of continental parentage; and as the Normans came in and welded the diverging tribes and clans of Britain, so did the Yamato for Nippon, forming one Empire under the first ruler, Jimmu Tenno. It is probable that the Yamato came from China through Korea; and though at first a mixture of Mongoloid and Aryan races, they so assimilated with the various races of the archipelago as to form a new race no longer Aryan or Mongoloid, but Japanese. A close study of the Japanese mind, however, reveals a closer relation to the Aryan than to the Mongol, though the latter tendency has to some extent neutralized the Aryan capacity for universal appeal. Still the intellectual superiority of the Japanese to all other orientals indicates a predominance of Aryan blood. Inasmuch as the English of to-day are Teutons but not Germans, so the Japanese are Aryan but not Mongoloid. Having come from the continent of East Asia the Yamato must have continued to preserve a memory of their ancestral shores and to maintain some degree of relationship, whether friendly or otherwise.

The first historic mention of intercourse between Japan and China is in the reign of the Emperor Suinin, 40 A. D., when there is evidence of a considerable degree of commercial intercourse between Tsukushi, now Kyushu, and the mainland of China. Kyushu being among the



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earlier of the Yamato settlements, attained earlier to social development and commercial progress, and it naturally enjoyed a growing trade with the fatherland for some years before the less advanced regions of the Empire. The Han dynasty of China did all in its power to encourage such intercourse. How far it went, or what were the items of exchange, there is, of course, no means of ascertaining; for it was prior to the introduction of written characters into Japan, and no written record remains, save perhaps in Chinese annals. At this period there appears to have been no formal diplomatic intercourse between the two countries. Socially as well as commercially and industrially, however, relations between the two peoples were of supreme importance; for it was during the later past of this early period that Chinese writing was first introduced into Japan, and the Confucian classics began to have that tremendous influence that they continued to exercise for centuries on Japanese civilization.

It is believed that somewhere about the time of the Emperor Ojin (270–312 A. D.) a statesman from Korea brought two horses as a present to the Emperor of Japan. This envoy, whose name was Atogi, taught some of the Japanese courtiers how to write in Chinese characters. The Emperor Ojin was so pleased with this that he besought the stranger to remain at Court and teach the young Prince Imperial the lore of China; but being unable to remain, the envoy departed and sent over a celebrated Chinese scholar named Wani, who reached Japan about the year 285. The sincerity of Wani's interest in things Japanese may be inferred from the fact that he became a marvel in the command of fluent Japanese, and an adept in the poetry of the country. This scholar brought with him a great many Chinese books, and was the means of exercising a wide influence on the life and thought of his time. So widely did Chinese learning henceforth prevail that the Emperor Ri-Tsiu (493) was able to issue an order to have all important events recorded in writing and a report presented to the Court regularly. In 552 Korean professors of medicine, astronomy, astrology and mathematics were invited to Japan; and ten years later the famous scholar, Tsiso-o, arrived with 164 volumes of Chinese classics and the first instruments of music that Japan had seen. And so in this way for nearly a thousand years the relations between Japan and China were as those between teacher and pupil, until Chinese learning took hold upon and profoundly influenced the mind of all Japan, and Confucianism moulded the national ethics and philosophy.

Even still more important was the missionary influence of China, whereby Japan became acquainted with Buddhism, which, uniting with the native Shinto, did so much to produce that peculiar quality of mind known as Yamato damashii. In 552 a stature of Buddha and some Buddhist relics came over from Korea; but later on the religious stream issued direct from China and continued unbroken for centuries. During the long periods of political and social upheaval marking the mediaeval days of China the great missionary teachers often found peace in Japan, though in later times Japan herself fell into the hands of the military.

The measure of early intercourse between Japan and China will more

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clearly appear if it be borne in mind that from the 6th century onward there were close diplomatic relations obtaining between the two nations. This first began about 607 under the Empress Suiko, and reached its highest period of development under the Premier Ono-Imoko and the Empress Kotoku. During this period the two countries constantly exchanged embassies, and the Japanese made a thorough study and mastery of the classics of China. This learning was greatly promoted by the students and other scholars that accompanied the Japanese embassies to China, and afterwards returned to become the instructors of their own countrymen. It was in fact a time when Japan assumed the same attitude toward China as she does to-day toward Europe and America, despatching students from year to year to make investigation and to familiarize themselves with foreign learning. All through the 7th and 8th centuries Japan appears to have been completely under the spell of things Chinese. The national justiciary and judicature, the principal forms of government, the social life and customs, in fact almost everything, was modelled after China, Chinese classics and Confucianism formed the moral and mental good of the whole nation. After the establishment of ministerial departments on Chinese lines in 649, there was also set up an academy where the young intellectuals of Nippon sat under celebrated professors from China. From this institution of learning scholars went forth to every part of the Empire; and nothing but Chinese was taught. True, it was a time when China had something worth giving to Japan; for it was a period of high development in Chinese art, science and literature, and Japan was anxious to welcome all that the great Tan dynasty could afford her. Under the impetus of such inspiration and advantage Japan now produced a literature of her own; and we have such books as the *Kojiki* and the *Nihon-koki*, but poetical anthologies like the *Mannyo-shu* and the *Kokinshu*.

The ambassadors sent by Japan to the Chinese capital at this time were men of the highest renown; and the retinue that accompanied them, often numbering as many as 300 persons, comprising scholars, students and statesmen, created a profound impression in China. Possibly it was during this period of intimate intercourse that China received those exaggerated impressions of Japan as a land of wealth, with palaces of gold, which she imparted to Marco Polo later, and which he carried back to Europe, leading Columbus to set out in search of a new route to the east and the sunrise land of fabled wealth. Under the impetus of these expensive embassies Chinese civilization was in time transferred *holus-bo'us* to Japan. In the reign of the Emperor Uda we find the embassies to China setting out from Mitsusaki in Naniwa, now Osaka, going by way of Hakata, and following one of two routes, either through Korea or by the Yangtsze up to the Chinese capital then at Hankow. On one of these missions the ambassdor was the famous Sugawara Michizane, with Kino Haseo, a man scarcely less noted, as his second in rank. After his return, the great ambassador advised the discontinuance of the embassies to China, chiefly on the score of expense, as Japan was at that time suffering from financial depression; and also on account of the disordered political conditions obtaining in China.

Consequently from the 10th century onward for a considerable period a change is noticeable in relations between Japan and China. The Japanese, having so long imitated the Chinese, now first began to show signs of independence. Their language itself had undergone a marvellous development under the inspiration of literature and art; and we now see them slipping away from the thraldom of Chinese writing and developing a system of their own in

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combination with Chinese. Chinese affairs, too, did not induce a close association with Japan. The disordered state of the country did not improve, but finally culminated in the historic Mongol invasion led by the famous Genghis Khan. The warlike condition of China seems to have spread like contageon into Japan, and the latter too had her dark age, ages of blood and destruction. Strange that through this black martial cloud that now brooded over the continent and the islands of the Far East, shone the sun of religion ; for this was a time of occidental missionary enterprise in the Far East. The 12th and 13th centuries saw the clash of mighty clans and an awful struggle for the mastery in Japan. First the conflict between the Heiki and the Genji, and then between the various *daimyo* till Hideyoshi won the day. In China conditions were scarcely less peaceful till the Mongols vanquished all before them. Into this unsettled state came the missionaries from the west, most of them during the 13th century, to China, when men like John of Corvina and William of Rusbruck, brought the learning, science and art of Europe, as well as the Christian religion, to the Mongol Court of China, and missionary enterprise seemed to make remarkable progress. There was at this time too a considerable degree of commercial intercourse between China and Europe, of which no doubt Japan was jealous, leading her to welcome the first Europeans, including the missionaries. By far the most distinct and notable evidence of the importance and frequency of European trade with China is to be found in the commercial handbook of a clerk named Balducci Peglotti, in the great Florentine house of Bardi, containing instrutions for Italian merchants proceeding to China ; from which it seems that the route then taken was by way of Azov, Astrakhan, Khiva, along the Jaxartes, Amalik, Kansu, Hanchow and Pekin. The discovery of the sea route to India by Vasco de Gama, changed the tradal course to the Far East, and Japan came in for her share of European trade, as well as for missionary propaganda.

But in China the degenerate descendants of Genghis Khan could not prevent the nation from tottering to its fall, and all hope now centered in the great Kublai Khan, who not only exercised sway over the most of Asia, even to the borders of Europe, but included Japan in his scheme of world conquest. Despatching envoys to demand tribute of Japan, they were refused a hearing by the Ashikaga shoguns. Whereupon the Mongol chieftain set out for the shores of Nippon with a formidable armada, not only well manned by sailors but armed with over 100,000 troops. But they were bravely repulsed by the Navy of Japan ; and in the midst of their rout and confusion a fierce tempest arose, driving them upon the rocky coast and completing their ruin. Thus perished the armada of the east, as did the armada of the west in the same dark age. For this insult the Japanese never quite forgave China, and during successive years the coast of China became subject to the ravages of Japanese pirates, made up chiefly of *ronin* left masterless by the constant internecine strife of the period. The Chinese authorities protested against these acts of depredation, but the shogun of the day appeared helpless to control the *ronin*, or prevent their acts of piracy.

Things came to climax in 1587 when Hideyoshi despatched a fleet to Korea to overrun the country with armies and to humble China also. But reinforcements from China poured into Korea, however, and proved more than a match for the veterans of the *Taiko*, while a Chinese fleet cut off the Japanese retreat by sea. The latter sent an embassy to Pekin to sue for peace, and terms were arranged ; but the peace was of short duration ; for a Chinese embassy, sent to Japan, approached Hideyoshi as the Emperor of the country, an act which seemed to him such a display of ignorance and discourtesy that he threw the letter of the Chinese ruler on the ground, and swore he would never rest till he had taught the Mongols the difference. An expedition was again despatched to Korea, and was making successful headway against all opposition

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when Hideyoshi died and the invasion was called off.

The Tokugawa shoguns ever displayed a conciliatory spirit toward China and did all they could to maintain tradal relations with that country, even after all other foreigners were prohibited from trading along the coasts of Japan. In 1610 a Chinese merchant ship entered the harbour of Nagasaki, when Ieyasu at once sent a messenger to welcome the stranger and to try to induce the Chinese to maintain regular commercial intercourse with Japan. A treaty was also proposed with the Ming dynasty. Nothing seems to have come of these friendly approaches, except that Chinese ships continued to trade with Japan all through the period of restriction, when the Dutch were the only other foreigners allowed to approach the shores of Nippon. It is not without interest to note that most of the Chinese traders of the time came to Japan from Nanking; and consequently the name by which they became known throughout Japan was the *nankin*, a name still used to some extent among the Japanese. For example the common bed-bug is called *nankin-mushi*, or the pestivorous insect from Nanking, which indicates the native opinion as to its origin. And peanuts are known as *nankin-mame*, or Nanking bean. All of which in common parlance means simply Chinese insect and Chinese bean. In fact there are few things, good or bad, that have not come to Japan from China. Japanese customs, social, domestic, industrial and otherwise; Japanese art, architecture, music, writing, morals, ethics, are all chiefly of Chinese extraction. There are as many Chinese words used in Japanese speech as there are Latin and Greek words in English speech. We have such words as *andon*, (bedroom light.) *Chochin*, (lantern) and *kinton*, a kind of food. Religiously China has had perhaps a greater influence upon Japan than in any other way. The Chinese way of reckoning and regarding time prevailed in Japan up until the adoption of the western calendar. Even such personal and private festivals as the Boys' matsuri on the 5th of May, and the Chrysanthemum festival on the 9th of November are purely Chinese in origin. In fact to undertake to describe how far Japan has been indebted to China would be to write a history of Japan, and that is clearly impossible in the space at our disposal.

Coming nearer to modern times we find relations between Japan and China no less interesting than through the long and chequered past; for every year sees some more interesting development; and the end is not yet. When Japan began to negotiate with western powers in the early sixties of the last century, China was accorded a similar favour, and a commercial treaty was arranged and signed in 1869. In 1872 Lieutenant-General Ida Yuzuru was sent to China as Japanese consul; and China sent a consul to Japan in 1877. In that year the aborigines of Formosa gave trouble by massacring Japanese seamen wrecked on the island; and China, when appealed to for redress, denied all responsibility for the acts of the savages. As it was not the first outrage of the kind committed against helpless Japanese castaways, the Japanese authorities could not overlook it, and sent troops to punish the offenders. Thereupon the Chinese Government requested Japan to evacuate the island as it was Chinese territory, a claim not made when China was asked to redress the grievance. Count Okubo was despatched to Pekin to interview the Chinese government on the matter; and although he found the process of negotiation extremely difficult, with the timely assistance of the British minister, he was able to reach a satisfactory settlement. Subsequently relations between Japan and China continued unruffled until China interfered with Japanese affairs in Korea in 1894, resulting in a rupture of relations; and in the ensuing conflict the Chinese army and navy were worsted and China was obliged to cede Formosa and the Pescadores to Japan, as well as pay a heavy indemnity. The peace then concluded between Prince Ito and Li-Hung-Chang at Shimonoseki, when the latter was wounded by a Japanese fanatic, has since continued, though the war between Japan and Russia involved Japan's occupation of the Chinese ter-

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ritory formerly held by Russia. Japanese relations are now governed by what is known as the treaty of Pekin, regulating the status of Japan in China. In leasing the Liaotung peninsula and the South Manchuria Railway zone Japan has been brought into still closer contact with China; but as all Japanese enterprise in that territory is as much for the development of China as for the benefit of Japan, relations should be no less cordial than hitherto.

During the recent revolution in China the government and people of Japan naturally took an intense interest, nor has the interest slackened during those intervening days pending recognition of the new republic. While the revolutionary struggle was at its height not a few Japanese citizens were so sympathetic with the nation's desire for freedom from he oppression of benighted rule, that they went over to help the revolutionists by advice and otherwise. The Japanese government naturally maintained perfect neutrality; and now stands ready to act in harmony with other great powers in regard to recognizing the new régime in China. Commercially Japanese relations with China are growing yearly more intimate and important; and China is now perhaps the best customer of Japan. A large number of Chinese students are to be found seeking an education in Japanese schools and colleges, and the Chinese language is taught in all the higher institutions of learning in Japan. Leaders of Japanese opinion appear convinced of the duty of doing everything possible to promote good feeling between the two kindred peoples of the orient, and do not hesitate to declare that Japan and China must stand or fall together.

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## THE GINZA

West to East the wide street flows
From the new to the old Japan.
It follows the path where the sunshine glows
Whence the city spreads like a fan.

It leads the way to the temple gate
Where the caged red gods sit high:—
Lords of Thunder and Wind who wait
To spell good luck to the passers-by!

*Don C. Seitz.*

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1. MR. S. Y. HSU, FIRST SECRETARY OF THE CHINESE EMBASSY IN TOKYO
2. MR. LIU CHUNG-CHEH, SECOND SECRETARY

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HIS EXCELLENCY, CAPTAIN LARZ ANDERSON, AMERICAN AMBASSADOR IN TOKYO

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# THE NEW AMERICAN AMBASSADOR TO JAPAN

By "J"

IN sending to the Embassy in Tokyo Captain and Mrs. Larz Anderson America well maintains her traditional practice of appointing to the more important foreign embassies only her most cultured and courteous citizens. The new American Ambassador to Japan well represents that type of man to which the great republic owes the position it occupies among the favoured nations of the modern world; a man whose breed and bearing leave no room for confounding democracy with mediocrity, and who though wealthy beyond the dreams of avarice, yet stands for a manly disposition to serve and be of use to his country and to the world. In him we behold one born to a life of ease, yet deliberately choosing a life of sacrifice and service. Such are men that have made America what she is.

Captain Anderson combines in his disposition and attainments most of the special qualifications assential to a successful representative of his country at a foreign capital. Not only has he scholarship and wide knowledge of the world, but an intimate acquaintance with men and things, accompanied by an unusual degree of divine commonsense. And in these qualifications of tact and affability, as well as a high degree of culture, the new Ambassador is ably seconded by Mrs. Anderson, a no unimportant consideration in a country where woman can be represented only by a woman. It is indeed a happy augury for the future of Japan and America that the representive of the United States in Tokyo comes so well qualified for the important diplomatic duties he will be called upon to perform.

The new Ambassador comes of one of the most distinguished of old American families, though he has never depended on family to win his way and reach achievement. His father was General Nicholas Longworth Anderson, of Cincinnati, a graduate of Harvard in the class of 1858, whose enthusiasm for learning brought him as a student to Heidelberg after graduation. During the Civil War General Anderson had a distinguished career, rising from adjutant to colonel of the Sixth Ohio Volunteers, and became later one of the youngest major generals in the service. He was later, during Mr. Blaine's secretaryship, offered the mission to Russia. This General Anderson was son of a Larz Anderson, also a graduate of Harvard in 1822, who had gone to Cincinnati and there married Catherine, daughter of Nicholas Longworth, philanthropist and earliest millionaire of the middle west. His uncles were General Robert Anderson, of Fort Sumter fame, Charles Anderson, a governor of Ohio, and Richard Anderson, a member of Congress, first minister to Columbia and a commissioner to the Panama congress.

The family line extends far back into colonial days, and has always been remarkable for its loyalty and devotion to public service. Robert Anderson of New Kent, Virginia, was one of the same family; and Brigadier General Richard Clough Anderson of the Virginia militia, was another. The latter was *Aide de Camp* to the Marquis de Lafayette, whose descendant three generations later, the Marquis de Chambrun, married Miss Nicholas, a cousin of Ambassador Anderson, and



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another descendant, the Compte de Chambrun, married another cousin, Miss Longworth. The General Anderson of Revolutionary fame was elected by his fellow officers surveyor general of lands set apart for Virginia troops, and later made his home in Louisville, Ky. Through him the family came to be connected with General Rogers Clark and General William Clark, who led the Lewis and Clark expedition in to the great Northwest; and also with John Marshall, the first chief justice of the United States. Ambassador Anderson's mother was Elizabeth Kilgour, a sister of prominent citizens and financiers of Cincinnati.

Captain Larz Anderson, the present American Ambassador to Tokyo, was born in Paris in 1866 while his parents were transiently abroad. His boyhood was spent in Cincinnati, till his parents removed in 1880 to Washington, which has since been the Anderson home. Young Anderson was educated in the public schools, and under tutors, partly in Europe, where his parents frequently travelled, and partly at home. till he entered Phillips Exeter Academy in 1882 to prepare for Harvard. He matriculated at the university two years later with maximum standing. Captain Anderson took high rank in all his courses at Harvard, and was conspicuous as a member of the academic clubs and in the college dramatics. He was naturally a welcome member of the learned societies and university organizations, and made many important and lifelong acquaintances, graduating with honours in 1888.

Like every ambitious young graduate he had a desire to see the world, and set out upon a two-year circuit of the globe, visiting Japan during its unknown days, as well as China, the East Indies, India, the passes of the Himalayas, less accessable than now, and Egypt, Turkey, the Black Sea and the Danube. The tour also included Russia, and the furthest north of Scandinavia. Upon returning home the young Harvard man entered on the study of law at his Alma Mater; but in 1891 he was offered the position of Second Secretary under the Hon. Robert Lincoln at the Court of St. James, and he at once proceeded to London and entered upon his duties. As the American Minister in London was an old family friend, the position was especially pleasant. The First Secretary at the time was the Hon. Henry White, subsequently American Ambassador to Italy and to France. During the change of personnel following upon the elevation of the legation in London to an embassy, Mr. Anderson remained undisturbed, and continued as Second Secretary under the Hon. Thomas F. Bayard.

In 1894 President Cleveland promoted Mr. Anderson to the position of Secretary of the Embassy at Rome under the Hon. Wayne MacVeagh; and on several occasions in the absence of the Ambassador, the secretary acted as Charge d'Affaires of the Embassy, and distinguished himself in some particularly delicate negotiations, especially those arising out of the lynching of certain Italians in America. Rome proved to be a delightfully stimulating capital, where Secretary Anderson formed many pleasant associations. Having now been abroad in diplomatic service for over six years, and feeling somewhat out of touch with life at home, he decided to return home; and although he sent in his resignation, the new ambassador, General William F. Draper, persuaded him to remain a little longer; but a very happy event, in the shape of an engagement to marry now obliged him not to delay his return home longer; and in May, 1897, he found himself back in Boston where he was married to Miss Isabel Perkins on the 10th of June in the same year.

The marriage effected one of those alliances between old families of the South and of New England, which have been frequent since the establishment of the republic, and which have tended much to the strengthening of the nation. Mrs. Anderson's father was the famous George Hamilton Perkins, Commodore of the United States Navy, whose personal gallantry in the Civil War when he compelled the surrender of the Confederate ship, "Tennessee," led Admiral

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Farragut to say that he was "the bravest man that ever trod the deck of a ship." A statue of Commdore Perkins stands in the State House grounds at Concord, New Hampshire, and another is placed on the balcony of the national Memorial Hall at Annapolis. The wife of Commodore Perkins was a Miss Anna Minot Weld, daughter of William F. Weld, one of Boston's successful millionaire merchants, whose numerous ships covered all seas, especially in the east, and who was one of America's pioneer railroad builders. Mr. Weld was held in special regard at Harvard, where the Weld Hall and the Weld Boat Club building, rise to preserve the family name.

Mrs. Anderson was born in Boston in one of the most cultured circles of that city of culture, and educated in private schools and under the best governesses, and entered society in 1895, being made a member of the Vincent Club, a select association of women. At the numerous receptions and parties given in honour of her *debut* into society, her simple and gracious manners made her at once a general favourite; and at the end of the season, she went for a trip abroad with Maude Howe, daughter of the famous Julia Ward Howe. After traveling leisurely through Europe they finally arrived in Rome, where Miss Perkins was received warmly into the social life of the Italian capital, and during the many *recivimenti* given in her honour in many an old palace and mansion. she met and became acquainted with her future husband, then secretary of the American Embassy in Rome.

For their honeymoon the happy couple went east, first taking in the Hawaiian islands, and then continuing the voyage to Japan, were they spend a month by private yacht in the beautiful inland sea. Upon returning to America the Andersons took a house in Washington. With the breaking out of the war with Spain, however, Mr. Anderson was commissioned in May 1898 by President McKinley as Captain and Assistant Adjutant General of Volunteers, and ordered to Camp Alger, where he was assigned as Assistant to the Adjutant General to the Second Division of the 2nd Army Corps, on the staff of General George W. Davis; and subsequently was Acting Adjutant General of a Division under orders for the front, when the armstice was declared. On returning home after the war Captain and Mrs. Anderson started on a long tour of India and Ceylon, and were present at the Durbar during the viceroyalty of Lord Curzon, an old friend of the family. During their many cruises both in deep and inside waters Captain and Mrs. Anderson have seen the best of the West Indies, South America, and the European coasts. In 1904 on a private yacht, the *Catania*, they explored the fjords of Norway. They have also taken many private car trips exploring the inland places of their own country. In 1910 they accompanied the Hon. J. M. Dickinson on a tour of the Philippines, penetrating even to the regions of the northern headhunters, and returning by way of Japan, where they were received in audience by the late Emperor; and resuming their route homeward by way of Russia, they passed through China on the way, were entertained by Prince Tzai Tzao and presented at the foot of the Dragon Throne by the Prince Regent on behalf of the child-Emperor. In a similar manner they were presented at Court in London and various European capitals. Thus by persistent wanderings at their own expense they have gained an inestimable experience and knowledge that must prove of great assistance in their present role as represetatives of the United States. Captain and Mrs. Anderson have made themselves experts in international affairs, and in the truest sense cosmopolitan, without ceasing in any degree to be less than true Americans.

The general taste and disposition of the family may be inferred from the two beautiful residences they now maintain at home, the one in Washington and the other at Brookline, Mass. They could hardly have covered so much of the world without making a careful selection of the best of its art and curios. The Brookline residence is

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justly famous for its gardens, where many distinguished personages have been welcomed from time to time, including the Duke of Abruzzi and Prince and Princess Fushimi during their last visit to the United States. The Washington home of the Andersons has, too, been honoured by visits from many distinguished personages, and is one of the most popular social centers of the American capital. The tapestries, tableax and carvings are among the most precious in the United States.

Mrs. Anderson is particularly distinguished for her charitable enterprises and for her literary accomplishments. At home she does not confine her attention to those of her own class and position. She entertains quietly, the rich as well as the poor; and has formed clubs for newsboys and playgrounds for poor children, and cherishes widely extending interests in works of charity. Amid all her busy social and official life Mrs. Anderson has found time for cultivating the art of literature; and her fairy tales for children have revealed an unrivalled genius in the art of story telling, weaving as they do, nature and fact into imagination and fancy with a deftness and originality that is refreshingly new. Her volume, entitled "The Great Sea Horse," which came out in 1908, as well as other subsequent books, have an increasing popularity. She has country-houses, where she loves to sojourn from time to time with her husband, communing with nature and getting inspiration for new efforts in literature. Being a linguist of some verstility Mrs. Anderson entered into the life surrounding her during her diplomatic and other experiences in Europe, and will no doubt have as many friends in the Japanese capital as she already has in the social and diplomatic centers of Europe and America. She is a member of all the most select ladies' clubs at home and in Europe, as well as of the Authors' Club, and is an appreciated member of the Browning Society.

In August 1911 Captain Anderson was appointed Minister Plenipotentiary to Belgium; and, accompanied by Mrs. Anderson, took up his duties in the autumn. The new Minister and his charming wife met at once with a most cordial welcome from the society of Brussels, in which Captain Anderson has some connections by marriage, as we have already intimated. Mrs. Anderson took a deep interest in the life of the people about her and established a girls' club after the manner of those in London and Paris, for American girl students, which has proved so useful and popular as now to be patronized by foreign women of all countries. The Ambassador also takes a deep intest in the welfare of society and education generally, and is now presenting a new bridge across the Charles river for the use of Harvard students on their way to the stadium. As a consequence of his diplomatic services in Europe Captain Anderson has been made a Commander of the Italian Order of Saints Maurice and Lazare, and a Grand Officer of the Crown of Italy. That his reputation, begun in London and confirmed in Rome, will be enhanced by his occupation of the American Embassy in Tokyo, no American has any doubt. Relations between Japan and the United States have from the beginning been brotherly to say the least; and this spirit of permanent goodwill is well represented in both the new host and hostess of the American Embassy, to whom, Japanese and foreigners alike, all unite in extending the most cordial welcome to the metropolis of the Far East and the land of the Rising Sun.

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MRS. LARZ ANDERSON, WIFE OF THE AMERICAN AMBASSADOR IN TOKYO

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THE LATE LAFCADIO HEARN
(KOIZUMI YAKUMO)

MRS. HEARN

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# KOIZUMI YAKUMO

By Dr. J. INGRAM BRYAN

KOIZUMI Yakumo was the name given by the Japanese to the late Lafcadio Hearn, when he married a daughter of the country, became naturalized as a citizen and was absorbed by the Japanese race. When Hearn first settled down in Japan he hesitated to ally himself with a civilization so different from his own; but he soon so fell a victim to the charms of the country and its people, that he could no longer resist the attractions of the fair maidens of the land. After marrying and finding a little family growing up about him, fatherlike he felt that as his children would probably never reside outside of their native country, they ought to become citizens of Japan, and so he decided to become himself a citizen of the Empire. At this time he was a professor in the Imperial University, Tokyo, where he enjoyed some special privileges accorded to foreigners; but when too late, he discovered that his Japanese citizenship would legally deprive him of these privileges, financially if not socially, he was deeply disappointed and grew somewhat bitter. But, "*shikata ga nai*" there was no help for it.

Hearn's life and experience in Japan have more than once been told, and even made the subject of disputacious comment; but the one thing of which no one can have any doubt is that Japan was the true source of his best inspiration and the fullest nourisher of his genius. Hearn wrote an excellent style in faultless prose before he came to this country, but he never displayed the consummation of true literary art till touched by the soul of old Japan. Hearn had in him that blend of bloods that easily absorbs the Japanese spirit as a flower takes in the sunshine. Born in the Ionian islands in 1850 of an Irish father and a Greek mother, he felt within him the pull of the Greek seas and the glory and light of the Theocritan uplands, which, with the eternal melancholy of the Keltic fire, inspired his brilliant mind to poetic insight and artistic excellence. It was indeed happy for Japan that she should have become the theme of such a genius. I know it is the fashion of some to decry Hearn as but a visionary interpreter of the land of his adoption, but from what other writer can one get so true and noble an impression of all that is best in Japanese art, poetry and civilization? His conceptions are depreciated as mere poetry; but after all, is not the poet the truest interpreter of things? The contention of Matthew Arnold that all true literature is "a criticism of life," is justified in the writings of Hearn. The philosophic and moral aspects of Japanese civilization were never appreciated by western minds till Hearn depicted them in colours that charmed all eyes, and sung them to a music that enthralled all hearts. With all due deference to those who differ, it may be said that they who fail to perceive and understand the poetic and spiritual life of a civilization, can never truly appreciate the nation. Hearn did this for Japan as no other has ever done it; and for this Japan and the world owe him an incomparable debt of gratitude.

Those familiar with the life and genius of Hearn will remember how for years he knocked about the world before falling upon Japan, the true source of his inspiration. Both in America and the West Indies he found enough in nature and man to keep him thinking, but it lacked for him the glow and charm of the East. From the



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beginning of his career as a journalist he was distinguished by an unapproachable style and a matchless prose that were everywhere welcomed by critic and public alike. His first writings on the West Indies were articles contributed mainly to the American press; but he soon came before the public with a volume entitled "Gorubo Zhebes," consisting of Creole proverbs in 6 dialects. This little brochure of 36 pages was sufficient to indicate a writer of rare literary genius, but one who had not yet found his proper field. Hearn could not truly find himself in browsing on the pungent herbage of Creole wit and impudence. He felt the call of the Arcadian hills, and yielded to a temperament inclining to the misty vagueness of the orient; and soon we find him taking up his residence in Japan, where he produced his first book of real importance, "Glimpses of Unfamiliar Japan." But the land of the gods had not yet fully absorbed him, and he writes tentatively of its country and people with the amused indulgence of one to whom the people appear as adults at play, amusing themselves like children. But in time the s trangeness of the painted lanterns with their esoteric devices, the wired shadows of the paper windows, the red *torii* gleaming through blue haze and purple boughs, and the fierce gods, cease to amuse him, become part of him, and he sinks into the Buddhist dream.

Hearn's first attempts at living in Japan were as a teacher of English, first at Matsue and then at Kumamoto, where he seems to have been on the best of terms with his pupils, taking a personal interest in them, from a psychological as well as an individual point of view. His literary success soon won for him the fame he deserved as a master of picturesque prose, and he was appointed to a lectureship in English in the Imperial University, Tokyo. There he kept for the most part to himself, and the public saw very little of him. To most of us he seemed a mysterious character whom no one could see except by dropping into his classroom during a lecture, and hearing his perfect exposition of some phase of literature, lost, we fear, on most of his audience. He, in fact, avoided foreigners and appeared even to have an unnatural prejudice against them, a weakness sometimes marring the sentiment of his otherwise faultless paragraphs. He had the misfortune of losing an eye in youth, and in later life the sight of the other was greatly impaired; and these physical defects doubtless had an unfavourable influence on his social as as well as his artistic life. Obliged to give up his academic post in 1904, he died a few months later and was laid to rest among the tombs he had so often described.

Much has been written of him since his death, but little of it has had any significant bearing on the true import of his life. His life and personality appear to have absorbed the interest of his critics and biographers, with little or no appreciation of his art, the main purpose for which he lived. After the long biography and the carping of the critics are forgotten, history will remember Hearn for two things, his incomparable style and the illumination he has thrown upon oriental civilization. To take the last first, it may be said that, despite all argument to the contrary, Hearn had the true qualities of a faithful critic and interpreter of Japanese civilization. He, indeed, attained unto Sainté Beuve's ideal of the critic; one who is able to love those whom it is his lot to judge. With Brunetiére and Taine Hearn appreciated the importance of the *milieu*, not only in literature, but in art and civilization generally. Indeed so much was he absorbed in this respect that he was unable to escape the accusation of prejudice against the occident, and an almost fanatical antagonism to Christianity. If this defect at times mars the soundness of his verdict, especially in regard to social ideals, we can make all due allowance for it, and, in the larger field of art and literature, take Hearn at his true worth. Few foreigners have so intelligently grasped the native conception of *Yamato Damashii*. It is, indeed, safe to say that one gets more idea of the real

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meaning of Japanese civilization from Hearn's "Japan: An Interpretation," than from all other books written about the country and its people. Lamb's "Imperfect Sympathies" would never have applied to Hearn during most of his life among the children of the gods, with whom he seems to have made himself one. Hearn's philosophy-poetic view of things is nothing if not artistic, while his intimate knowledge of historical sociology lends a touch of scholarship to all he wrote. He drank deeply, too, of the inexhaustible springs of Japanese poetry, not so much of *verse*, as of *life*. He appreciated the evolutionary process of a nation still in the stage of pictured speech. The similies and metaphors of the civilization never ceased to absorb him. He hears a far off and inexpressible music in the plaintive notes of the blind *masseur* in his nightly round along the lonely streets, in the almost impossible *samisen*, and even in the shrill multitudinous tumult of *susumushi* (night insects). The brown, bare feet of the toiling peasant have for him a beauty, and the dainty little hands and white-tabied feet of the *musumé* are to Hearn as angelic revelations. And at the same time, through all Japanese civilization, he constantly heard the undertone of a far off cry, the cry of humanity through numberless ages in its struggle with time and circumstances, and felt in each unit of the race the accumulated virtues and vices of the immeasurable past.

In reading Hearn one has to be constantly on guard lest his exquisite style which beautifies all it touches, lead one to forget the under side of things, especially in matters moral and religious. While no one holds Christianity to be all that Hearn said of it, still less will Buddhism bear all the glamour with which he gilds it. In the inscriptions and devices on the rotting wooden tombs over the huddling graves in a Buddhist cemetery Hearn finds an enthralling interest, things in which we decipher but hopelessness and gloom; and, as no other foreigner has done, he feels the pathos of the scenes where sad mothers throw stones at Jizo, the protecter and comforter of dead babies, as reminders to the god to remember their little ones not dead but gone before. The average tourist to-day shrinks in repulsion from the haggish forms and faces of the middle-aged peasant women of Japan, but Hearn remembers their poverty and suffering, and sees in the wrinkles of their faces, the dry beds of old tears. A most conspicuous feature of visible Buddhism is its bells, the tones of which are invariably sweet but melancholy. Contrast their effect upon Hearn with that on the foreigner who wrote:

> Hark the boom of Buddhist bells!
> Slowly, slowly, how it swells
> Full a far through Shiba dells:
> Every dull repeated tone,
> Like and endless sob and moan,
> Sends a shiver to the bone.

But Hearn, reposing under the shadow of the great bell at Enoshima, writes: "Then they set the beam swinging strongly, and a sound deep as thunder, rich as the bass of a mighty organ, a sound enormous, extraordinary, yet beautiful, rolls over the hills and far away. Then swiftly follows another and lesser and sweeter billowing of tone; then another; and then an eddying of waves and echoes. Only once was is struck, the astounding bell; yet it continued to sob and moan for at least ten minutes." Hearn admits that when he realized that the bell was 650 years old, he could not resist sympathy with the faith that hears in it the voice of the gods.

Hearn's succeeding volumes, "Out of the East," 1895; "Kokoro," 1896, "Gleanings from Buddha Fields," "Exotics and Retrospectives," 1898, "Ghostly Japan," and "Japan: An Interpretation," all go still deeper into the mysticism of the Buddhist cults and the spirit of ancient and modern Japan, and tend in some respects to show how far the wisdom of the east is removed from that of the west, in theory though not in practice. Hearn feels himself in an environment that frees him from the illusions of time and sense, and he sees life as it is: as the Buddhist sees it, labouring under the spell of the im-

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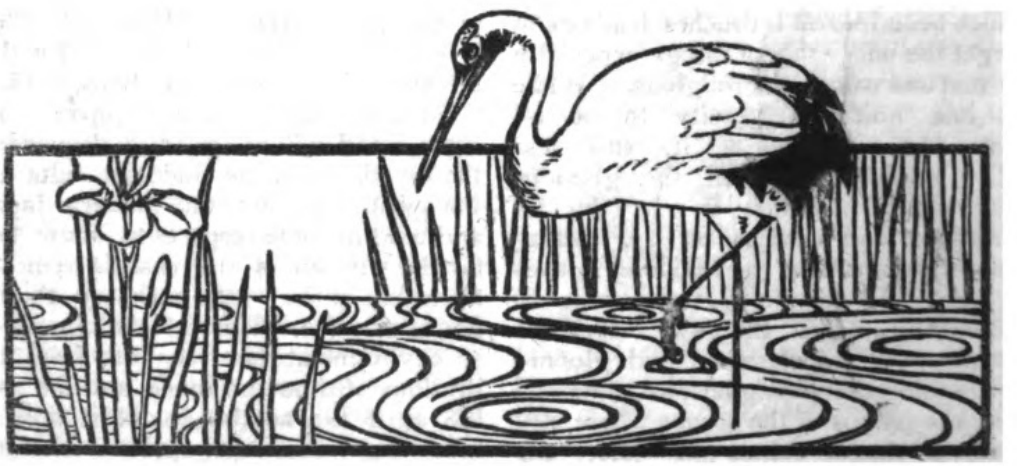
permanency of things. "Kokoro" (heart) has wonderful and pathetic tales, exquisitely told, of Japanese life in feudal days. Here one sees how the pathos of the Japanese heart is covered and hidden under the Japanese smile, as nature's nakedness is clothed with green and flowers. "Ghostly Japan" opens with a dream, or rather a nightmare truly in agreement with the title, describing a scene more terrible than Browning's "Child Roland to the Dark Tower Came," a man under a spirit guide is engaged in a life and death struggle to climb a slippery mountain side, and when at last he succeeds, he finds it is a mountain of *skulls*, all of which were at some former time his own in the innumerable stages of his pre-existence.

Important as is the position Hearn must forever occupy as an interpreter of Japan, time will longest remember him as a literary artist of high quality. His is a style simple, Anglo-Saxon, picturesque and musical in the extreme. Its pathetic and rhythmic qualities are inimitable in modern prose. And when one considers that these incomparable sentences were wrought out at white heat through long and weary hours of blindness, the result is all the more remarkable. Hearn's Japanese friends picture him sitting on the floor in his little native house, by a low table, his one eye close to the trembling paper, as he traced, sentence after sentence, his exquisite paragraphs, never satisfied with any turn of phrase or cast of sentence untrue to sound and sense. Herein we behold an artist who conceived a high ideal and fought his way towards a realization of it. In a letter to one of fellow-feeling Hearn writes: "What you say about the disinclination to work for years upon a theme for pure love's sake, touches me, because I have felt that despair so long and so often. And yet I believe that all the world's art—work—all that is eternal—was thus wrought. And I also believe that no work made perfect for the pure love of art can perish, save by strange and rare accident. Yet the hardest of all sacrifices for the artist is this sacrifice to art, this trampling of self under foot. It is the supreme test for admission into the ranks of the eternal priests. It is the bitter and fruitless sacrifice which the artist's soul is bound to make. But without the sacrifice can we hope for the grace of heaven? What is the reward? The consciousness of inspiration only? I think art gives a new faith. I think, all jesting aside, that could I create something I felt to be sublime, I should feel also that the Unknowable had selected me for a mouthpiece, for a medium of utterance, in the holy cycling of its eternal purpose, and I should know the pride of the prophet that has seen the face of God."



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# NEED OF EDUCATIONAL REFORM IN JAPAN

By PROFESSOR JIRO SHIMODA

(FEMALE HIGHER NORMAL SCHOOL)

SINCE Dr. Charles W. Eliot offered his very frank and welcome criticism of the Japanese system of Education, the subject of reform has been uppermost in our educational circles, resulting in an immense amount of discussion. As a matter of fact there was nothing new in the opinions expressed by the great American educationist, as similar views had often been repeated from time to time in Japan till such criticism had become commonplace, especially to those connected with education; but taken up, as they were, by a distinguished foreigner, those unfamiliar with these opinions regarded them as the discovery of Dr. Eliot, attracting worldwide attention, and therefore forming a problem of unprecedented importance in the interests of the rising generation. It is, of course, only another indication of the indifference of the public to such important matters, and the fickleness of the people in respect to their own welfare, a weakness seen in many another direction as well. However, it is well that the public should be willing to hear the criticism of strangers, though it ignore that from home; for it is only as the public mind becomes awakened somehow, that reform can be expected.

It is one thing to criticise and to agree with criticism; and quite another thing to carry the criticism into fruitful operation. With a good deal of Dr. Eliot's criticism I am in agreement: but in regard to *curricula* I am inclined to take different ground. I perceive quite as clearly as Dr. Eliot the evils of excessive uniformity; but how far freedom, and the elective system, can be accorded to students of immature years, is a grave question. Granting acquiescence in the elective system, a great many branches of study would doubtless be neglected, but the same number of teachers would be still required, so that expenses would in no way be reduced, notwithstanding Dr. Eliot's contention to the contrary. Personally I am disposed to hold that the easiest way out of the difficulty is to have more than one kind of middle school. Besides the present middle school, let us have a practical or technical middle school to meet the requirements of those whose school life ends with graduation from the secondary school. Then those who desire to go on to higher education can attend the ordinary middle school and fit themselves for the high school and university; while those who are obliged to enter upon the work of life at an early age, may graduate from the practical middle school and find themselves in some measure prepared for life's duties. It seems to me a great evil to have our middle schools all of one type, as they are at present. This idea has to some extent been already carried out in regard



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to girls' schools; and why should it not be put into practice even more definitely for the benefit of boys? If education is to reap a harvest the seed must be sown accordingly; and if the nature of the education is impractical, how can practical results be expected? The suggestions I make have been tried in reference to naval and military education, with very satisfactory results. Is it always to be the case that our naval and military educators alone are to show practical efficiency, while our authorities responsible for the practical education of the whole nation, are to remain hidebound to tradition without reference to the real work of life?

In no country has this aspect of education received more careful attention than in Germany, where various kinds of secondary schools abound to meet the different needs of the rising generation. They have even middle schools that specialize in certain subjects; so that the student may the better fit himself for any one calling he may have chosen. The middle schools devoted to preparing matriculants for high schools and universities are in a different class from those complete and independent in themselves; and there is really no reason why Japan should not adopt the same system. In any case, we are not helplessly situated; for if special middle schools cannot be established to meet the more practical needs of the population, let us utilize the higher years of the present middle schools for this purpose. I would suggest that we allow elective studies in the fifth year of the present middle school course; so that in this year any student thus disposed may elect to take up such subjects as agriculture or commerce, instead of preparing himself for a high school or university which he never hopes to enter. Thus our young men would have an opportunity of preparing themselves for the work they intend to take up immediately after leaving school. A system of education that sends out young men with no more than what is provided by our present middle schools is to be regarded as educationally unproductive. It is now pretty well recognized by the public that our middle school education but half equips a boy for his future, and the result is a waste of talent and an impoverishment of society.

One of the worst features of Japanese education, and one left unnoticed by Dr. Eliot, is that pertaining to the Civil Service, where the number of applicants is perhaps larger than for any other branch, and therefore the evil all the more extensive. The present examination system for the civil service crys aloud for reform. This is admitted by almost all political parties, and certainly by all students. It is, of course, unnecessary to agree with those who would abolish the civil service examinations altogether, a suggestion absurd on the face of it. But the present hard and fast requirement, imposing on all civil service candidates the necessity of qualifying in Law, should be amended. The law-in-everything principle is one unnecessary to the efficiency of the service, leads to numerous evils, and is a useless hardship on a great many worthy servants of the nation. A knowledge of law is required of all the higher civil officials in Japan; and so the rank and file of the civil service, who are really the brain and sinew of the whole body, have to show the same

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familiarity with law. It is hardly necessary to say that legal education in no way ensures efficiency in the civil service. Lawyers are not notoriously wiser than other men. In fact the main qualifications of an efficient civil servant are not those specially bestowed by legal lore. The chief reason law is required of all candidates for the civil service is that when rules and regulations are to be formulated in their departments, they may be able to make them so as not to conflict with the laws and regulations prevailing in the state or elsewhere. But one lawyer in a department would be sufficient to meet this provision. In fact most of the work devolving upon civil servants requires no special legal erudition. In such departments as agriculture, commerce, industry and education the civil servant should have a special education not necessarily involving a legal training. The best training for these positions is simply a first class education. Rather than adhere to the present unreasoning method of imposing a knowledge of law upon all civil service candidates, we should have the men trained and examined in reference to the special departments they intend to enter, and knowledge of law should not be above that required of the ordinary educated man.

This irrational method in our civil service has led to evils which might be avoided, were the method of specializing for departments made obligatory. Most of the heads of departments are appointed without reference to any special knowledge of that department on their part; and the consequence is that experts have to be employed under them, which is a hardship to the expert and a hindrance to the efficiency of the department. In the higher departments of state usually a *chokunin gishi*, or engineer under imperial appointment, has to be installed to supplement the ignorance of the chief of the bureau: that is, a specialist has to be employed to do the work which the head does not know how to do. Now our most perfectly organized departments like the Army and Navy appoint only specialists as chiefs of bureau, and never think of demanding lawyers throughout the service. A lawyer is no more necessary for the proper management of state affairs than he is for the management of naval or military affairs. How is it then that the Army and Navy require men to specialize for their various departments, while the civil service, and all other departments of state, regard specialization as unnecessary, with the exception of legal lore imposed on all? There is no right reason at all why the other departments of state should not be managed on the same basis of efficiency as the Army and Navy departments.

I venture to affirm that the root of the evil, giving rise to most of the criticism now levelled at Japanese education, is to be found in just this mistake of imposing law on all candidates for the civil service. It leads to the subject of law taking possession of most of our higher institutions of learing, to the negeiect of what is far more important for the enlightenment and progress of the nation, a knowledge of science and literature. At present most of the students in our universities and colleges are pressing into the law department, and a comparatively small number incline to the departments of science and literature. In this respect it is

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impossible at present to maintain any equilibrium. Thus the departments most essential to the progress of real education are neglected and weak. Now, when one looks abroad and endeavors to discover the secret of advance among the great nations of the world, he finds that science and the *litterae humaniores* are the mainsprings of development and civilization. Look where you will, the country where the colleges of science and literature are inferior to other departments, will be found to have but an inferior civilization and advancement. I am convinced that one of the greatest drawbacks to progress in Japan is this evil of the law-in-everything principle, to the negelect of other more necessary education for the work of life. It is positively a fact that in some of our important departments of state to-day we have the extraordinary spectacle of a veteran specialist with profound knowledge of his subject under the thumb of some young lawyer who has little or no knowledge of the department he has been specially appointed to fill. This is irrational in itself, and unfair to the specialist as well. The standard of administration is thereby lowered, and the results cannot but be unsatisfactory. As matters stand at present a youthful legal light from the Home Office, or some such department, may at any moment be appointed over the department of education, and though he has no knowledge of the educational system or the inner workings and difficulties to be contended with, the senior and veteran educationists must bow to his whim or will; and thus some experienced normal or middle school principal must submit to direction which is nothing but the fruit of ignorance and want of experience. Surely, neither from the point of courtesy nor common sense, can such a system be approved. The results to education can only be disastrous. Certainly this is anything but the best way to arrive at the best results. But it is all the outcome of the one-sided and irrational nature of our civil service examination, placing law above the more important and practical subjects of true education.

Now in all countries except in ours it is the main ambition of authority to find the right man for the right place. Every care is taken to avoid the mistake of getting a round plug into a square hole. The proper man in the proper place is regarded as absolutely essential to satisfactory results. Some of our authorities are very fond of holding up Germany as an example in methods of efficiency; but no one in Germany would think of ignoring the principle of appointing the specialized man to a position requiring his special knowledge. Why, then, is there no call for reform in this respect in Japan? The same mistake is made in regard to the appointment of foreign experts; for often we have men with special education for certain departments appointed to departments that are quite different, while those specially adapted to these departments are sent to others where they have no use for their specialized knowledge. The mistake is excused on the score that foreigners teach language, and that the subjects in which they have specialized are unnecessary to language teaching; but it is a blunder to suppose that a man who has specialized in pedagogy will not do his best work in a normal school, and that a man who has specialized in literature will not do his best work in a high school or university. There is much talk of expense as the chief hindrance to educational reform; but the evils here pointed out, can be reformed in short order, and without any additional expense whatever. In fact, the right man in the right place is always the cheaper in the long run.

As to the matter of female education, Japan can never afford to depart from the old and well established principle of training the girls to be good wives and mothers above all else. So long as men cannot be their own wives and mothers, women will have to face this duty, not to say pleasure; and the good wife and mother is the nation's chief treasure. Consequently the main thing in female education is, not the form of it, but the

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spirit. Of course, the question of how to make a living in case of failure to domesticate, is a matter of great importance and should be faced. In Japan, however, it is the exception rather than the rule that women have to live independently of men. There is only one way in which women should be educated towards independence, and that is in regard to spiritual principles. Woman should be taught to cultivate independence of soul rather than independence of substance. She must be taught to look forward to her chief activities as in the home, and to extend her uplifting influence into surrounding society as far as possible. Dr. Eliot appears fully in accord with this principle, and we welcome his view as one we have long advocated and maintained in practice. Whether more attention should be devoted to making a woman a good wife than to making her chiefly a good mother, is another question, and one that may, perhaps, be left to adjust itself.

That we have been able to put our ideals of female education fully into practice, is, however, a question of grave doubt. Who can truthfully say that our girls' schools are doing the work they were intended to do? Indeed we have no genuine higher institutions of learing for women, our present schools but poorly approaching this ideal. Though our women's colleges are imperfect, they are not wholly incompetent; and I, for one, see no reason to be pessimistic in regard to the future. We are yet in a transition stage on the subject of female education; and it is not easy to keep a proper balance between eastern and western thought. I do not advocate, however, too extreme a westernization of female education in Japan. Our old national ideals of woman, as modest, obedient, sane and active in all good works, must be insisted upon, to the omission of gayety, frivolity and mannishness. It is by no means true that all the girls turned out from our present schools come up to our ideal for them. A noticeable defect is a prevailing weakness of will among them, which is a sad deterioration from the character of their mothers. We ascribe this defect to the evils of our transition stage, and are hoping that in time things will right themselves. Our women, no less than others, should be kept in touch with the progress of the world, and be made to respond freely to modern enlightenment. This, however, should not be at the expense of the nobler qualities we have always admired in the Japanese woman. Dr. Eliot admits that even the American system of female education is in many respects seriously defective, and he is no doubt wise in warning us against falling into similar dangers. It would doubtless be a perilous experience for the Japanese woman to imitate completely the American woman without first having an adequate knowledge of the important differences between the history and civilization of the two countries.

Our women have to bear in mind that America is a nation born of colonists, who were mostly men looking up to and supporting woman as a scarce article of civilization at the beginning of the New World. And in the daily toil of the early days woman worked with man in the fields, and proved his equal in muscle as in affection and care. This led to a general disposition to look up to woman and to honour and protect her. The men finally went to the wars and the woods and the fields, and left the children and their education to their wives. Even to-day such an important sphere as primary education is left almost entirely to women in the United States; and in many other occupations also women in America not only vie with men, but completely displace them. This tendency to divorce woman from the home and divert her to other spheres is something Dr. Eliot did us great service in warning us against. Our mistakes in Japan in regard to woman's education have so far been made in method rather than in ideal. But we are now seriously bent upon the perfecting of our methods, so as to make the results more consonant with our national ideals. And so long as we hold to the principle of producing good wives and mothers, we shall not fall far short of our ideal.

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# THE
# MAN WHO CAN

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# THE MIND AND THE MAN

By T. TOKONAMI

(FORMERLY VICE-MINISTER OF HOME AFFAIRS)

THE cry for reform is in the wind to-day: a universal cry which men catch up and pass on, without much consideration of what it means. The Government must be reformed; the business methods of the nation should be improved; everything in fact is in need of being made better. Well, that is right. The spirit of reform is a good spirit. What needs regulation should be regulated, and what is defective should be improved, and what is wrong ought to be made right. But what about the reformers themselves? Should true reform be so wholly objective as it appears to be to-day? Men are busy crying out in complaint of others; no one is lamenting over himself. We are reminded of the old saying: "Physician heal thyself." Is it not a man's duty to look after the regulation of his own mind before undertaking the mental and moral amelioration of his fellows?

Was not this the rational and noble idea embodied in a poem of the late Emperor, which reads:

Yo no naka no
Hito no tsukasa to
Naru hito no
Mi no okonai yo
Tadashi kara nan!

(Of all men in the world, they that stand at the head of affairs, should be the most perfect.)

Now, if men would reform themselves, and rightly regulate their minds, they must take the Greater Self, and exclude the Lesser Self, as the Buddhists say. He who would make others perfect must begin with himself; then he will not live for self alone. When a man is under the control of the Greater Self he lives for something outside of self. With this spirit the Army will not live for the Army, nor the Navy for the Navy; but both for the nation. Most of our imperfections, troubles, disagreements, come from taking the smaller, narrower and less worthy view of life. As soon as the Greater Self comes under the bondage of the Lesser Self, there is arrested development. Hence the Greater Self must save a man from his Lesser Self; and the principle applies equally to individuals and to bodies of men. Even the Government has to be saved from its Lesser Self. So simple a suggestion for the avoidance of evil must appear trivial to some; but due reflecion will commend it to the prudent, and its truth will be established.

To a true Japanese the nation must ever be the first thought. The interests of country should form the controling motive. It is not enough that the soldier alone should perfectly perform his military duty. Every citizen of the Empire should likewise do his duty as an act of sincere patriotism. Then and then only will the Greater Self and the true spirit be supreme. This noble spirit is pretty well developed in great countries like Britain; as may be seen



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from the fact that when the Government decided upon an increase of naval armament, the nation acquiesced without murmur; and when afterwards, the estimates were reduced for reasons of policy, national acquiescence was the same. But seeing that unusual naval activity characterized the naval policies of Germany and the United States, the British Government brought forth a naval budget for four new dreadnoughts and the change was again accepted by the public without unseemly agitation. Here we see a people who know that the safety of their island home depends upon precaution, and they have the spirit to justify their legislators in taking it. Not only so, but even a conference of newspaper men was convened representing every corner of the Empire, to discuss matters of national defence. All this shows a preference of the Greater to the Lesser Self.

But how about Japan, which is in the same position as Great Britain, geographically, and many other ways! Can there be anything more important for us than ample naval defence? Should we not, too, promote the progress of shipping at all costs? Our progress and our safety depend largely upon a powerful navy and an extensive merchant marine. We are a maritime nation, and our hope is on the sea. In relation to this great question there is abundant opportunity for Japan to show whether she is ready to make the Lesser bow to the Greater Self. It is a principle of progress and enlightenment that applies to Government and people alike. Herein is the old aphorism verified: "The burden never seems so heavy when one remembers it is one's own property."

This sane mental attitude toward duty and circumstance, devolving equally upon all citizens of the Empire, was well brought out in another of the Imperial poems from the pen of Meiji Tenno:

Yo no naka no
Takaki iyashiki
Hodo Hodo ni
Mi wo tsukusu koso
Tsutome nari kere!

The high and low the rich and poor,
Each in befitting station,
Should strive to be a duty-doer:—
So lives the world,—and nation!

The high and low should each respect the other, helping toward a mutual fulfilment of duty; and none should do less than his best. Degree of rank and difference of station or capacity, should not separate but bind the elements of society each to each as essential parts of a natural and healthy whole, moved by one mind and one heart. The superior in office or duty is not necessarily the superior in reality; nor the inferior always superior by nature. Both should be subject to the same spirit; and with this conviction even the humblest has his place, and can take courage and go ahead. No one is so high as to be above his duty; and none so low as to be beneath it.

In the bewildering complexity and selfishness of modern society this spirit of the Greater Self is apt to meet with much discouragement, if not positive disapproval sometimes. Consequently men have to beware of quenching the spirit in abject deference to their superiors. Every man must be true to his convictions, and reverence the motive and the spirit that tell him to speak out frankly when duty demands and conscience compels, without fear or favour.

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[illegible] the fact that when the Government [illegible] an increase of naval armaments [illegible] nation responded without murmuring; and when circumstances, [illegible] were altered for reasons of [illegible], national acquiescence was the [illegible] but trusting that unusual naval [illegible] especially received the naval policies [illegible] United States, the [illegible] to command by right forth a [illegible] but yet to [illegible] dreadnoughts [illegible] when again completed [illegible] without unseemly agitation [illegible] like we see a people who know that the safety of their island [illegible] depends upon peaceful, and they [illegible] spirit to justify their legislators [illegible] it. Not only so, but even a [illegible] of newspaper men was overlooking everything every corner of the [illegible] to discuss matters of national [illegible] will this show a growing [illegible] the Charter to the Isles [illegible] know about Japan, which is in the [illegible] as Great Britain, probably [illegible] many other ways! Can [illegible] any thing more inspiriting [illegible] true naval defence? Should [illegible], from one the progress of [illegible] real power? Our [illegible] rightly upon a powerful [illegible] and an extensive merchant [illegible] We are a maritime nation, and [illegible] as on the sea. In relation to [illegible] in the [illegible] ancient [illegible] to [illegible] Lessons [illegible] Japan to show us better [illegible] the Lesser how to [illegible]. It is a principle of [illegible] and scientific [illegible] that applies to government and people alike. [illegible] applied in vain: [illegible] seems so [illegible] [illegible] [illegible]

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Otherwise the spirit of duty, which is the Greater Self, and the life of all successful enterpise, will languish, and more attention will be devoted to personal advantage than to honour and duty. The identification of duty with personal advantage is the root of all evil, whether in the Government or in the community. It is even amistake to seek to have all men just the same as one's self, or to suppose that men must necessarily be better because cast in the same mould as one's self. The Greater Self ever guards as much against self-adulation as against flattery.

To sum up the whole matter it may be said that the dominating note of the Greater Self is Kindliness. The standard of judgement is high, even ideal; but the Greater Self always takes ability and motive into due consideration. A kind heart is more important than a close observance of rules and regulations, and an honest mind than a world of red tape. In a certain poem of his, Lord Uyesugi once wrote:

Uketsugite
Kuni no tsukasa no
Mi to nareba
Wasuru majiki wa
Tami no chichi haha.

(When a ruler succeeds to the Throne, he should ever bear in mind that he is to be father and mother to the whole nation.)

And it was Prince Shimadzu, I think, who asserted a similar principle when he said: "It is a safe assumption that the people under his rule, are the Emperor's chief trust." If so grand a motive move the heart of the highest, it is no less essential to the lowest. Without such a spirit there can be no true realization or appreciation of the spirit of responsibility; and to ignore or minimize responsibility is to beget confusion and disorder in all one touches, retarding progress and augmenting trouble. The proper arrangement and despatch of business form important factors in the world's progress to-day; but still more important, I believe, are personal circumspection and careful attention to one's own mental and moral habits, without which no efficiency is possible. Each should have himself in readiness to be fit for the duty that is uppermost; so as to dispose of what is each day at his heels, as the saying is. When an important matter comes up for adjustment or transaction, often many and difficult inquiries have to be instituted and replies carefully received before a proper understanding can be arrived at and the case finally disposed of. But without a rightly disciplined and disposed mind such thoroughness cannot be expected. Therefore due selfexamination is essential to efficiency; and after finding out the defect, it must be righted in the spirit and power of the Greater Self, with its well-attempered mind. A man must begin within, and after achievement there, achievement elsewhere will be only a matter of opportunity and time.

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MR. TAKEJIRO TOKONAMI, EX-VICE MINISTER OF HOME AFFAIRS

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1 AND 3 DOROHATCHO AND 4 MAIKO

SOME BEAUTY SPOTS OF JAPAN. *Quelques belles vues au Japon.* *Schoene Plaetze in Japan.*

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# SOME BEAUTY SPOTS OF NIPPON

JAPAN is a land so rich in fair scenes that wherever one finds oneself nature will afford an endless diversity and charm. When the Japanese speak of entrancing natural scenes they usually have in mind such conventional places as Matsushima, Miyajima or Amano-hashidate; but to any one who has a heart for the loveliness of green hills, purple-clad mountains, deep blue haze and exquisite views of sea and sky, Japan will seem a land of solace and peace. Japan has not the cosmic beauty of great inland streams, such as one enjoys along the Rhine, the St. John river or the St. Lawrence, but she has along her coast the thrill of endless sunlit isles, the sparkle of innumerable bays, and the unceasing charm of immemorial pines and flowering trees, with humanity everywhere. And the mountain scenery of many inland places is so vast, endless and imposing that the eye pleasantly loses itself in the mystery of height and distance. Nor is there a place of beauty in the Empire that has not some equally fascinating historial association to lend it additional interest and attraction.

One of the most typical beauty spots of Nippon is Maiko in the province of Harima. It is situated on the coast near the upper entrance to the Inland Sea between Akashi and Suma, near Kobe. It is appreciated by the Japanese more especially for its incomparable pines rising contorted and fairy-like over clean white sand. This fair stretch of pineland has no giant to boast of, but every tree seems to possess a character and distinction of its own. To appreciate what this means one must be able to observe with discrimination the individuality of trees. And there is nothing in the realm of organic nature revealing more individuality than a Japanese pine. If the branches of trees are prayers spread forth to catch and absorb the breath and inspiration of Heaven, then the Japanese pine, like the people of the country, sends its petitions to things of earth as well as gods of Heaven, for the branches seem as often to sweep earthward as skyward. The needlely fingers of those far-spreading pines thread the hazy atmosphere in a zig-zag way like electric currents, and inevitably leave upon the mind an impression of mystery. The pines of Maiko suggest a consciousness of all the events of history that have taken place in their old environment, for in this vicinity centuries ago the fate of many a great clan was sealed, and the sand now so clean has been washed with the blood of ages. We naturally look for greensward beneath such sweetscented groves of pine; but the people of the country love the sand, the cheerful and silent sand, over which one hears in the pinetops the wash of invisible seas. Hither flock the Japanese at all times to wander under the centuried pines, treading the soft and noiseless sand, the eye borne afar across green leagues of calm water, dotted with the white sails of myriad fisherboats. One by one they emerge out of the distant horizon where at eventide the blue meets the gold, and come sailing past the pines of Maiko,



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# SOME BEAUTY SPOTS OF JAPAN

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with their precious harvest of the sea. Thus like flocks of white butterflies at night they seek their haven. Immediately above Maiko stands the summer villa of Prince Arisugawa, one of the Imperial line. And here and there among the rolling hills are scattered the homes and temples of the people. Who can wonder that from the time of Hitomaro in the eighth century the poets of Japan have never ceased to sing the beauties of this pine-clad coast! Here too is laid the scene of the Genji Monogatari, one of the greatest of the national romances and here the armies of the Taira and the Minamoto decided their political supremacy.

Another place much fancied by Japanese but mostly unknown to foreigners is Lake Shinji in the province of Izumo. This large lagoon is not far from the ancient city of Matsue, one of the most historic centers of Yamato, where are still to be seen dolmens and burial places of almost prehistoric times. The lake is about nine miles long by three broad, and is fed from the waters of the Kii, the Uga and the Kimachi rivers, whose wild torrents are fast filling up the lake with silt and sand. Near the southern shores of Lake Shinji stands a small island called Yomegashima, consisting chiefly of rocks covered with ancient pines, and forming a scene both pleasing and picturesque. A favourite picnic of a summer evening is to take a boat for this fairy island, and enjoy a repast in the presence of entrancing scenes of sky and water. The lake contains fish in abundance, and one may enjoy this sport at leisure.

To the far north of the same side of the main island, in the province of Ugo is a little peninsula called Oga-hanto, which has three sides for several miles facing the sea, while most of the other side is washed by lake Hachiro. The coast here presents a matchless array of bold and imposing rock formation, as if the ribs of the world had been laid bare by the denuding tides and storms of time. Many of the giant rocks stand out from the coast like separate islands; and one of the most pleasant of excursions is to cruise among these cyclopean formations in a small boat. Indeed Oga-hanto would be a delightful spot to spend part of the summer season, as the air is cool even in July and August, which are the best months to visit the place, as the sea is then most likely to be calm enough to permit cruising among the rocks. One of the most noted of these rocks is known as *Hokakejima*, or sail island. It resembles a Japanese junk with a sail rising to a height of seventy feet, and presents a striking appearance. All the rocks have special names, but too numerous to mention. During the period of a heavy sea the gigantic waves towering in among the rocks and rent and shattered to foam offers a scene well worth seeing. On the peninsula are two famous old temples, the Dairyuji and the Keigenji, while the ruins of an ancient *daimyo's* castle may also be still seen. Oga-hanto is to the west coast what Matsushima is to the east; and the Japanese regard the former as representing the spirit of male beauty and the latter that of the female. Access to Oga-hanto is not so convenient as to the usual tourist haunts, but this lends additional excitement to the trip.

A further place of beauty well off the beaten track is the Yabakei valley in Kyushu. Here one sees an inland rock formation that makes a striking contrast to the shattered coast scene just de-

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ITAKO DEJIMA, SHIMOSA

LAKE SHINJI. IZUMO

SOME BEAUTY SPOTS OF JAPAN. *Quelques belles vues au Japon. Schoene Plaetze in Japan.*

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OSANBASHI, OGAHANTO

ASHI-NO-KURA, OGAHANTO

SOME BEAUTY SPOTS OF JAPAN. *Quelques belles vues au Japon. Schoene Plaetze in Japan*

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scribed. The mountains are piled up in colossal terraces and erruptions after the curious manner one sometimes sees in conventional pictures of China and Japan, and which one fancies are impossible until the Yabakei valley is traversed. All along the valley the eye is delighted by sights of soaring precipitous crags; and by passing through numerous tunnels and coming out suddenly upon pineclad and castellated walls towering away into the blue haze. The charm is enhanced by the rich vegetation adorning the rocks, suggesting the abode of long gone Titans. A wild river rushing down the valley adds much to the picturesqueness of the scenery. In the valley and situated among the crags are temples, one of the most famous being the Rakanji, built by the priest Shokaku in 1338. The place did not attract the attention it deserves until the poet Rai Sanyo visited it in the early years of the last century, and the glowing account he wrote of it as well as the poems he composed under the inspiration of its matchless scenery, brought to it the attention of the nature-loving public of Japan.

A spot of more than ordinary attraction to most Japanese is the scene afforded from the top of the Satta Toge, a pass on the Tokaido east of Okitsu in the province of Suruga. In addition to an incomparable panoramic view of the surrounding peaks and plains, there is all about one, magnificent glimpses of colossal rock formation. In old days when many travelers had to cross the pass on their way along the Tokaido to the capital of the Shogun, the Satta Toge was infested by robbers, and many a tragedy marks the rocky pathway over the mountain. As one to-day avoids the ascent by train through the tunnel that pierces the vast elevation, one recks little of these times of yore. From the foot of the pass the beautiful plains of Mio-no-Matsubara, stretch away to the city of Okitsu with its white sand and green pines, once the camp of of armed soldiers.

Some distance away in the province of Izu is a spa known as Shuzenji, much frequented by Japanese, and justly reckoned a place of great natural beauty. Here, as far back as the seventh century, the great Kobo Daishi built a temple from which the place now takes its name. Southward and northward from the great temple, mountain views of unrivalled grandeur range away. Through the village flows the river Katsura; and in several places hot springs rush to the surface and from the rocks. Bathing places are made by excavating holes in the rocks and along the river banks to retain the warm water. At the central temple, Noriyori, the younger brother of the shogun Yoritomo, committed *hara-kiri*; and in the same place, Yoriiye, the son of Yoritomo, had afterwards similarly to permit himself to be despatched, being killed by Hojo Yoshitoki, a sad case of nemesis surely.

The view from Toba, a little village in the province of Shima, is thought by many to be a dream of beauty and a joy forever. Toba is a fishing village with a fine harbour, and a safe haven for vessels in distress. From Hiyoriyama, an elevation behind the village, fine views of Fujisan can be had, as well as most of the great ranges in that direction. The chief loveliness, however, lies in the foreground where a labyrinth of green hills, islands and peninsulas stretch away seaward, with white sails innumerable coming up the bay. The bay is

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dotted with islands giving it a beauty rivalling that of Matsushima in the north. The place has been noted from ancient times for its female divers, who in this way procure shell fish for a living. The women of Shima not only dive, but do most of the field work, the men in those parts being the weaker vessels.

Itako on the eastern shore of Lake Kasumi-ga-ura in the province of Hitachi, has an admirable situation and aspect, and is much frequented by Japanese nature-lovers. It is but a short distance from Tokyo and quite easy of access. The lake has flat, well wooded shores, with some sixteen islands scattered over its smooth waters. The view of Fujiyama from here is regarded as one of the most etherial in Japan; and the view of Mount Tsukuba is also very fine. The wealth of beautiful iris blossoms growing in the waters about Itako inspired the followed lines by a Japanese poet:

Itakodejima no
Makomo no naka ni
Ayame saku to wa
Shiorashiya.

Among wild grasses rare
Along Itako's shore
Full blooms the iris fair,
All graceful evermore.

Of the many visitors to whom Nara is a Mecca of Japanese art and religion probably not any considerable number have discovered the incomparable view from Wakakusayama behind the Kasuga shrine. The mountain is well wooded with fine old forests and the slopes are rich in verdure. Here from an eminence of over 1,200 feet the eye wanders over the fair plains of Yamato and the mountains of Yamashiro. In the spring time the path leading to the mountain is alive with pic-nickers who love to enjoy an outing there and gather bracken, which at that season is a specialty of the place. At the foot of the mountain are makers of Nara dolls, Japanese pens and horn work, offering their handiwork for sale.

One of the most gorgeous bits of unique natural scenery ever condensed into so small a compass is to be seen at Doro Hatcho on the Kitayamagawa in the province of Kii. Here there is a gorge some fifteen hundred yards long, with precipitous cliffs and wildly broken rocks on either side of an expansion in the stream, the water being of abysmal depth. All is covered with a fairylike vegetation; and in May and June the azaleas and rhododendrons burst into bloom from every nook and cranny, beholding their rich reflection in the deep blue waters. Here and there are dainty sand beaches, coves, pinnacles and caves, with fine rocky battlements all around. The towering walls of rock are crowned with great pine trees whose shadows are seen in the pellucid depths below. Seen through the mists of early dawn, at eventide or in moonlight, the place has all the wierd charm of old Japanese masterpieces, and might well be fancied the haunts of Nature's spirit. The scenery for several miles is all that can be desired, though the best is at Doro Hatcho. The usual custom is to take a boat with guides and drop down the stream through the gorge, going on further as convenience serves.

We have thus made the briefest of reference to some of the lesser known beauty spots of Japan; but these may be taken as examples of what one may expect to meet with, in many an out of the way place, as one journeys through the diversified regions of the country.

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# THE CASTLES OF JAPAN

THE history of Japanese castle building stretches back to remote antiquity. When the Yamato first invaded the shores of Nippon they no doubt found some sort of fortress a necessary safeguard against the fierce tribes with which they had to contend. For back in the mists of mythology we are told that the great lord of the land, Okuninushi-no-mikoto, had to built a castle in defence against the multitudes of deities that menaced him; and coming down nearer the earth, we find it recorded that the first sovereign of Japan, Jimmu Tenno, found castles a convenient protection against the leader of the savage hordes, Yasotakeru. Though these early erections cannot be supposed to have shown the proportions of later constructions, they doubtless justified the object of their erection. The frequent and protracted wars between the Yamato and the wild tribes they encountered must soon have rendered evident the expediency of permanent forts in various commanding positions. These at first probably consisted of earthen ramparts or rows of palisades, situated mostly on important eminences. With improved methods of constructive art, came erections of wood and stone, which by and by were flanked with towers and surrounded by a wall and ditch. Increased mechanical and architectural skill while it made little alteration on the fundamental plan of such buildings, gradually introduced numerous contrivances for repelling assault, and rendering a great castle well nigh impregnable.

Descending to the plane of history we find that in 655 A.D. the Emperor Tenji erected a structure surrounded by a wide moat in Tsukushi (Kyushu); and that this moat was filled with water, giving rise to the name *mizuki* or water castle. There are also records of castles built in the provinces of Nagato and Iki at a very early date. These were probably in defence of attacks from Korea, which when made a tributary to Japan, often revolted and threatened invasion. As the Ainu tribes were driven further and further northward castles extended thither also in protection of the Yamato frontier, a surer defence than that practiced along the guard lines in Formosa to-day. Unlike the European custom, the Japanese warrior did not usually dwell in his castle; it was a fortress chiefly and used only in time of war. In later times, however, the European custom came more into vogue. Such heroes as Kusunoki Masashige resided in his famous castle of Chihaya; while the Emperor Godaigo lived in the castle of Kasagi in Yamashiro.

No great change can be traced in the construction of Japanese castles till we reach the period of the great Oda Nobunaga, when he constructed the cyclopean walls of Azuchi castle in 1576, conspicuous for its big central towers, *tenshukaku*, or Heavenly Lord towers, this being the first example of such architecture in Japan. As the towers were originally dedicated to Jehovah, the God of the Christians, it is natural to infer that the innovation in structure must have been the result of suggestion from the Spanish and Portuguese missionaries in whose religion



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# THE CASTLES OF JAPAN

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the great warrior professed to believe. For military purposes the tower appears to have been used chiefly for reconnoitering and ascertaining the position of the enemy. From this time much attention was devoted to the development of castle building; and the great Taiko, Hideyoshi, set an unprecedented example in the castle of Osaka, the finest that the Empire had hitherto seen. This great structure, together with those at Nagoya and Kumamoto, still stands a monument to unique military genius of old Japan.

The structure of the Japanese castle thenceforward appears to have remained permanently on the lines suggested by the Spanish, though hardly so elaborate as some of the great castles of Europe. There was first the great moat surrounding the outer wall of the castle, filled with water, and along the inner bank ran a great stone wall surrounding the castle. This wall was from twenty to thirty feet high, and was surmounted by a plaster wall with loopholes for spying on the enemy and directing arrows or missiles at him. From the top the of the wall the earth sloped away on the inner side, enabling the defenders to approach the loopholes with ease. In the case of great castles like Yedo there was a second and even a third moat and wall. Within the inner wall stood the central building, for the lord of the castle, and above it rose the three-storeyed tower, with its sweeping curved roofs and white walls. Other detached buildings within the wall were sometimes known as the east keep and the west keep, the north keep and the south keep, according to position; and one projection extending beyond all others for reconnoitering purposes was the *demaru*, or projecting tower. As in the case of European castles, there were towers or bastions at intervals along the walls, especially at the gates, whence the position of the ememy could be ascertained and defence offered. Whether the castle had two or more moats and walls the construction was on the same lines. The moats were crossed by bridges, which were usually of three kinds; an earthwork structure that could be quickly demolished in time of emergency; a drawbridge capable of being raised from within the castle; and a sort of suspension bridge. The average width of the Japanese castle moat appears to be about 90 feet. A somewhat unique feature of the Japanese castle is the construction of the gate. It is like a square box, hence the name *masugata*, a little box for use in dry measure. It is so constructed that on entering the first gate there is another gate, not immediately in front but at right angles to one side, in a wall forming a small square, surrounded by high stone walls. This formed an excellent means of defeating the enemy, should they break through the outer gate; for, as they massed or crowded into the little square trying to force the inner gate, they could be attacked with fatal effect from the towers above. A gate of this form still stands at Sakurada, one of the entrances to the Imperial palace grounds, Tokyo.

There was a front gate, known as the *ote*, and a postern gate, called the *karomete;* and some castles had secret underground entrances through a tunnel leading to some forest or mountain recess. Other castles had the peculiarity of a lead roof, which could be utilized for making bullets in time of emergency, as in the case of the castle of the Marquis Mayeda at Kanazawa. In certain districts, moreover, the tombstones of the cemeteries were commanded to be made according to specified shapes and sizes, so as to be quickly available for building castle walls in time of danger.

One of the most interesting specimens of old castle architecture in Japan is that at Kumamoto in Kyushu. As far back as 1521 the daimyo, Kanokogi Chikakazu, built a fortress at that place; and in 1587 Hideyoshi gave this castle to Sassa Narimasa; but the latter, for some crime or other, was put to death the following year, and the castle passed into the possession of the famous general Kato Kiyomasa, who by 1607 had it rebuilt on elaborate proportions such as it reveals at the present day. The son and heir of the great Kiyomasa was not the man his father was, and be

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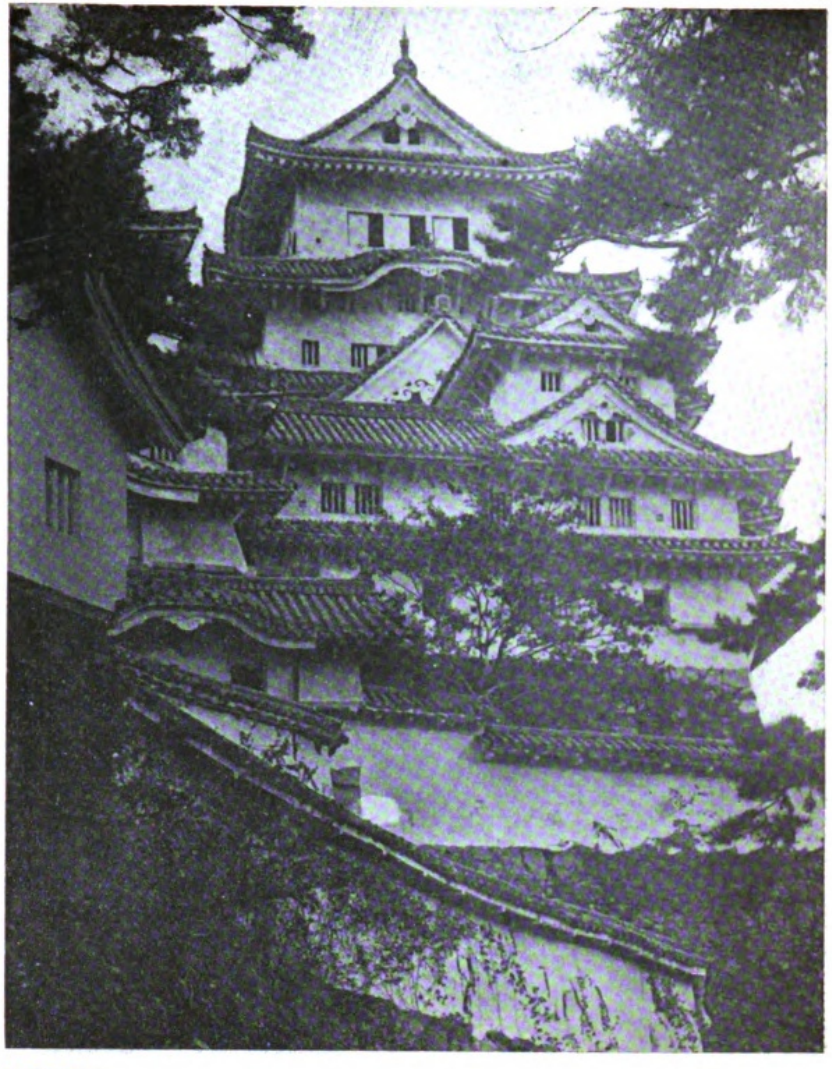

HIMEJI CASTLE

JAPANESE CASTLES. *Châteaux japonais. Japanische Schloesser.*

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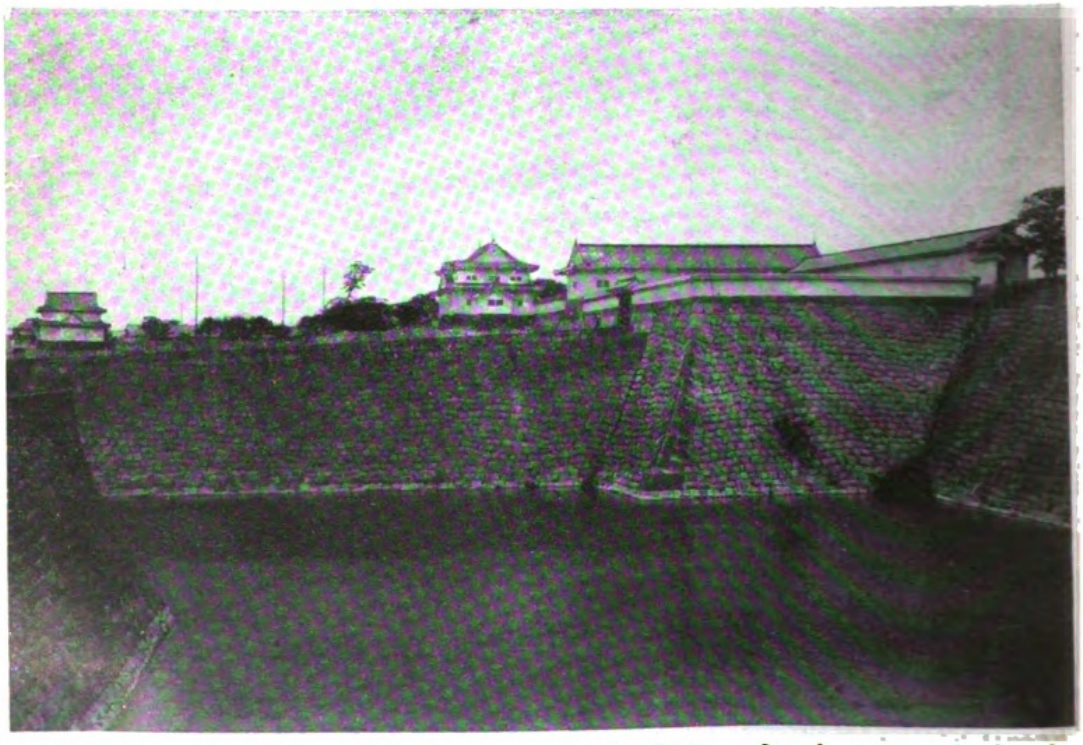
MATSUMOTO CASTLE



MASSIVE FOUNDATIONS AND MOAT OF OSAKA CASTLE. *Lourde maçonnerie dans le fossé du château de Osaka.* *Massives Mauerwerk am Wall des Schlosses von Osaka.*

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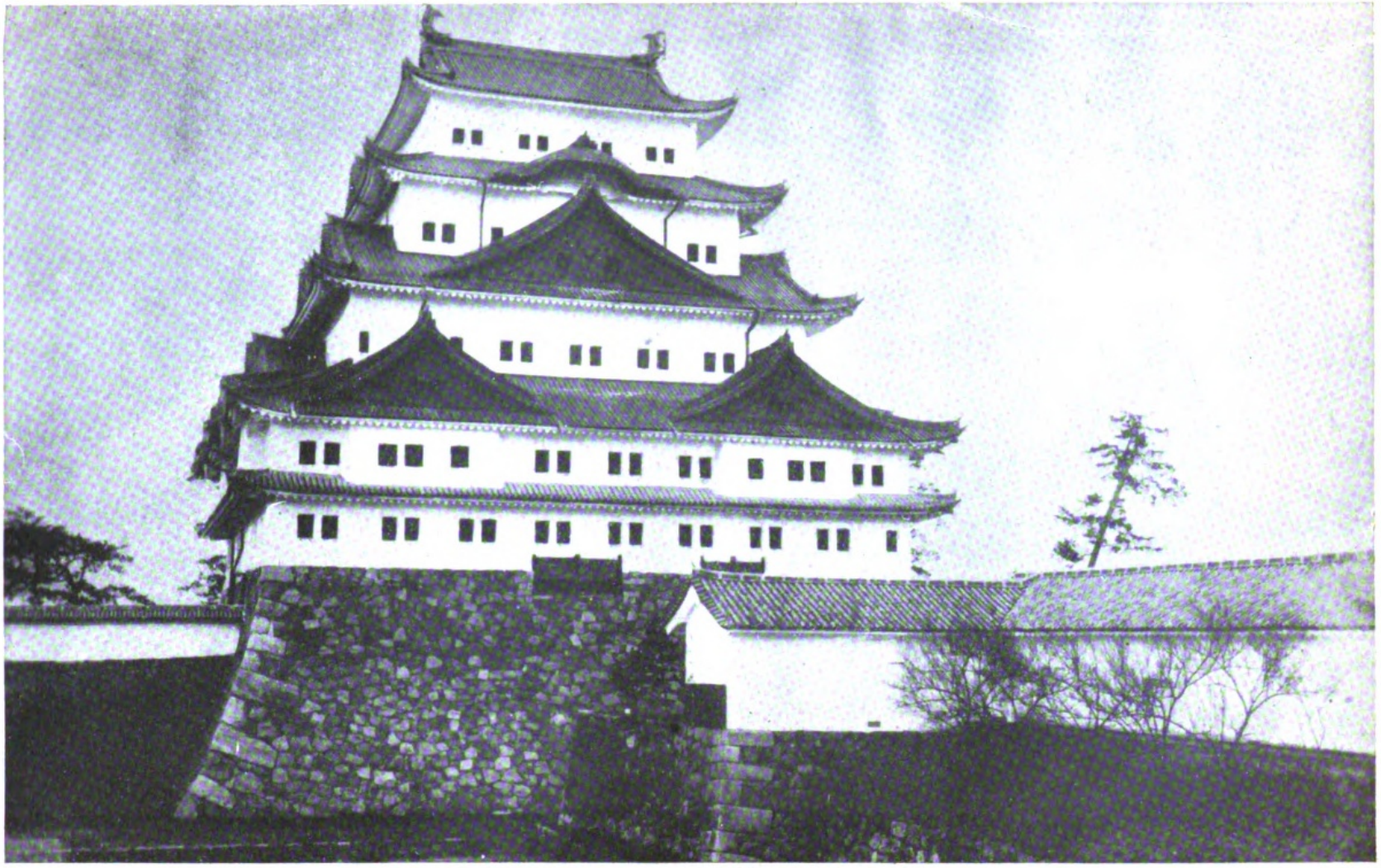

PART OF THE FAMOUS NAGOYA CASTLE. *Une partie du fameux château de Nagoya.* ***Ein Teil des beruehmten Schlosses von Nagoya.***

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KUMAMOTO CASTLE

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forfeited the castle, when it was given to the Hosokawa family who retained it down to the Meiji era. It is one of the few Japanese castles which has experienced a modern seige, being the center of a fierce engagement in 1877, when the Saigo rebellion took place. The great castle, like so many in Europe, is built on the banks of a river, the Tsuboi which runs along its eastern side, with the Shirakawa flowing along its south side, while on the west rise the Hanaoka hills. At the time of the seige the garrison consisted of 4,000 men, and was defended by 26 pieces of artillery. Saigo and his men approached the fortress and requested Commander Tani to surrender; and this being refused, the rebel army made an assault on the castle one week later, investing it on all sides. The guns of the enemy mounted on Hanaoka hill poured in a heavy fire, destroying and burning a part of the castle. This failing to reduce the fortress the enemy decided to starve out the garrison, but being now attacked in the rear by Imperial reinforcements, they were utterly routed. This incident is extremely interesting as proving the efficacy of a Japanese castle in the face of a modern foe. In this case 4,000 men were able to keep off and finally vanquish four times their number, under the protection of this historic fortress of old Japan.

The Osaka castle, once the finest specimen of fortress in all the east and still the most splendid example of castle structure in Japan, is yet nothing compared with its former magnificent proportions. The castle once had three instead of the present two keeps, the third one having been demolished in the fierce seiges of history; and the ground whereon it stood has now been incorporated in the city streets, known as Tamatsukuri and Uwamachi. The enclosure is about 700 feet long by 600 in width, and forms a convention barracks and headquarters for the Fourth Division of the Imperial Army. The famous Osaka castle, strange to say, had a religious origin. In 1532 Kyokyo, a priest of the Hongwanji sect of Buddhism, in this place then known as Ishiyama, set up a small castle, which was also used as a temple. This was in the days of militant Buddhism, when the soldier monks of Hiyeisan were the terror of the country, and had to be subdued by the stern hand of Oda Nobunaga, who entrapped them in their castle and destroyed them. Subsequently the fortress was occupied by Hideyoshi, who rebuilt it on the grand scale that made it the foremost fortress of the Empire. Situated on a splendid site, bounded on the north by the river Temma, on the west by paddy fields and on the south by the plains of Settsu, the fortress raised its lofty walls to a height of 120 feet commanding a magnificent view of the surrounding country. The usual moat environed the castle insulating it to the river; the whole compass of the environs being about six miles. Here the great Taiko thought to have his posterity enthroned for ever. But it was not so to be. After his death Tokugawa Ieyasu assumed the dictatorship, attacked Ishida Kazushige and defeated him in the historic battle of Sekigahara and became master of the territories of the *Taiko*. To humiliate and weaken the son of Hideyoshi, Ieyasu depleted the territories of Hideyori, and to lessen his wealth, commanded him to undertake the casting of a great image of Buddha for the Hokoji temple in Kyoto. Not content with this depletion of Hideyori's fortune Ieyasu obliged him to cast a big bell for the temple, the image and bell being produced at enormous cost, even for those days. In the Chinese inscription on the bell an extra ideograph somehow got inserted between the others representing the name of Ieyasu, the Shogun was offended thereat and Hideyori was condemned. Whereupon the latter arose in arms, ensconced himself in Osaka castle and defied the armies of the Shogun. The fortress was beseiged by Ieyasu with 100,000 strong, and for months proved impregnable to his veterans. It is said that after Hideyoshi had completed the castle he invited Ieyasu one day to visit it and look over the new stronghold, which the great general did. While escorting Ieyasu

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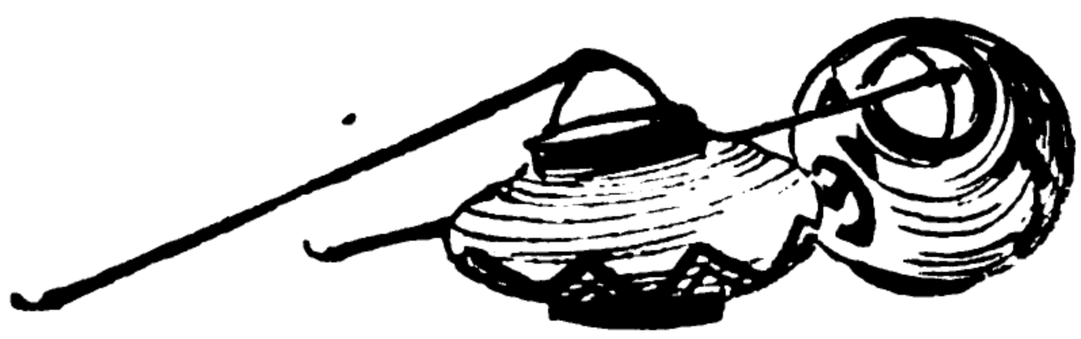
over the place the *Taiko-on* asked the fomous strategist what he thought was the best way to take the castle in time of war. Ieyasu remarked that he could think of no way by which so invulnerable a fortress could be reduced. "There is but one way," said Hideyoshi. "It might be accomplished by the stratagem of proposing peace on condition of filling up certain moats, and afterwards renewing the attack." If the story be true, there is no doubt Ieyasu never forgot the suggestion; for it was exactly the expedient he resorted to in capturing the fortress and ousting Hideyori. Proposing terms of peace, and acting upon their acceptance, Ieyasu proceeded to fill up the outer moats; and when he reached the inner ones, he continued to fill them up in spite of the protests of Hideyori, and so the latter was at the mercy of the enemy.

After the extermination of the house of Hideyoshi the castle came into the possession of the Matsudaira family, who restored it as much as possible, though not to its full proportions, and turned the environs into city lots. Thinking it unsafe to entrust the fortress to an alien family, the place was put in charge of a *jodai*, or warden, of the Tokugawa family, after the removal of the Matsudaira to another fief; and from this time it became a frontier post against the discontent of the western daimyo. Unfortunately a fire broke out in the castle shortly before the Restoration period and destroyed most of the buildings of historic interest. Thus the finest specimen of castle architecture in Japan passed away. The castle had some foreign connections, too; for here it was that the representatives of foreign countries were received in 1867. The next year it was attacked by the Imperial troops, when the Tokugawa garrison caused its destruction by fire before their final retreat. Though the buildings have to some extent been restored there is nothing to indicate its former glory, save the cyclopean masonry used in the construction of the walls, some stones of which are as much as 40 feet long, 10 feet high and several feet thick. These megalithic specimens were presents from various *daimyo* who wanted to win the favour of Hidyoshi, and sent the stones by boat to the walls during construction.

The next finest example of castle architecture to that of Osaka, is Himeji, which yet remains in an exceptional state of preservation. Like most of the other old fortresses, it is the work of several builders through succeeding centuries. Founded in the 14th century by Akamatsu Enshin, it later fell into the hands of the Ashikaga shoguns, but was recovered in 1467 by the Akamatsu family. In 1577 the all-powerful Oda Nobunaga gave it to his righthand man, Hideyoshi, who enlarged the castle and crowned it with 30 turrets. Finally it came into the possession of Ikeda Terumasa in 1608, being granted him as a fief, and he increased the number of turrets to fifty, the task of enlarging it taking nine years. For many succeeding centuries this section of the Empire had peace; and at the time of the Restoration the castle belonged to a *daimyo* named Sakai. A detailed description of the castle will not be necessary, as it is much on the same lines as those already described. Similarly also another of the great castles of Japan, Nagoya, has been described in a recent article entitled "Japan's New Scenic Route," for which the reader is referred to the JAPAN MAGAZINE for December, 1912.



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# THE JAPANESE IN CALIFORNIA

IT is clear that from the beginning the Japanese have been a migrating race, else they would never have dared the unknown and finally succeeded in reaching the utmost limits of the east. And even after the Yamato archipelago was settled, there were always adventurous spirits scouring the seas, and either trading or settling in distant places. Up to the time when all foreign intercourse was prohibited by the shogunate, there was scarcely a country bordering the Pacific that the Japanese had not visited; and as soon as the ban against immigration was removed after the opening of the country to foreign intercourse, there were not wanting those who made ready to give vent to the long suppressed desire for foreign lands; and among the earliest of these were the immigrants to California.

There are, of course, Japanese to be found in almost every important center of the west, including all the larger towns and cities of America, but more than sixty per cent of those settled in the United States, are in California. Most of those in the Golden State are engaged in agriculture, over 75 per cent of the acreage cultivated by Japanese, being in that state. California is Japan's next neighbour across the Pacific, and naturally the majority of the immigrants found settlement there. Not only so, but the climate of that state is more like that of their own land than any other part of America, which is a supreme attraction to lovers of sunshine and flowers, like the Japanese.

The first Japanese immigrants to America, some 40 in all, set out for California in 1869, not long after Japan herself was opened to the foreigner. From that time onward there has been a steady stream of immigration from year to year, culminating at last in numbers that tended to cause alarm among the laboring population of the west. At first the stream was naturally thin. In 1878 there were only 120 Japanese in California. During the next ten years the number had increased to 1,000; and the ensuing decade saw it swell to 13,000; and by 1907 there were no less than 57,000 Japanese in the Golden State. Thus in a population of 2,377,569 the Japanese numbered 56,760, or about one-fortieth of the total inhabitants, comprising 44,368 males; 7,202 women; 2,703 boys and 2,487 girls. In 1908 the Japanese population of California had arisen to 60,780, the largest figure in the history of the country. The new immigration regulations, restricting the movement of Japanese to the United States, came into fore shortly afterwards, and from that time the stream has grown smaller and smaller, and is still on the decline.

As most of the immigrants are engaged in agriculture the position of these becomes a matter of great importance to themselves and to the country where they have settled. In 1911 the acreage under cultivation by Japanese in California was 239,720 mostly given up to potatoes, vineyards, orchards, berries and various vegetables, the total value of products amounting to no less than $12,507,000 annually. As the total agricultural products of the state amounted to about $58,000,000, it will be seen that the Japanese farmers produced nearly 20 per cent of the whole. This takes no account of the amount of labour performed by Japanese on land over which they have no control. If this be reckoned, it might be said that the Japanese produce at least 90 per cent of the total results of agriculture in California. More than fifty per cent of the vineyard labour is in the hands of



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Japanese, and the same may be said of vegetable cultivation. Indeed it is not too much to say that the Japanese are the life of agricultural California. What the land would do without them is a question no one, not even their severest critics, has ever dared to answer.

In the districts surrounding the Bay of San Francisco the Japanese are an invaluable portion of the community. In the Alameda agricultural district the American population is about 26,000, while the Japanese is about 1,200, rising in the summer season to over 2,000. Some 200 are engaged in the salt fields; but the rest give their time to market gardening, orcharding and general agriculture; and without their assistance the orchards of the district could never place the fruit on the market in proper time and condition. It is their deft fingers that handle the millions of cherries, tomatoes and apricots that swell the market in season, and they also take an important place in the immense wheat harvest of the vast fertile valleys of the state.

In the northern portion of the great state there are some 16,500 Japanese, nearly all of whom are devoted to the tilling of the soil. Perhaps the most successful and important Japanese farmers of the state are in this northern district. Around Sacramento they are among the greatest fruitgrowers, vineyardists and vegetable producers the country knows. The low-lying district along the river is tabooed by the native population, and given up almost wholly to the men from the rice fields of Nippon. Without the Japanese this whole fertile district would probably be idle and useless. Near Stockton alone there are about 4,000 Japanese farmers, all doing a brisk and productive business. I have seen a good deal of these; have lived near them and bought from them, and have always found them a practical, honest and enterprising set of men.

To realize fully what the Japanese are to California one must take a trip down the San Joaquin valley, a vast stretch of fertile territory lying between the coast range and the Sierras, and capable of producing enough wheat to feed the entire nation. No one that has witnessed the operations of this great district in spring-time and harvest can ever forget the impression: limitless reaches of green alfalfa, endless acres of orchard bloom, and then in the autumn the measureless vistas of golden grain, and trees laden with sunriped fruit. The wealth of wild flowers that streak the meadows is in itself a vision to be remembered:

O, the purple patches gleaming
Through the meadows green and gold;
O, the silver waters teeming
From the mountains far and cold!

Lo, the lazy cattle feeding
In the green alfalfa fields!
And the airy windmills speeding,
Tell what homes this valley yields.

Miles and miles between the mountains
Endlessly it gleams away,—
A sea of gold, white-flecked with fountains—
Ripening wheat lands dim the day.

This vast harvest of fruit and grain could hardly be gathered in but for the help of Japanese hands. During the time of the anti-Asiatic agitation the number of Japanese in this district became somewhat reduced. Indians, Greeks, Mexicans and Italians took their places; but these were soon found to be inferior to the Japanese as practical orchardists and harvesters. The American managers freely admit that one Japanese proves equal to at least three or four of these other nationalities, when it comes to agriculture. It is now, I think, admitted that middle California cannot be fully developed without the assistance of Japanese labour.

Similar conditions obtain in southern California. Round about Los Angeles the Japanese are the chief agriculturists and market gardeners. They form the most influential and enterprising of the green-grocers in the markets of the southern city, always outdoing natives and Chinese. The same is true of them along the coast towns. The Japanese farmer, as in his native land, is a sober, hardworking man, always trying to have his own little hut and his wife and family, when he is permitted to have a

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JAPANESE SCHOOL GIRLS IN CALIFORNIA

A JAPANESE FAMILY IN CALIFORNIA: RESIDENCE BELOW. *Une famille japonaise. Japanische Familie in Californien.*

A JAPANESE RESIDENCE IN CALIFORNIA. *Maison japonaise en Californie. Japanisches Heim in Californien.*

THE JAPANESE IMMIGRANT IN CALIFORNIA. *Emigrants japonais en Californie. Der japanische Einwanderer in Californien.*

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1. A JAPANESE DOCTOR'S HOUSE. *Maison d'un médecin japonais.* *Haus eines Japanischen Arztes.*
2. A YOUNG JAPANESE FAMILY.
3. A FAMILY ON SUNDAY AFTERNOON.

THE JAPANESE IMMIGRANT IN CALIFORNIA. *Emigrants japonais en Californie.* *Der Japanische Einwanderer in Californien.*

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wife. He does not hang around the saloons and questionable places, wasting his savings. It will indeed be a sad day for agriculture in California when the Japanese abandon it.

The Japanese in America are not all agrarian workers, however; they engage also in commerce and the professions, and in this respect are no less successful than the other immigrants settling down in the United States. In trade the Japanese have an uphill fight; for the native population is likely to deal chiefly with its own tradesmen, so that the Japanese are left to cater to their own countrymen for the most part. As importers and exporters the Japanese are however, coming more and more to occupy a position of importance in the trade of California. As hotel keepers, provisioners, laundrymen and cooks they are unexcelled, and are doing a very flourishing business. The income from each of the branches of enterprise mentioned was, last year, over $1,000,000; while other arts and crafts are followed with varying degrees of success by large numbers of other Japanese. The most prosperous of this class are in San Francisco, where the Japanese population is now over 7,000. When one thinks of the handicaps they have had to contend with there, the marvel is that they have succeeded so well. In such trades as laundry business, tailoring, dyeing and shoemaking, the competition is extremely keen, and jealousy prevails to a great degree; but the Japanese are well holding their own. In Fresno in middle California the Japanese were at first separated from the commercial center of the native merchants; but the Japanese have now opened shops supplying natives and Japanese alike, and are doing well. The Japanese report that at least 70 per cent of their customers in Fresno are white people, or *pink* people, to speak with due respect for truth.

The Japanese in California also take a considerable share in the fisheries of the state. First beginning at Monterey and Los Angeles, they now are to be seen engaged in the fisheries of almost every town along the coast, in many of which they almost mononpolize this occupation. The Japanese fishermen not only supply a large part of the domestic market, but their canneries supply a further demand in Hawaii. In Los Angeles alone some seven-tenths of the fishery business is taken by the Japanese.

Considering the amount of discussion that has been caused by Japanese immigration to California, it may be taken for granted that questions of social ethics and religion are among the most important that have to be faced by the immigrants in making good their right to live in America. It will be admitted at the outset that the Japanese are as anxious for education, both for themselves and their children, as any people in the world. This is quite a characteristic of the Japanese in California, no less than among their fellow-conntrymen at home. When it is understood that the Japanese in California have a birth rate of about 1,000 a year, the problem of education becomes a pressing one. In 1911 there were found to be some 2426 Japanese children of school age, that is, from 5 to 20 years age. Of these 582 attend American primary schools; and 532 go to Japanese primary schools, in addition to which there are a number of Japanese children at various schools here and there through the state. The difficulty is that of the total number of school age not half have an opportunity of getting an education. One reason is that all those of exactly the age of five are not admitted to school, being less than five from an American point of view. Also there are numbers of parents who have not yet decided whether to send their children to Japanese schools or American schools; and so the children go nowhere. Moreover, in the agricultural districts many of the Japanese are so far from school that the children cannot go. There are also a number of Japanese at higher institutions of learning in California. Of these some 186 are at high schools, and at the various universities there are usually from 20 to 30 Japanese students. The Japanese in California spend shout $18,-

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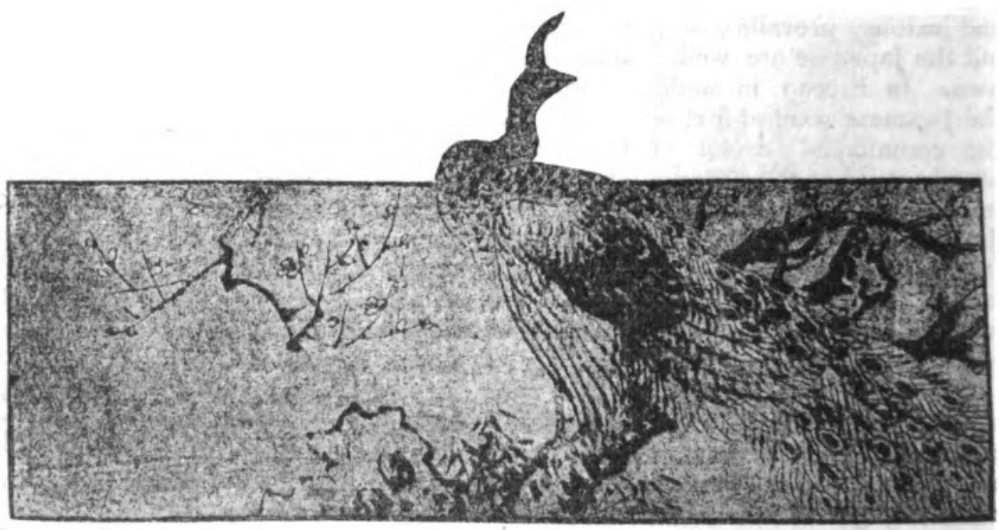
000 annually on their primary schools, including 11 kindergartens connected with the said schools. They also have established schools for the teaching of language, cooking and crafts. In fact they are doing all within their ability to fit themselves to take an intelligent part in the great civilization in which they find themselves placed.

As to religion the immigrants are either Buddhists or Christians. The impetus is in favour of Christianity and most of the Japanese incline that way. They have their churches and their clergy, and the American Christians maintain missions for them; while at the various Christian meetings and conventions there is always a fair sprinkling of Japanese. Of Japanese churches there at least 48 now in the state, with 42 pastors or missionaries, and the membership is about 2,600, Last year the members contributed some $23,462 for the support of Christian work.

The Buddhist cause among the Japanese in California is under the auspices of Hongwanji sect, whose priests are labouring for the spreading of the faith among their countrymen. There are now about 14 places of worship, with an equal number of priests, and the amount annually contributed for the support of the religion is $16,400 with a membership of some 4,663.

It will be seen that on the whole the Japanese in California are in a prosperous condition; and that compared with the rest of the population, they are no less morally and spiritually inclined than the Americans. Considering the prejudice with which they have had to contend they have entered to a marvellous extent into the life and activity of the country, and have taken a very important part in its development. There is no doubt that as the spirit of true humanity and civilization prevails, racial prejudice will give way to genuine neighbourliness and sociality, and the Japanese will be as welcome in California as the immigrants of Europe.



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A JAPANESE VEGETABLE AND FRUIT MARKET, CALIFORNIA. *Marché japonais de fruits et de légumes en Californie.* ***Ein japanischer Gemüse-und Fruchtmarkt in Californien.***

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HON. SEISHIN HIRAYAMA, M. H. P. COURT COUNCILLOR AND VICE-PRESIDENT OF THE JAPAN EXHIBITION ASSOCIATION. *Conseiller de la Cour et Vice-président de l'association pour L'exposition japonaise. Hofrath und Vicepraesident der japanischen Ausstellungsgesellschaft.*

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# JAPAN AND INTERNATIONAL EXHIBITIONS

By THE HON. SEISHIN HIRAYAMA

(MEMBER OF THE HOUSE OF PEERS, AND VICE-PRESIDENT OF THE JAPAN EXHIBITION ASSOCIATION)

AS Japan is actively engaged in preparations for taking a prominent place in the great International Panama-Pacific Exposition to be held at San Francisco on the opening of the Panama Canal in 1915, it may be worth while at this time to review our relation to expositions as a method of promoting international trade and enterprise, and to show somewhat the spirit in which Japan has always regarded such endeavors. Our government accepted without hesitation the invitation of America to be represented at the coming exposition; and when our commissioners were officially despatched for the purpose of selecting an appropriate site for the Japanese buildings to be erected for exhibition purposes, they were received with cordial welcome both by the officials of the Panama Pacific Exposition and by the representatives of the American government. The Imperial Diet of Japan has already set apart the necessary sum for our being worthily represented at the Exposition; and the Japan Exhibition Association, a permanent national organization, of which I have the honour to be vice-president, has already been holding conferences with the Imperial government to consider the plans and desires of our exhibitors, and how to facilitate the selection and despatch of appropriate exhibits. So far the prospects are very encouraging, and there is every promise of a great number of products being sent from Japan.

As the Panama Pacific Exposition is intended to commemorate the completion of America's colossal achievement, one of the greatest works ever undertaken by man, it is anticipated that it will represent one of the most enormous and cosmopolitan occasions that has ever taken place on earth, and no doubt the benefit to mankind will be correspondingly considerable. The Panama Canal will revolutionize the trade routes of the world to a great extent; and it will not be too much to expect that all the civilized nations of the world will take a lively interest in the celebrated commemoration. In fact, if other nations feel as Japan does, they will show nothing but gratitude for being permitted to participate in so universally significant a celebration. The grand scale on which preparations are being made and the immense scale on which everything will be carried out promise a magnificence and a wealth of national and international achievement greater than the world has hitherto seen.

Japan has enthusiastically been in favour of expositions from the beginning, and has always tried to take a worthy part in each, as invitation has come. Her peaceful martial spirit regards such great events as opportunities for displaying achievement on the peaceful battlefield of industry and trade. In this spirit she has consented to enter the lists at the great exposition of 1915. A brief review of our relations with international expositions in the past may give some indication of how we shall approach the greatest of them all.

The first exposition we had the privilege of participating in was that of Paris in 1867. The event was opened by Napoleon III in person, he then being at the height of his power in Europe. Those of us who witnessed the occasion still treasure the memory as one of the most interesting and precious in our experience. At that time Japan was yet under the Tokugawa



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régime; and though we were on the best of terms with France and cordially accepted the Imperial invitation to be represented, we could not do as we either wished or intended, and consequently our few exhibits were not at all worthy of our country. For this exhibition two of our clans, Satsuma and Hizen, united in a joint array of exhibits. This was the first time we had ever attempted such a thing, and our want of experience told greatly against us. Insignificant and unrepresentative as our objects sent were, we learned not a little, and felt that we had derived some benefit.

Our next attempt was at the Grand Exposition of Vienna in 1873. As this was at a period just after the establishment of the Restoration in Japan, we were rather too busily engaged with reform at home to take a sufficient interest in matters abroad, even for our own benefit; but our government freely accepted the kind invitation from the Austrian authorities, and decided to send what exhibits we thought best calculated to represent the artistic, industrial and commercial activities of the nation. We even went so far as to establish a special office for the purpose of promoting interest in the exhibition, with Count Okuma as president, and Count Sano as vice-president. As Count Sano had previously represented the Hizen clan at the Paris exhibition and, therefore, had the necessary experience, he was naturally placed at the head of affairs affecting our exhibits at Vienna, and went to Europe in that capacity. Taking advantage of the trip, he was appointed also to represent Japan as Minister Resident to Italy and Austria. By his admirable combination of extraordinary zeal and superior knowledge Count Sano succeeded in interesting many in the exhibits of his country, and at the same time himself acquired so familiar an acquaintance with the technical and industrial progress of Europe that after his return to Japan he proved an invaluable help to his countrymen. His method of accomplishing his purpose is worthy of note; for he took abroad with him several young men of intelligence and ambition, whom he sent to various works, and seats of learning, to acquaint themselves with the European achievements of the time. Consequently the return of the party lent great impetus to Japanese art, commerce and industry. It was a time when the people of Japan as a whole took little or no interest in such things as exhibitions; and considering that most of the exhibits at Vienna had to be purchased and sent by the government itself, there being hardly an individual exhibitor, the results were more than satisfactory. Personally I had the responsibility of acting as consignee for the exhibits and also as salesman for them in case they were sold, and I have always been grateful for this privilege.

Japan's next effort toward being represented at exhibitions abroad was in 1878 at Philadelphia, and in 1889 at Paris again. We also took part in the Pan American Exposition at Chicago in 1893, and in the Paris exhibition of 1900, as well as at the St. Louis exhibition of 1904 and the Anglo-Japanese Exposition at London in 1910, all of which at least tends to show the interest we have always taken in such enterprises, and suggests the benefit we believe they bring to our nation. The Anglo-Japanese Exhibition was of course somewhat different from the others, but we participated in it in the usual manner, as we have done in many smaller ones in various places at various times.

An encouraging feature of our relation to international and other exhibitions has been the growing increase of interest in such events among our merchants and manufacturers, as well as among our population as a whole, our exhibits despatched having always shown an increase. Not only so, but the habit of making the government pay transportation charges on exhibits, has much changed, and all the more important exhibitors are now willing to pay their own expenses. The government has still to bear most of the outlay for show-cases and buildings, or subsidies are granted to assist in properly placing the exhibits on view. Probably the same custom will obtain as to

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the San Francisco exposition, only a few of the larger firms paying their own way. This must inevitably be the case with a country where in so many cases, industries are in the nascent stage and the manufacturers are still poor.

A very important consideration in undertaking to take part in an international exhibition is the management of the nation's exhibits. Hitherto all such business as the selection, transportation, placing and selling of exhibits was arranged by a special committee of government officials, who had to see to the safe arrival of the goods and their safe return to Japan if not sold. However in arranging for representation at the Paris exhibition of 1900 the Japanese exhibitors for the first time undertook to form an organization of their own for the purpose of management, the government granting a small subsidy to show sympathy and to lend assistance, as well as to retain the right to exercise control so far as necessary. The president of this association was Mr. Masana Mayeda, member of the House of Peers, myself having been appointed chairman of directors, and sent as chief representative at the Paris exhibition, in order to see to the management of affairs. For the exhibition association appointed to carry out the arrangements for the exhibits of Japan at the St. Louis Exposition, Mr. Kahei Otani, president of the central association of tea merchants and of the Yokohama Chamber of Commerce, acted as chief commissioner. At the time of the Anglo-Japanese Exhibition, at the instance of the Imperial government, I organized an association for the management of affairs, and took charge myself in the capacity of president. As it seemed a useless repetition of trouble to organize a special association every time we took part in an international exhibition, the event proving of increasing frequency, it was decided after the close of the Anglo-Japanese Exhibition, to form a permanent association; and consequently the *Hakurankai Kyokai*, or Exhibition Association, was formed and received government sanction as a body corporate. Viscount Oura, one of the most zealous advocates of the new association, was appointed its first president and myself vice-president, taking immediate oversight of affairs concerning its interests. Now that Japan is again to take part in an international exposition, there will be no trouble about finding a management, as the Japan Exhibition Association will make itself responsible for that duty. Under the counsel and command of the Imperial government the Association will continue to advance the interests of exhibitors and to inform them how to proceed with their exhibits. Although our government does not intend officially to participate in the coming San Diego exhibition, the Japan Exhibition Association will take an active interest, with the approval of the government.

Japan has therefore taken an important part in all the three great expositions that have already taken place in the United States, namely at Philadelphia, Chicago and St. Louis; and her consent to take a still more important share in the great forthcoming event in San Francisco is a sufficient confession of our belief in America and the benefit we recieve from the treatment she gives us on such occasions. In this fourth attempt to show our American friends what we have done and can do in the way of art, industry and trade, we hope to surpass all former efforts in this direction, and expect to show a better record of progress than we have ever done before. The knowldge of us and our achievements, which American and other visitors to the Panama Pacific Exposition will carry away, may, we venture to think, do something to make our mutually strong friendship still stronger, if possible, and prove how earnestly we are striving with America toward the same ideals and the same ends. Moreover, we are not without conviction that our part in the San Francisco exposition will do something to encourage our numerous fellow-countrymen now living in California, not only to be proud of their ancient fatherland, but to take a more useful and prominent place in American life and progress.

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# A SONG

Oft in the misty spring
The vapors roll on Mount Mikasa's crest,
While, pausing not to rest
The birds each moon with plaintive note do sing.
Like to the mists in spring
My heart is rent; for, like the song of birds,
Still all unanswer'd ring
The tender accents of my passionate words.
I call her every day
Till daylight fades away;
I call her ev'ry night
Till dawn restores the light:—
But my fond prayers are all too weak to bring
My darling back to sight.

AKAHITO,

Tran. by B. H. Chamberlain.



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# THE JAPANESE SUFFRAGETTE

By MRS. HATOYAMA

COMPARED with the west, the rise of woman in Japan to a position of equal rights with man, has been a process long and slow, owing to inherent differences of civilization born of divergent history and circumstance. The history and life of America, for example, have been so different from Japan that there seems little for comparison between the two countries. During the American colonial period women were so scarce as to be at a premium; and often when shiploads of females arrived from the home land, prospective husbands flocked in crowds to seclect prospective brides, not hesitating to pay for the privilege. Women naturally commanded under such circumstances an unusual degree of attention and respect, and thereby the spirit of chivalry was promoted and strengthened among the male sex. With the growth of population and the consequent wide diffusion of education women acquired the same mental development as men, and individualism among the sexes was given a free play never known in the East. Moreover, the fathers of families appear to have loved their daughters more than their sons, and when the parents died, more fortune was bestowed upon the girls than upon the boys. As time went on it became customary for men, after graduating from school or college, to enter some profession and do for themselves, while the women remained at home and lived on their parents, inheriting the family fortune at last. Consequently it is not uncommon to hear of lady millionaires in the United States; but such a thing is unknown in Japan. This attitude of independence has given the American woman an advantage of which the Japanese woman has never had any experience. Indeed this attitude of extreme independence among a certain type of American women has created some degree of resentment among the male portion of the community; so that an old bachelor is respected while an old maid commands little sympathy. This tendency to regard the elderly independent-minded maiden with aversion, naturally is not relished by well educated spinsters; hence the spirit of revolt everywhere apparent in occidental female society. The women demand the right of suffrage, want to have a voice in polities and to be considered on a plane of equality with men.

With this attitude it is not easy for a Japanese woman to agree. Her education and agelong instincts render her repellant to argument or antagonism with men. According to occidental notions it might be possible for a servant to enjoy the right of suffrage and her mistress be unable to vote, a a condition utterly absurd to a woman of Japan. The recent attitude of the suffragette movement in England is very difficult for a Japanese women to apprehend or appreciate. If newspaper reports be true, we are bound to regard the doings of the British suffragette as extremely imprudent if not foolish and unwomanly. A Japanese woman could by no stretch of the imagination fancy herself taking part in the questionable tactics reported of the British suffragettes in the press; nor could we think of indulging in a strike against food were we put in prison for our misconduct. Perhaps the undue excitement to agitation among English women is due to a jealousy of the American woman, who, now in several states of the Union, enjoys the right of franchize. In America the cause of woman suffrage is promoted not only by the fact that



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# THE JAPANESE SUFFRAGETTE

By MRS. HATOYAMA

COMPARED with the west, Japan has this advantage of extreme independence of woman in Japan to a position among a certain type of American of equal rights with man, has been a process long and slow, owing to inherent differences of civilization born of divergent history and circumstance. The history and life of America, for example, have been so different from Japan that there seems little for comparison between the two countries. During the American colonial period women were so scarce as to be at a premium and often when shiploads of females arrived from the home land, prospective husbands flocked in crowds to secure prospective brides, not hesitating to pay for the privilege. Women naturally commanded under such of equal attention and respect, and thereby the spirit of chivalry was promoted and strengthened among the male sex. With the growth of population and the consequent wide diffusion of education women acquired the same mental development as men, and individualism among the sexes was given a free play never known in the East. Moreover, the children of families appear to have loved their daughters more than their sons, and when the parents died, more money was bestowed upon the girls than upon the boys. As time went on it became customary for men, after graduating from school or college, to start out in life for themselves and do for themselves while the women remained at home and lived on their parents, inheriting the family fortune at last. Consequently it is not uncommon to hear of many instances in the United States : but such a thing is unknown in Japan. Their ability of independence and when upon the girls of Japan like American women in marriage of which the Japanese woman never has any experience. Indeed



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many women already enjoy the privilege, but alien immigrants are not permitted the right of naturalization and the wealthy American woman paying high taxes does not wish to be placed in the same category with ignorant aliens. Whether the election laws would be more often violated were the right of female suffrage to prevail, is a doubtful question; but probably not, as women are less open to animal instincts than men, and in moral questions have a greater selfcommand. For ages woman has been entrusted with the preservation of social and domestic morality, and if man can trust her with his home and family, he can surely trust her with his government. If she knows the proper associations for her children she can be trusted to have some wisdom in choosing for whom she shall vote, and to make a proper selection of men for ruling the nation. It seems unreasonable that if women can be depended upon to own and administer large fortunes, she should yet be thought incapable of knowing the difference between a good and a bad candidate for parliamentary honours. The question appears in a still more important light when it is remembered that her own happiness and prosperity to a great extent depend on the character of those elected to government offices. So while the Japanese woman cannot sympathize with more violent tactics of the occidental suffragette, she does very earnestly concur in the desire of western women for the franchize as a potent staff for selfprotection.

While approving of the non-militant propaganda of the occidental suffragette, it must not be understood that I would wish to see the same movement at present started in Japan. The circumstances are so vitally different that the western mind would doubless be able to appreciate but slightly my reasons for assuming this attitude. In Japan there are few woman who possess influence and fortune. Not only have our women but scant experience in managing affairs independently of men, but they have not the education essential to a successful administration of political affairs. The average Japanese woman is influenced too much by sentiment for her judgment to be trusted in matters of government. Not even in the matter of bringing up children have our women the maturity of experience and knowledge displayed by the women of the west. The fact that there is as yet really no sign of a woman suffrage movement in Japan is proof positive of the significance of my conviction in the matter. When our women marry, (and most of them do this, and at a very early age), they have enough to do serving their husbands and families without bothering about outside matters. In fact they have not sufficient time or even spirit to assert the rights already conceded them by law. The suffrage question is an old maids' problem; and there are no old maids in Japan. I fear we shall never rise to the dignity of occidental notions on the question of female franchize till our women begin to decline marriage and the number of our maiden ladies increases.

Why, the Japanese woman as yet has not even selfconfidence enough to choose her own husband. I think it is Mr. Gilbert K. Chesterton who says that there are three things that every man must learn to do for himself: namely, to choose his own religion, to blow his own nose and to select his own wife. These privileges the Japanese man already enjoys; but the women of Japan have not asserted their right to exercise all these privileges yet. The Japanese woman would probably make as poor a fist of choosing her own husband as she would in selecting a candidate for the Imperial Diet. Sometimes the most unpromising men turn out to be the best husbands. Extremely obstinate and self-opinionated at first, men sometimes prove to be most social and easily domesticated. There are few men so hopeless that a wise woman, and the stress of years, cannot subjugate and humanize them. On the other hand the men who appear outwardly most agreeable sometimes prove the reverse of worthy.

Now in the west there is ample freedom allowed in choosing husbands

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and wives, and very little freedom permitted in getting rid of mistaken choices. Divorce is practically limited to those who are guilty of some immorality on the one side or the other, and often on both sides; while the censure of society is severe; and those who cannot stoop to the indignity of divorce or the acts essential to obtain it, separate, and the husband has to support the wife living apart from him, while one or both of them may not in the meantime be wholly exemplary, and the children feel disgraced. All this tends to a disgust of marriage that does not as yet prevail in Japan, where the choice of husbands and wives is made by a family committee of wide experience, and divorce is allowed in case of mistake. No doubt the greater responsibilities of western marriage tend to restrain the venture and to restrict the number of those approaching the bond. The marriage system of Japan is not perfect, but one thing is certain: if it should be improved after the occidental manner the result would not be a reduction of the number of available bachelors, but the reverse.

The women of Japan are circumstantially more dependent upon men than the women of the west; for the country is poor and women have so few ways of supporting themselves apart from men. Not only so, but in Japan a woman occupies no social position except as the mistress of her household. Our ladies, even from young girlhood, are extremely fond of beautiful costumes and like to dress in the height of fashion and in artistic materials, none of which is possible without a husband to provide the wherewithal.

There is a great measure of improvement necessary in the life of the Japanese woman, which she could very well bring about herself, were she only so disposed. While the tendency of some is to waste time from family life on pleasure and fashion, some others, yes, too many, go to the opposite extreme of staying all the time indoors, worrying over domestic duties and family trifles, instead of going out and getting more fresh air, and mixing in society and becoming acquainted with the members of the various ladies' clubs. There is a disposition on the part of men in Japan to admire the retiring woman, and to praise the "stay-at-home"; but I am inclined to think that in the new Japan men rather prefer a wife of social disposition, provided she is prudent in her tastes. A life of daily monotony in a houseful of children leaves many a Japanese woman pale and emaciated, irritable and too ready to quarrel with parents-in-law. The more secluded a woman keeps herself the less is she able to understand life and do the best for her family and husband. It is now beginning to be said that the wives who go out into society most are often the greatest husband-worshippers. But over-devotion to household affairs makes a woman morose and incapable of enjoying her husband's company. In Japan we do not, of course, encourage the freedom of intercourse between men and women, that obtains in occidental countries. And in regard to choosing a husband the Japanese woman still trusts wholly to her parents and their friends. Engagements with us are seldom of less duration than half a year, but mostly longer, and in that time the girl devotes most of her attention to a preparation for her new life.

The superiority of the Japanese way of treating woman to that prevailing in the west, I do not now discuss, but of course I prefer the way of my own country. A western gentlemen once remarked that occidental wives make good playmates but not such good wives. And a young Englishman visiting Japan told me that he intended to wait till he was forty, and then marry a young wife to educate her. Most foreign gentlemen coming to Japan admire the docility and modesty of our women; and many high-class foreigners have made offers of marriage to ladies of Japan; but so far our women have shown little disposition to marry foreigners, as their parents do not approve of it. This may to some extent be due to the inability of the Japanese woman to bring up her children after the occidental manner, so that the family

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turns out to be neither Japanese nor European but a little of both, which the Japanese do not like. The Japanese women who have married foreigners have for the most part been those of the lower classes of Japanese society, but there are some exceptions.

There has been a persistent inclination on the part of men in Japan to regard too much learning as likely to make women mad; and also to discourage female efforts towards the art of pleasing men. This has given rise to the profession of the *geisha* who devotes all her time to the art of entertainment. But the men of Japan are coming to look more and more for wives of education and refinement. At present higher education among women does not militate against marriage, save as it renders women too refined to descend to the indignity of seeking after men. It is quite recognized that the educated women displays finer qualities of resignation, patience and selfcontrol than can be seen in those of less development; nor does education render them less fitted to become good wives and mothers. As an experienced wife and mother I am the teacher of household management in the Girls' Normal School, and I find that our young women take a deep interest in educating themselves for the position of intelligent and faithful wives and mothers.

Higher education does not appear to take Japanese women away from their homes or give them undue interest in outside affairs, as is the case in America, for instance. Indeed it is a constant surprise to us that American women can devote so much of their time to society, and especially to the society of men; nor are we less astonished that their husbands permit it. The men of the west appear to regard it beneath them to guard jealously the relations of their wives with other men; and the results are grievous mistakes and family troubles such as we read so often about in the American press. Now, we Japanese, both men and women, guard rigorously against all undue association between men and women. We are convinced that our way is more conducive to domestic purity than the occidental way. Even in our own country the foreign freedom of sex intermingling has sometimes proved disasterous to foreigners. Some time ago an American professor in our Tokyo Imperial University poisoned himself because his wife took up with a Frenchman employed in the Naval Department; and after his death the woman married her lover. But the same woman subsequently admitted to me the dreadful mistake she had made, and how fearfully unhappy her life had been since she had married a second time. We cannot but regard this as only too typical of the evil results of unrestricted intercourse between the sexes, a condition we carefully endeavor to prevent obtaining in Japan.

I think it will be admitted by all who understand our civilization that the apparently inferior position of the Japanese woman as compared with her sister of the west, is after all more apparent than real: her more secluded life is due to the jealous care her husband takes of her, refusing to expose her to the evils and temptations of the vulgar world, and especially of intrusion from the opposite sex. Enshrined in her home, she reigns a goddess over the household, obedience being exacted not by command nor by right of franchize, but by moral force, such as the gods exercise over their devotees at the shrines.

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# COMMERCIAL AND INDUSTRIAL REFORMATION IN THE TAISHO ERA

By MINORU OKA

(HEAD OF THE INDUSTRIAL BUREAU)

IT is a well known fact that the personnel of Japanese commerce and industry during the early years of the Meiji era did not command a very exalted place in the estimation of the western world, and the echo of this reproach is heard amongst us even to this day. A bad reputation once established is very hard to get rid of; and the old story of Japanese manufactures being never up to sample, and Japanese merchants seldom or never reliable, does not appear to die easily, though the cause that gave the story rise, has now almost ceased to exist. The weaknesses and failures of Japanese tradal communities were paraded abroad as though they of all men were the worst; and foreigners were everywhere advised and warned to be on their guard. So much so indeed that some foreigners were astonished to find that some Japanese were honest and that even certain goods made in Japan were what their manufacturers claimed for them.

That there was probably some ground for the ill-rumour we do not deny, though we may take exception to the habit of keeping up an unsavory reputation on grounds now long passed away. To appreciate the difficulty of avoiding dissatisfaction and facing deficiencies in the personnel of Japanese commerce and industry at the beginning of the Meiji period, one must be familiar with the social conditions then prevailing and know something of the environment whence the merchants and manufacturers of old Japan arose. That the merchant of feudal days was accorded a very low position in society is now a matter of common knowledge even among people of the occident. This alone would be sufficient to render his rise and moral attainment a labour of time and perseverence. In any case his reputation would travel farther than his real character, and would outlive the causes that established the unsavory reputation.

But conditions were made more acute by other peculiar conditions obtaining in the society of the pre-Restoration days. The country was at that time divided into some 300 clans, each one of which was jealous of its own rules and rights; and to make matters more difficult for the future, each clan had its own economic system, and carried on its business according to methods that were understood of itself alone, and quite independent of its neighbour clans. Through lack of mediums of com-



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munication and modern organs of trade a common economic system was out of the question; and there was in the Empire of that time, consequently, no economic system as a whole. It is therefore very easy to see that, with a number of conflicting methods and business systems, national commerce and trade made little headway, and trouble was in store for those who undertook the unification and harmonization of the country's economic system.

Naturally the same principle obtained in matters of manufacture. The making of goods and articles and commodities of trade was a family or commerical affair, and usually on a small scale. The wholesale system of the modern world was unthought of; and each in his own little house or village tried to turn out what his community demanded, with but scanty thought of what the outside world was like or what its tastes might be. Then with the coming of the Restoration and the opening of the nation to foreign intercourse, this complex and conflicting state of commerce and industry was suddenly exposed to the united front of well-organized Europe and America, to the dishonour of Japan and to the confusion of our industrial system. Needless to say we stood but a small show of being able to compete with the old established houses of the west. Europe had got rid of its feudal system some centuries before, and had this space of advantage over us. In the earlier periods of commercial intercourse in Europe there were no high tariff walls to restrict the unification of the western economic system; and with the invention of steamships and railways the system was further cemented and made complete. Without any such advantage Japan had to meet the united phalanx of western trade. Not only so but these western nations had gone out into all the earth, taking possession of territory here and there, and settling their new lands with colonists and immigrants, till their power and trade were world-wide. In short, when Europe and America first came in contact with Japan, their economic and commercial systems were so well organized and unified that they altogether had the start of us; and this together with their acquirements and general proficiency in the most advanced science, enabled them to turn theory into practice and make great developments both within and without. With their respective flags flying in various corners of the earth, their manufactures followed, and the whole world demanded their productions. Thus their system of trade and commerce had already been well established on an unprecedentedly large scale when they first came in contact with Japan; while their banking system, with its bills and credi transactions, gave them still more advantages over us.

How then did our small and undeveloped nation meet such odds? Considering the difficulties under which we laboured, is it not a marvel that we have come out as well as we have done? Fortunately we had some skill in diplomacy, that is, in political as well as in economic diplomacy. But our efficiency in diplomacy was far more superior in political than in economic diplomacy; for the simple reason that our political diplomats were *samurai*, while our economic mediators were merchants. The Japanese *samurai* had a long course in training of such quality

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as would naturally fit him to meet and compete with men. He had strict ideas of duty and a fine conception of loyalty and justice. Consequently Japanese diplomacy has ever commanded the respect of the western world, and the great powers have been satisfied to cultivate friendship with us on equal terms. But in the matter of economic diplomacy the case has been very different. Its history has been largely a history of failure. The *chōnin* who had our economic future in their hands, were of the merchant class who had no experience to fortify them in competition with their well organized and wealthy foreign competitors. Business was a matter so negelcted that even *samurai* showed but little aptitude for it. Money-getters and money-lovers were despised by all the better classes of the Empire. The result on our economic system could hardly have been otherwise than what it was. Our *chōnin* traders were unable to elevate themselves, and naturally they failed to elevate their country. For years our merchant class continued to lose prestige in western eyes; in Japanese eyes it had none to lose. The foreign trader came into the country to ply his wares; and he made no distinction between one class and another; all alike were Japanese to him. If he found a Japanese *chōnin* who proved unworthy of his trust, then to him all Japanese were dishonest and the nation was unreliable. Under the circumstances it was but natural that the native merchant should fail and the foreign merchant should come in for the lion's share in foreign trade. It was the foreigners who opened up trade with the outside world, and it was they who carried it on for many years. It was no doubt a great benefit to the nation itself as well as to the foreigners participating in it; and Japan is duly grateful to those foreigners who thus helped the country's trade. But the fact had to be met that in the face of foreign competition Japanese commerce was prospering at the expense of the Japanese merchant, and to save the latter he had to be able to do what the foreigner was doing and to do it just as well. The failure of the Japanese merchant was his own fault' and no one else was to blame. But he had to be encouraged in the laudable attempt to reform and fit himself for successful competition with his foreign competitor. This the Japanese merchant was wise enough to undertake, and he has succeeded pretty well.

For many years now it has been the aim of our most representative merchants and manufacturers to turn out the best goods within their power, and to carry out their undertakings in accordance with promise and the spirit of justice. The sense of commercial morality has grown so that it is as keen amongst our merchant class to-day as it is among foreigners. The organization of business in Japan is along the lines found so successful in the countries of the west; and the foreigner coming to Japan, or doing business with Japanese, finds all transactions work just the same as in his own country. He may meet with exceptions among those who have not yet risen above the old feudal system, and some are ever naturally dishonest; but the foreigner will not find any more risk in dealing with Japan to-day than he will on an average in dealing with mer-

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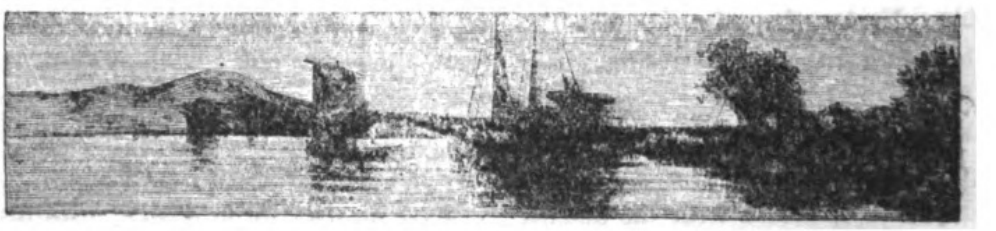
chants of his own nation. The great Japanese merchant of the Taisho era will compare favourably with his class in any other country in the world. This position has been hastened by the entrance of many *samurai* into the sphere of commerce and trade. When the *samurai* were first driven into the ranks of trade they cut a very sorry figure indeed. The idea of men who hated money and detested traffic in goods, going into this very thing for a living, was distasteful to them in the extreme; but for a great number of these men there was no other hope of a livelihood. At first they failed as lamentably as the class whose ranks they were forced to join, not from wilful defect but from want of enthusiasm and from inexperience. But the Japanese *samurai* at first a unique figure in the commercial and industrial world of the nation, was soon to exert a force that made his chosen sphere more wholesome and exemplary to all engaged in a similar way. It was he that tried most of all to establish the nation's industrial and commercial systems on the same foundations as the great systems of Europe and America, and thus helped to restore confidence in the future of the country's development and the personnel of the country's merchants and manufacturers.

The work of our national schools in this direction cannot be overlooked; for the leaders in Japanese commerce and industry to-day are for the most part graduates of the national schools where they have received the education that has fitted them for their work. The marvelous impetus given to Japanese trade and commerce during the past few years is not due to the system only, but to the men behind the system; and these men are the work of our national schools, and big counting houses and factories. With this growing strength of personnel Japan looks forward with confidence to the new era of Taisho. In this era of Great Righteousness Japan will hear less of complaint against the weaknesses of her merchants and more about their triumphs in the various spheres they have chosen. Both in official life and in the rank and file of trade we shall labour to emulate the greatest both in quality of out-put and in progress of commerce; and shall endeavour to the best of our ability to cooperate with our western competitors on equal terms, we contributing to their countries and they to ours, something essential to human life and human civilization. Thus will the era of Taisho sweep away forever all moral difference between the occidental and the oriental merchant and manufacturer.



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# Around the Hibachi

## THE NERI KUYO

IN the province of Yamato, a land sacred to every son of Nippon, in the little Buddhist temple of *Taimaji*, there is held every year a quaint festival known as the *Neri kuyō*, or mass for the dead. The date is usually the 14th of April, and the ceremony attracts a large concourse of people. The mass is not for all souls, but for the soul of a fair lady of long ago, the lady Chujō.

Now if you would know the life of the lady Chujō, and wherefore a mass must needs be recited annually for her spirit, you would know the mystery of woman's pain and suffering on this earth, a suffering so often silent and unjust and inhuman.

Chujō-hime came into the world in the year 747, being the daughter of a Court dignitary named Fujiwara Toyonari. In her seventh year she had the misfortune to lose her mother, and for some years subsequently her history was that which too often happens between stepmother and child. Through the fires of grief and illusage the little Chujō passed unscathed, and her noble spirit all the more inflamed her cruel guardian against her. Her religious faith greatly strengthened her to endure affliction; and in many a quiet moment she took comfort in prayers to Buddha and in memory of her departed mother. As Chujō approached the state of womanhood she was indeed very fair to look upon, and the marvel of the Court. The wicked stepmother could endure her no longer and hit upon a dastardly scheme to get away with her.

The heartless wretch of a stepmother found a man to whom a large sum of money was tempting, and this she gave him to come and lurk about the girl's rooms in the evening. Attiring himself in the costume of a noble, he hung about the garden in the dusk; and as the stepmother saw him standing about she called her husband and pointed out to him that Chujō had, as was long suspected, a secret lover, and that, there he was just leaving her room. Toyonari immediately sailed out to encounter the intruder, but the latter slipped away under cover of night, and could not be found. Like the good *samurai* that he was, the father was naturally much moved to anger at what he supposed the disgraceful conduct of his daugher; and so he resolved at once to despatch her with his sword. The stepmother, now appearing quite shocked, and seemingly innocent of any



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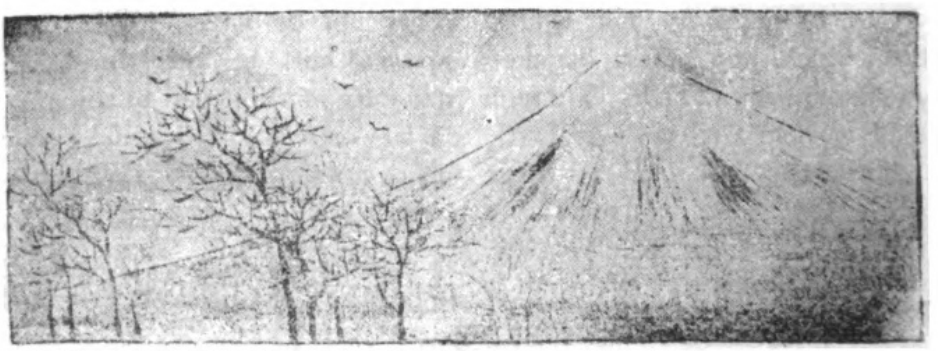
connection with the case, pleaded for the girl, and assured the father that she herself would see that a fitting penalty was carried out. To this the wrathful father agreed.

The stepmother now called a palanquin and spirited poor Chujō away in charge of a vagrant *samurai* named Kakuma Katoda, who took her to Mount Hibari in Kishu, and there meant to do away with her; but when he beheld her beauty and her calm attitude towards death, he forbore and felt ashamed. In fact so smitten was he at heart, that he cut his own leg, and from the wound made one of the garments of Chujō bloody, to send to the stepmother as a souvenir of the girl's death. Having succeeded in deceiving the cruel mother, Kakuma built a hut in the forest for the unhappy girl, and there he and his wife ministered to her till his death, after which his widow continued to help her until one day a strange event came about.

On a certain day a hunter came down the side of Mount Hibari, and falling upon the hut of the exiled lady Chujō, he went in to ask for water; when lo, there was his own long lost daughter. Now for the first time did Toyonari learn the wicked design of his deceptive wife, and the cruelty practised on the innocent girl. He was much moved by the kindness and loyalty shown by the Kakuma family towards his child in misfortune. The lady Chujō was now taken back to the parental abode. When the cruel stepmother set eyes on her, she fainted; and on rising, fled from the house, and took refuge with her parents, where she died after a brief illness.

The lady Chujō had been so long in retirement from the world she had no desire now to return to it, and entered a nunnery, taking the Buddhist name of *Hōnyo*. It was during her life in the convent that she made the famous *mandara* fabric with her own hand, a texture so fine as to resemble gossamer, and fleecy like unto soft wool, the thread having been drawn from the lotus root. The whole was done in the form of a piece of tapestry to represent the Buddhist paradise.

The lady died on the 14th day of April, 775 A.D.; and when the illustrious priest Eshin came to the convent he inaugurated the service of a mass for the repose of her soul, calling it the *Neri kuyō*, or mass for the soul of a lady. Thus does brave endurance of misfortune make character memorable, and spiritual triumph over the soul's enemies make the soul itself immortal.



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# CURRENT JAPANESE THOUGHT

## By THE EDITOR

**The Present Japanese Cabinet**

The new Japanese cabinet, under the premiership of Admiral Count Yamamoto, may be regarded as a compromise between the *Genro* and the Constitutionalist party. As the latter was the means of overthrowing the Katsura ministry, the coalition was inevitable; for the *Genro*, upon whom the nation has so much depended in the past, could not be ignored with safety to the country; and the rising influence of democracy, as represented by the *Seiyukai*, had also to be reckoned with and given due prominence. Japan is on the whole to be congratulated that the new ministry is not altogether a party one; for to have thus suddenly cut loose from the fathers of the nation would not only have been perilous in itself, but an act of ingratitude that the best element could hardly have approved. Happily Japan is not yet in danger of despising the counsel of the old men and trusting herself to the radical and inexperienced theories of the young men, who in certain quarters aim at leadership. The new premier, a son of Satsuma, is a friend of the *Genro* and a supporter of all policies that make for the good of the nation, and thus he has the confidence of most of his countrymen. Being a naval man, he is in sympathy with the desire of the Seiyukai for naval defences worthy of the nation; and he also intends to carry out the national policy of financial readjustment. Admiral Count Yamamoto is to some extent known in Europe, as he was a member of the suite accompanying Prince Fushimi to England, when he received the order of G. C. M. G. from King Edward. The other members of the new cabinet are equally men of parts. Conspicuous among them is Baron Takahashi as Minister of Finance, being an expert in his department. Dr. Okuda the Minister of Education is also a new strength to the government, and brings with him to his new duties an educational experience that most of his predecessors did not enjoy. Happily the Minister of the Navy, Admiral Baron Saito, still remains, as well as Baron Kigoshi as Minister of War. Mr. Y. Yamamoto, formerly Minister of Finance, is Minister of Agriculture and Commerce in the new cabinet; Mr. Hara and Baron Makino were also members of former cabinets. Mr. Motoda, Minister of Communications, has already had some experience in his department; while the new Minister of Justice, Mr. Matsuda, is a representative of the popular party, as well as a distinguished jurist.

**The Visit of Dr. Sun Yat Sen**

The presence in the Japanese capital of the distinguished Chinese patriot and statesman, Dr. Sun Yat Sen, has created no small degree of speculation as to the purport of his visit, though no one seems to have been able to opine any motive beyond that of



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a friendly meeting with the leading people of Japan. To know the general feeling of the Japanese toward China must in itself be a matter of some importance to the authorities in Pekin at a time when the new republic is still awaiting recognition by the great Powers. Nor have the Japanese of all classes been slow to let the famous guest know their feelings; for he has everywhere met with conspicuous cordiality, with feasts and banquets in abundance, at all of which occasion was specially taken to convey the greetings of Japan to China and to assure the republic of Japan's good will. If unbounded hospitality and hearty welcome be any indication of the attitude Japan will take when the moment for recognition comes, then China can have no misgiving as to Japan's position on the question. It is well known that a considerable section of the Japanese population were from beginning of the revolution in hearty sympathy with China's struggle after better government, though for obvious reasons Japan could not assume an attitude other than neutral towards the conflict itself. There is no doubt that at present the Japanese authorities are greatly concerned as to the future of China, and will do all in their power to see that a stable and effective government is established in the republic. Of this every Chinese patriot will doubtless be well assured; but how to obtain more practical assistance from the people of the sunrise empire may be a question that legitimately arouses the attention of the authorities at Pekin. It is to be hoped that Dr. Sun's visit to Tokyo will not prove ineffectual toward strengthening the hands of government in China, and that the future of the two countries, already so mutually interdependent, may be one of amity and common progress.

**Democracy**

Is democracy a failure? Are the people always the best judges of national policy, and are they ever the wisest rulers? Senator Bailey, of Texas, in his speech of withdrawal from the Senate had this to say: "There is not a Senator from a Southern State who believes in the rule of the people. What you believe in is the rule of the white people. Over here in the North, you haven't the black cloud hanging over you like a pall. The rule of the people is a myth, an absurdity, an impossibility. It means the same sort of thing that France had during the bloody days of the revolution. It means negro supremacy in the South and illiterate supremacy too often in the North. What this country wants is the rule of thoughtful, decent, law-abiding people. If our great cities had this sort of rule, they would not be the hot-beds of misgovernment, vice and graft that too many of them notoriously are."

**Japan's New Ambassador to Great Britain**

Mr. Katsunosuke Inouye, who has been appointed H. M. the Emperor's Ambassador to Great Britain is a diplomat of long experience and conspicuous record. His service abroad was mainly in Berlin where he first went as a Secretary of Legation twenty-seven years ago and which place he finally left in 1908, coming home as an Ambassador. Apart from his official career that well qualifies him for his new post, it was in England that Mr. Inouye completed his student days, and he enjoys a high reputation for his

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magnificent command of English. A gentleman of British type by nature, and also by education we feel sure that the new Ambassador will be accorded a most hearty welcome by our Allies, who will find in him a worthy successor to a line of distinguished statesmen who have represented this country at the Court of St. James's in recent times.

**Japanese Politics**

The recent political unrest, even to the extent of rioting, manifested over so great a part of the Empire, is doubtless indicative of the rising tides of democracy, and an emphatic demand for constitutional government. Notwithstanding all that Prince Katsura has done for his country, the populace will have none of him, simply because he represents the Bureaucracy; and even the imperial edict ordering the formation of a new ministry and the falling in of recalcitrant forces, has been treated with an alarming measure of freedom by the popular party. Henceforth it will be vain for officialdom to shirk responsibility by seeking to hide behind the skirts of the Throne; for the nation will not tolerate any attempt to make the Throne bear the brunt of popular favour or disfavour. The old national principle of a monarchy divorced from politics has received new emphasis in the recent crisis, and the demand that the cabinet shall be responsible to the nation as well as to the Emperor, has received an unusual degree of popular recognition. The results of such admissions are more far-reaching than the nation as yet realizes. Certainly the attitude of the political parties during the crisis has given a broader interpretation to loyalty and a more aggressive expression to patriotism.

**Need of National Leaders**

Whether it is the nation that makes the great men or the great men that make the nation, is an old question. In any case it is certain that a nation cannot get on without great leadership. It is not enough to work up the multitudes to a high pitch of excitement; the people must be shown what to do. It is folly to create emotion and then leave it undirected. Misguided zeal can produce more evil consequences than crass inaction and indifference. A nation needs heroes in the political and industrial sphere as truly as on the field of battle or manning the decks of battleships. The need for moral courage and noble resolution was never greater than to-day. The nation needs the courage of great individual character and of intelligently organized life. It is a pitiful sight to see great crowds of men swayed by an uncontrollable passion to do something for their country; and yet have none to direct them what to do. It is one thing to work upon the feelings of the mob till they are ready for anything, and quite another thing to lead them on to worthy deeds. Politics furnish the most conspicuous plane upon which men act as aggregates to-day. But the courage of leadership, without which all energy is wasted, is a somewhat exceptional virtue. When leadership comes to be interpreted as putting oneself in front of the largest crowd and hooting with the mob, when everything is staked not on a sense of right but on a feeling of hatred and passion, then the nation has practically lost its sense of directing power. The nation should follow the leader who regards a career as a means of accomplishing something for his country, and

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not the one who regards his career as something to be enjoyed.

**Prince Katsura**

The following letter, which appeared in the *Japan Chronicle*, seems to us so eminently true, that we deem it worth reproduction:

Sir,—So much has been said of late in the Japanese Press and in some degree also in the foreign Press in Japan in condemnation of Prince Katsura, that I should be glad if you would give me the opportunity of showing that there is another view, and one not confined to political partisanship. Prince Katsura's present treatment at the hands of his countrymen seems to me to savour of ingratitude and forgetfulness. Looking at the matter from a Japanese standpoint, one would expect that a man who during a few years had fought a great war, and to the surprise of the whole world had come out victorious, thereby raising his country to the zenith of its power, had, moreover, added Korea to Japan, would at all events be not without honour among his own people. But the epithets lately hurled at him by his political opponents, such as "Traitor," etc., seem to me to be the weapons of those who, defeated in argument, resort to throwing mud, hoping to besmirch a man's name, but only succeeding in showing themselves demagogue politicians. Not one of them, placed in his position, could have brought their country and themselves through such trials with a tithe of the honour he has. Under the late illustrious Emperor, he made Japan respected at home and abroad—a statement that will not be gainsaid by foreign nations, whatever his ungrateful countrymen may say. I am sure that in Japan, the majority of the thoughtful and intelligent will refrain from vilification of a man who was ambitious for his country. Abuse and wrecking of newspaper offices is neither argument nor reason.

History repeats itself. Washington was vitriolically abused by a section of the American Press; Wellington lived to be hustled by the mob and have his windows broken. Katsura at least has the consolation that he is in good company.—Yours, etc.,

A FOREIGNER.

February 14th, 1913.

**The Vision of America**

Dr. James MacDonald, editor of the *Toronto Globe* and one of the foremost orators of Canada, in a fine burst of eloquence before the Federal Council of American Churches, representing some seventeen million members, said:

What is the Vision of America? Ask the heroic souls who first pierced the dim, unknown seas. What did they seek? Not America but China. To reach China La Salle crossed the untracked Atlantic and explored his way up the St. Lawrence. China ever gleamed before him. His companions mocked. The great rapids above Montreal terrified them. They told La Salle that was all the China he would ever see. In mockery they called the place La Chine. There it stands, Lachine, the witness to his faith and to their despair. La Salle failed in effort, but his faith triumphed. He carried the torch a thousand miles up the great river. Other hands carried it a thousand miles over the great lakes. Still others others held it aloft across a thousand miles of prairie wilderness. Nor did that torch go out until beyond a thous-

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and miles of mountain ranges it shot its flaming arrows into the darkness of the Pacific. And now by the cables and the steamships from Vancouver and Seattle and San Francisco the soul of La Salle has found La Chine.

"And now the times are ripe. Not by a few scores or by a few hundreds, but by the hands of a mighty host, the torch of truth and the cross of the new life must be carried everywhere, to China and Japan and the great Orient that waited all these centuries for the coming of La Salle.

"The world situation makes this call imperative and urgent. If China and America are to live at peace in the community of interest on the Pacific a common religious faith, a common ideal of life, and a common motive to service must unify them. Nothing else will or can. Nothing else goes deep enough. One faith, one hope, one love—that alone can make America and China one."

**The Farmers of Forty Centuries**

It has long been recognized that the most expert tillers of the soil in the world are the agrarian populations of Japan and China; but this important fact never received any adequate degree of attention until the late Professor King, of the Department of Agriculture in the University of Wisconsin, made his remarkable trip to the Far East and undertook an exhaustive and scientific study of conditions, the masterly results of which have now been embodied in his wonderful book, entitled, "The Farmers of Forty Centuries," published by Mrs. F. H. King, Madison, Wisconsin, and sold for $2.50 a volume. It is a book of nearly 500 pages with some 250 illustrations in photographs taken by the author during his sojourn in the agricultural sections of Japan and China, giving objective proof of his apt observations with regard to the principles of agriculture adopted by the most experienced hands. The volume represents the convictions and conclusions of a well-trained observer who went forth not to find diversion or to depict scenery and natural wonders, but to make a careful study of the agricultural peoples of the orient. It is indeed the most authoritative publication of the kind, that has yet appeared, and must form an invaluable aid not only to those interested in the soil, but to all who are anxious to learn the secret of oriental progress. When the west is able to maintain a population of several hundred millions, as China and Japan are doing, and still maintain the fertility of the land that supports them, it will be time to think there is nothing to be learned from the oriental farmer. This message of the conservation of natural resources is the predominating note of Professor King's new work. The east and the west have been exchanging courtesies in athletics, commerce and diplomacy for some years; if they should now begin to compare points in reference to the tilling of the earth, which is the basal condition of civilization, the results in amity and mutual helpfulness should be incalculable. How more than 500 millions of people, moving with the momentum of four thousand years, have managed to keep their inheritance unimpaired, is a story worthy of the manner in which Professor King has done his work. Whatever Professor King touched he illuminated; and his style has a charm that carries the reader easily to the end of the volume.

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**The Pan Festival**

The remarkable degree of tragi-comedy that enters into the Japanese attitude toward religion and its method of dealing with evil, is well illustrated in one of the April *matsuri* known as the Tsukuma festival, because celebrated on the first of April annually at the little village of the same name in the province of Omi. It might, however, be very aptly named the Pan Festival, because its predominating feature is a presentation of pans made to the temple. On the day of the festival every woman in the parish must bring to the temple a pan for every husband she has, or has had, the female with the greatest number of pans being regarded as the biggest sinner of the lot. The custom is as old as the Heian period, and is supposed to have originated in a priestly attempt to check the sexual laxity of that luxurious age. The temple at Tsukuma is dedicated to the goddess *Ichikineshimahimenomikoto*, whose rigorous regard for the morals of her sex is said to be responsible for the regulation that every woman shall present a pan to the temple in accordance with the number of men she has had. Should any woman attempt to hide the real number of her escapades by diminishing the number of pans, the goddess afflicts her with a dire malady. The Pan festival is undoubtedly a reflection of the monogamous priciples that prevailed in Japan even as far back as the Heian era, and a proof that at that time chastity was considered the noblest virtue of womanhood. The woman that had to hold up more than one pan to the public gaze of worshippers on the festival day, was looked upon as a disgrace to herself and her community. A pan is one of the most common and conspicuous articles of domestic use, and the presentation of one as a chastisement to contraventions of chastity would have more effect than less prominent articles like combs or hairpins. Whether the penalty is to be regarded as a reflection on the gay ladies of the Heian period, or simply an indication of the scrupulous precaution of the age, is not quite clear, but in any case, the festival still celebrated, stands for the high character of the Japanese woman even as far back as the remoter ages of her nation's history.

**Buddha's Baptism**

On the eighth of April is celebrated the baptism of Buddha, when great gatherings assemble at all the temples, and engage in pouring *amacha*, or sweet tea, over the statue of the Buddha. A miniature shrine is specially set up for the occasion, in the center of which stands the image, surrounded by beautiful flowers, and small ladles lying all about for the use of the devotees. The image stands with the right hand uplifted towards heaven, and the left directed towards earth, in interpretation of the famous utterance attributed to Buddha at birth: "Through all the heights of heaven and all the depths of earth, I alone am worthy of veneration." The origin of the ceremony is said to have been in an attempt to interpret and set forth the meaning of the *sutra* called, *Yakubutsu kudoku-kyo*, or Wash-Buddha-Virtuous-Action *sutra*, wherein some details of such a ceremony are described. There we are told that a disciple once asked Buddha how best to enjoy the virtue ascribed to the Master both in heaven and on earth; and the answer was to the effect that by pouring perfumed liquid over Buddha's statue and then sprinkling the same on the head of the worshipper, the latter would find peace to his soul. During this sacred act the devotee must recite the golden text, "Now that we have washed our sacred Lord Buddha clean, we pray that our own sins both physical and spiritual may be cleansed away, and the same we pray for all men." The children love this festival, and resort in great numbers to the temples, throwing in a small copper coin and ladling the sacred image with sweet tea, the latter being usually made of liquorice and sugar in water.

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